

JOURNAL OF DISCOURSES,

BY BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints,

HIS TWO COUNSELLORS,

AND

THE TWELVE APOSTLES.

REPORTED BY G. D. WATT,

AND HUMBLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD.

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SOUTH PACIFIC

BY THOMAS
J. JACKSON

HIS TWO GREAT
SISTER ISLANDS

AND THE
SOUTH PACIFIC

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P R E F A C E.

WE have the satisfaction of offering to the Saints and the public the Fourth Volume of the *Journal of Discourses*.

It would be altogether gratuitous and uncalled-for, on our part, to write a commendatory preface to the Discourses of the First Presidency and Twelve Apostles of this Church. To the Saints their words are as the words of God, their teachings fraught with heavenly wisdom, and their directions leading to salvation and eternal lives.

We believe that the present Volume is the most important of any yet placed in the hands of the Saints. It contains Discourses, Remarks, and Exhortations, delivered at the time of the great Reformation among the Saints in Zion. It shows the noble and mighty efforts of the authorities to purify the children of Zion, and prepare them for the great day of redemption. It is the written embodiment of the fire of the Almighty that burned in His Prophets and Apostles at that momentous epoch in the history of the Latter-day Church. The influence of that Reformation was felt by heaven, earth, and hell. It called down power and blessings from the celestial world to rest upon the Anointed Ones. It strengthened the union of the Saints, and added brightness to their faith. It made Satan and his hosts rage and tremble.

Besides those delivered at the Reformation, the Fourth Volume contains Discourses and Remarks full of new ideas, improved schemes relative to emigration and other matters, and counsel and instructions suitable to the advanced and peculiar condition of the people, and the development of the work of the last days. Moreover, throughout the whole Volume, we see signs that the day of God's power is at hand, and that the fire of the Almighty is proceeding forth from the leaders of Israel.

To complete the present Volume, we have been under the necessity of introducing Discourses reported by J. V. Long, which are distinguished in the Index by an asterisk (*).

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

THE SAINTS SHOULD PREPARE FOR FUTURE EMERGENCIES—EVIL SPIRITS—THEIR POWER AND ORGANIZATION—THE CHAIN OF THE PRIESTHOOD—ANGELS ARE MINISTERING SPIRITS.

A Discourse by President Heber C. Kimball, in the Bowery, Great Salt Lake City, Utah Territory, June 29, 1856.

On account of the breeze that is playing beneath this shade, brother Brigham thought I had better put on my hat, but I never feel as though I wanted to wear my hat when he is present. I consider that the master should wear his hat, or hang it on the peg that God made for it, which is his head, of course.

I feel tolerably well as to health to-day, but I suffer much from bad colds, and have to be very careful, for I am often confined in my house with colds. I took a very violent cold here last Sabbath, by sitting in the draft, and I have not felt very well since, still I feel ambitious in the cause that I have espoused. The things concerning which brother Grant has this day been speaking are good, and I believe in his doctrines because they are true, especially in regard to our being one. I do know most definitely that unless we are one we are not Christ's; and I also know that if we are not one

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with brother Brigham, our leader, we are not one with Christ. Yes, I know this, and my feelings are and have been with brother Brigham all the time.

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz.: Peter, James, and John. Peter held the keys pertaining to that Presidency, and he was the head.

How did these keys come to us? Did not Peter, James, and John, ordain Joseph Smith our Prophet? They did. And Joseph Smith called and ordained brother Brigham, brother

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Heber, brother Parley, and others, enough to make twelve Apostles. Thus you see that there is always a governing principle in the Church upon the earth; there is always a Presidency, three who represent the Deity here on the earth. Just think of your position; you have heard the teachings and instructions of President Young, and his instructions are the word of God to us, and I know that every man and woman in this Church who rejects his testimony, and the testimony of those that he sends, rejects the testimony of God his Father. I know that, just as well as I know that I see your faces to-day.

Where will those go to that reject this Gospel? Why, in reality they will not go anywhere. [A voice from the stand: They will not go anywhere else, for they have no other place to go to.] They will remain where they are, in hell, where my spirit was for a short time, when I was in England. Where was my body during that brief period? It was in Preston, on the corner of Wilford-street, but my spirit could see and observe those evil spirits as plainly as it ever will after I die. Legions of disembodied evil spirits came against me, organized in companies that they might have more power, but they had not power over me to any great extent, because of the power that was in and sustaining me. I had the Priesthood, and the power of it was upon me. I saw the invisible world of the condemned spirits, those who were opposed to me and to this work, and to the lifting up of the standard of Christ in that country. Did I at the same time see or have a vision of the angels of God—of His legions? No, I did not; though they were there and stood in defence of me and my brethren, and I knew it. And all this not that there was any very great virtue in me, but there was virtue in the Priesthood and Apostleship which I held, and God

would and did defend; and the evil spirits were dispersed by the power of God.]

Some people suppose that when they leave this state of existence they are going into the paradise of God, but if they do not overcome evil and subject themselves to the will of God and to him that is appointed to lead us here in the flesh, they will become subject to those wicked spirits. Angels will not come by legions to defend those whose faith fails them when the destroyer comes, but he will be permitted to waste the wicked. I never said that I ever saw an angel from God, though I have dreamed about them; neither did I see those evil spirits with my natural eyes, nor was I at the time asleep, but I saw them after I was laid prostrate upon the floor.

When I recovered I sat upon the bed thinking and reflecting upon what had past, and all at once my vision was opened, and the walls of the building were no obstruction to my seeing, for I saw nothing but the visions that presented themselves. Why did not the walls obstruct my view? Because my spirit could look through the walls of that house, for I looked with that spirit, element, and power, with which angels look; and as God sees all things, so were invisible things brought before me, as the Lord would bring things before Joseph in the Urim and Thummim. It was upon that principle that the Lord showed things to the Prophet Joseph.

I speak of these things because I do know that if you do not yield obedience to true principles, and bring your wills into subjection thereto, you will be overcome of evil. Jesus says, I have not come to do my will, but the will of my Father who sent me. Upon the same principle I say that I have not come to do my will, but to do the will of him that sent me, even that of brother Brigham.

This is my place and my calling, and this is my wish and the wish of brother Jedediah, of brother Amasa, of brother Parley, and of every other Apostle that God has appointed and called upon this earth, or ever will while we remain here. It is for brother Brigham to do the will of Joseph, and for Joseph to do the will of Peter, for Peter to do the will of Jesus, and for Jesus to do the will of his Father. That is the chain that reaches from heaven to earth, and do you not understand that it is so? If you will keep hold of that chain and keep your hands strongly fastened in the links, you can reach into the veil. But you must hold on firm and fast to the cable—why? Because there is an anchor at the end of the cable, and that cable is fastened to the ship so that it is made sure at both ends. That is the way it is in a ship, and it is so with the kingdom of God.

My feelings are for you to learn to follow our leader, our Prophet, our President. He will be our President in eternity, and Joseph is his President and will counsel him, and you need not trouble yourselves, but do as you are told and you will obtain salvation and go into the celestial glory. You will then dwell in the same glory with Joseph, with father Smith, with the Apostles and Saints; and by taking such a course not one of you will fall, and I know it.

You have got to be organized and disciplined by the Priesthood, and you have got to stick to that organization, for you cannot be saved with a celestial glory unless you are saved by this Priesthood. Brother Brigham says stick to it, and then we will all be saved in the kingdom of our God.

Thousands of this world, with large herds of cattle and much substance, are fleeing to California or Oregon to escape the troubles, but they will be caught in the snare. [President B. Young: They will, and they will fall

into the pit.] The road on the Plains is full of emigrants of that class, and there are several thousand Saints on the way here. The hand-carts are rolling, and those with them can sleep at night and be up in the mornings, and the carts will jingle through the day; and as soon as we can get teams, after our wheat is harvested, we shall call on you to go back and meet them with flour and other comforts of life; what do you say? [Yes, from many voices in the congregation.] There are squally times in the east; they have got so that they cannot really stand it, without drubbing each other with canes. The world is in commotion; I have been talking about it here, and about the state of affairs in this Church, and what we have got to do, and I cannot get this subject out of my mind, no, not for one moment.

Brethren and sisters, take care of your grain; do not waste any of your grain, for you will need it all; and do not make an unwise or unsaintly disposition of it. I beg of you to attend to this counsel, for I have told it three or four times; not because I profess to be a Prophet, but because I naturally see the necessity for so doing. The people are out of grain and out of bread, and I have but little myself; and from what I see, I should think that very many had none, for if you were to go to my house and stay one day, you would see enough to craze you, for they come in crowds and are hungry, and I feel to pity them, but I cannot feed all creation.

Suppose all this people had been wise and taken counsel, would they have suffered the present destitution? No, they would not. Much of our grain has been consumed by our enemies, by those who care not for what they have to pay, for Uncle Sam pays their bills. Shall they have our grain this year? Doubtless many of this

people will sell their grain to them at a low price, and thus they will be fed, while many worthy persons will see straitened circumstances through lack of food, and I see this naturally. This is a numerous people, and they have no surplus of bread, not a particle, and our crop is very light in many places; there are hundreds and thousands of men that have lost their crops entirely. I understand that brother Grant has lost a great portion of his crop, and thousands of acres have been parched up for the want of water, and there will be but little wheat, not near enough to supply the wants of this people, and bring them safely through to another harvest.

In addition to our present number, according to accounts that I see, there are five thousand Saints ready for the Plains at one place, and five thousand more at another, besides those that are casually falling into the ranks, and they have to eat as well as we, until another harvest.

I speak of these things to warn and forewarn you to take care of your grain and save it, and it will be better for you to do this, even though in so doing you have to go bare-footed. And it will be better for the sisters to let fine shoes, fine dresses, fine bonnets, ribbons, veils, laces, and all other imported finery stay in the stores until they rot, than to let their grain go for such articles. Will you take the course that you have been exhorted to take? If you do not, a few men may not suffer, but the majority will. I do firmly believe that our bread has been blest and multiplied this season, for I know there was not enough in the Territory to sustain the people. However, the present scarcity is one of the best things that ever happened to this people, for it will teach them wisdom. This is one of the poorest countries for occupancy for Gentiles that I have ever seen, though for the

same reasons it is at present the very best for the Saints, for we can get along in it better than any other people.

There are those here who will censure brother Brigham and me, notwithstanding all that we have done for them. [President B. Young: We do not care what they say about us, if they will not steal.] There is but little left in this Territory, so far as bread is concerned. Brother Brigham and I have had to put our families on half rations, in order that we might have wherewith to feed the destitute, and they now say that they feel better than they did before; and I judge, from the testimony that they have given, that it is best to keep them on short rations, for they are fat and fair, and enjoy a good portion of the Spirit of God.

Now, as anciently, the more some are blest, the more they complain; the more the Lord pours out His blessings upon some, the more covetous they are, and a great many of such characters will go to the devil. Brother Brigham and I would rather see our families beg for a living, go poor, penniless, and afflicted, and become sanctified, become celestial beings, and enter into glory, than to see them transgress the law of God. The bodies we do not care so much about, though we intend to support them in time and eternity.

I believe that Joseph has got the Church organized in the spirit world, and that he calls and sends the Elders to preach the Gospel to the spirits in prison.

Inasmuch as we do right, we shall have good times and prosper; and the majority of this people are honest and righteous, and they will be saved in the kingdom of God, for they will cleave to brother Brigham for ever, and will be one family. And if I am not very much mistaken, I shall be along with brother Brigham; and if

there is anything necessary for me to do, I will do it, though it takes my head off from my shoulders, for I am to be one and will be one with those who will be one with brother Brigham. I will go into the celestial kingdom with him and with Joseph, also with Peter, Paul, Adam, Noah, Job, Daniel, and all the ancient worthies, Prophets and Apostles, that ever lived in this world, and we will dwell there forever. I am on the right track; "Mormonism" is the pride of my heart, and I take no pride in any thing else. If I was driven to break up my home to-morrow, I would not cry for any thing which I have on this earth.

Do you suppose that I would cry at being compelled to leave my house? Do you wish to know what I would do with it? I would say, let the houses and everything else go. Just before I left Nauvoo, I had finished me a good house, and when compelled to start, I told the devil to take it and stick it in his hat, and I would go to the mountains and get rich.

Many think that they are going right into the celestial kingdom of God, in their present ignorance, to at once receive glories and powers; that they are going to be Gods, while many of them are so ignorant, that they can see or know scarcely anything. Such people talk of becoming Gods, when they do not know anything of God, or of His works; such persons have to learn repentance, and obedience to the law of God; they have got to learn to understand angels, and to comprehend and stick to the principles of this Church.

I feel to pray that the Lord may preserve you all from every evil. As for the departure from this state of existence, it is but for a little moment; and though I have not tasted death, yet I have seen in vision the invisible enemies of God, and they were organized and arranged in battle against one or

two men, simply because those men were going to proclaim the Gospel to the nations, and the devil did not like it; and the devil will work against every man who goes into a new place to preach the Gospel. As to the length of that vision, after they took their departure, brother Willard Richards said that it was an hour and a half that we were in the vision, though it seemed to me not to have been a moment. One of the devils spoke, and said to brother Hyde, "I have said nothing against you."

I did not contend with them, and I assure you it was enough for me to look upon them; though I expect, after passing through the valley of death, that I shall preach to companies and nations of those spirits that are in prison. Those that were disobedient in the days of Noah? No, but to those that have been disobedient in the days of Joseph and Brigham, and that have been condemned for their sins; and we shall have many of them to contend with.

They will come by and bye in legions, but we shall have power to overcome by the power of God. They will have great power in the last days, and if you do not overcome them, you will fall into the same spirit; and you will be as liable to be deceived in that state of existence as you are in this, if you turn against God or this kingdom.

I bear testimony of this, and I wish you would listen to counsel and lay aside every sin that doth so easily beset you, and turn to the Lord with full purpose of heart.

Brother Brigham has fellow-laborers here, and they are just as good men as any that ever lived upon this earth. Adam and Jesus, and all the Prophets, down to the present, have contemplated this work, and would have rejoiced to live in our day, that they might have participated while in the flesh, in the glories of the last days.

We cannot become perfect, without

we are assisted by our heavenly Father. We must be faithful and of one heart, and one mind, and let every man and woman take a course to build up and not pull down. See that you save your grain, that you may save yourselves from the wicked of the world. Try to take care of every thing that is good to eat, for this is the work of the Lord God Almighty, and we shall have times that will test the integrity of this people, that will test who is honest and who is not.

Omitting prayer is calculated to lead the mind away from those duties which are incumbent upon us; then let us attend to our prayers and all our duties, and you will know that brother Brigham and his brethren have told you of these things.

Rejoice in all things brought forth in these last days, for the time will come when you will say that we indeed live in the last dispensation.

The trials in the last days will be numerous, but to the faithful they will be of but small moment, for they will live above these things, they will increase in power. The work of God is bound to increase, and just in that proportion will the devil's kingdom rise in power and strength, and walk up to battle against us. The adversary is bent on having a war with this people, we shall have him right by the side of us, and you will find that he will keep you very busy, if you strive to come off victorious.

We feel the responsibility that is resting upon us, and we wish to save this people, if they will listen to our counsel, both temporal and spiritual. I have to restrain myself, many times, from speaking of things which pass through my mind. I naturally delight in truth and plainness, this is my character, hence I make use of expressions and figures which are plain and easy to be understood.

I wish to have you receive the

truth and obey counsel, and become thoroughly imbued with correct principles, that you may bring forth that which is good, raise up righteous sons and daughters, and bear off this kingdom, for it is beginning to work in uoy.

Take the boys here, the sons of our brethren and sisters, and you may cut them into inch pieces, and they will not forsake this cause, but they will defend it to the last. Some of them may be rough, and perhaps some of them do not pray much, but send them into the vineyard, and then you will see them shew forth the power that is in them.

At present the Prophet Joseph's boys lay apparently in a state of slumber, every thing seems to be perfectly calm with them, but by and bye God will wake them up, and they will roar like the thunders of mount Sinai.

There is much work to be done: God is not asleep, and He will wake up our children and they will bear off this kingdom to the nations of the earth, and will bear testimony to the truth of this work, and of the integrity and true character of Joseph, and Hyrum, and Brigham, of Heber, and Jedediah, and the Twelve, and of thousands of others.

There are trying times ahead of you, do you not begin to feel and see them? If you do not, I say you are asleep. I wish that the spirit which rests upon a few individuals could be upon you, every one of you, it would be one of the most joyful times that brother Brigham and I ever saw with the Saints of God upon this earth.

Let us be one; brethren, let us be of one heart and one mind; sisters, listen to counsel, and then, as I have said a hundred times, you never will want for flour and the comforts of life, from this time henceforth and forever.

Do I believe that God can increase our substance, increase our flour and our wheat, as He did those loaves and

fishes with which Jesus fed 5,000 people?

Supposing that there was a tub standing here and the people perishing for want of water, could not I, were I beyond the veil, come and pour in water? Yes, and you could not see me. Unless your eyes are touched by the power of God, you cannot see an angel; it is as much as you can do to see me.

Angels are ministering spirits, and do you suppose that they will see this people want? Do you suppose that my Father will sit upon His throne, and see us starve? No, no more than He suffered His servant Elijah—to starve, He then inspired a bird to carry meat to His servant Elijah, and He can do the same now.

Did He not cause manna to come from heaven? Yes, and there is plenty more on hand.

I am telling the truths of God, and I am one with brother Brigham, and I can bear testimony to him and of him, and our testimony is as good as that of Peter, or of John.

Brother Brigham and I once started to travel with sixteen dollars and fifty cents, and in five hundred miles we paid out eighty-two dollars, and had some money left when we got to the end of our journey. Do you not suppose that we believe in angels and holy beings, having visited us on those occasions? Cannot angels furnish Saints with money? Our wants were supplied, and we are witnesses of the fact, and we still live, and shall continue to live, and bear testimony to this generation.

Do you not think that angels can bring flour? Can they not go and take it from those who have plenty, and put it in the empty bins, sacks, and barrels belonging to good men, and that too without your knowing it? It is very common for one to increase, and for another to decrease.

Prepare yourselves for the future scenes through which you may be called to pass.

May the Lord God of Israel bless you all, is my prayer. Amen.

A PRAYER.

By President J. M. Grant, at the celebration of the 24th of July, 1856, in Big Cottonwood kanyon, Utah.

Our Father and our God, in the name of the Lord Jesus Christ, we bow before thee, and thank thee that we have the privilege of coming to the tops of these mountains to worship thee our God, and to celebrate the liberty of thy people, and their entrance into these peaceful valleys and mountains.

We thank thee for these mountains,

for the fountains of waters that flow from them, for the timber that grows upon them, and for all the blessings that thou hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved this land from the eye of the wicked, that they have not desired it, that they have not coveted it, that thou hast kept it for thy people and

hast brought them hither, through the instrumentality of thy servant Brigham, whom thou hast inspired by the Holy Ghost.

We thank thee that we here rest secure from our enemies, that we and our families enjoy peace and rest from the persecutions of those who hate thy chosen people.

We thank thee for this goodly inheritance which thou hast vouchsafed to thy people, and for the privilege of raising our banners and ensigns on these mountain tops. May our enemies never have power over us, and may we be blessed by doing right and keeping thy commandments, by living pure, and by being watchful and careful to do no evil, that we may multiply in our families, in our flocks, and in our herds, in our fields and habitations.

We pray thee, in the name of the Lord Jesus Christ, that thou wouldst bless this valley and all the adjacent valleys; and bless the streams of water that flow from the mountains. As we are at the head of Big Cottonwood kanyon, we pray thee that thou wilt bless it, and the water that flows to the mills, and to the land we cultivate. And may the timber and grass, and vegetation of every description, growing in this little valley in the tops of these mountains, be blessed; and we consecrate and dedicate it to thee for the benefit of thy people, for their happiness, that they may rest here and be safe. Bless all the elements that are here; may the rocks and the mountains be blessed, and every thing that has life.

We pray thee, in the name of the Lord Jesus, that thou wouldst bless thy servant Brigham, and those associated with him, who have taken pains to prepare the way, and kindly invite us to these regions. May we feel that we are blest, and that the Lord, through the dispensation of His providence, has granted to us these fa-

vors. We ask thy choicest blessings on thy servants Brigham, Heber, and the Twelve, and upon all thy faithful people in every kingdom and nation. Bless our friends, and all who speak comforting words to thy people, and defend them, and may the enemies of truth and righteousness be confounded, and not have power to injure the people of God. Bless thy servant George A. Smith, and thy servant John Taylor, and thy servant John M. Bernhishel, and bless all thy servants in every land and clime. Bless those who write and defend thy people through the press, may our prayers come up before thee in their behalf, for thou knowest we have not sinned against thee in these groves—in this kanyon. We do not visit groves, as did Israel of old, to commit adultery, nor to depart from the Lord our God. But we desire to appear before thee with clean hands and hearts, to call upon thee for thy blessing and do thy will, that our inheritance may be blest and all we have, and that all the efforts we make to build up Zion and rear temples to thy name may be blest, that the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfil the covenants made with Abraham, Isaac, and Jacob, with Lehi and Nephi, and with all the Prophets that have lived on this land, that Zion may come down from above, and Zion come up from beneath; that every band may be broken, and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth,

men who will break the crust of nations, gather Israel, and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth, and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe,

the law of God be extended, and the sceptre of righteousness swayed over this wide world; and eventually, with the redeemed, may we be brought to celebrate thy praise, in thy kingdom and presence. These favors, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave, in the name of Jesus Christ, Amen.

A VISIT, BY P. P. PRATT, TO THE SOUTHERN SETTLEMENTS—THE POWER OF THE PRIESTHOOD—UNION AMONG THE SAINTS—A MIRACLE.

A Discourse, Delivered by Elder P. P. Pratt, in the Bowery, Great Salt Lake City, June 29, 1856.

Brethren and Sisters,—It is with no ordinary feelings of joy and thanksgiving that I have the privilege of again standing before you, in a good degree of health.

I have been absent some five weeks, on a mission through the southern settlements. Many of you will remember that I had been very low with sickness previous to my departure, and I thank God this day that I have, in a great measure, recovered my health and strength.

I have had a good visit among the Saints throughout the south, from here to Washington county, distance 300 miles. The hot weather, prevailing south winds, and the dust, rendered our traveling somewhat disagreeable and fatiguing; nevertheless, I have enjoyed myself well.

The Saints among whom we have labored received us with hospitality, the best they were capable of; they could have done no better if angels

from heaven had visited them; and I feel to bless them for it.

I will say a word about the crops and the industry of the people south, as I presume you are all anxious on that subject. I know of no particular drawback in any large portion of the settlements in the way of good crops.

They are later in the south than here, the climate being a little colder; but in every settlement a peculiar spirit of industry characterises the Saints; they seem to strain every nerve to put in crops and to take care of them, and with some few exceptions in small places, there is every prospect of good crops, good gardens, and good grain, and I hope, with the blessing of the Lord, that the people in these distant regions will be able to produce sufficient for themselves and those who are coming this season, and I think the most of them will take care of it.

If we do the same, and all the other settlements, we will be enabled to live, and to enable those of our brethren to live who may come to us. I found it true, as our President said this spring, that there was four times the destitution in this city that there was out of it.

When I arrived as far as Nephi, and from that onward south, I heard of but very little scarcity, but very little want, but they all seemed to have enough to eat, and occasionally some to spare.

I mention these few things for your comfort, as we are one body and rejoice in each others welfare.

I would also mention that a good spirit, the spirit of union and peace, seems generally to prevail so far as I could tell; and as to myself, I have enjoyed myself well and felt a good portion of the Spirit during my ministry in the south, and feel to thank my Heavenly Father for all these things.

I have been led to reflect in viewing the unanimity of the people, and the extent to which they can endure and suffer for the sake of their religion. I have been led to reflect upon the power of the Gospel, the ordinances ministered for this people, and the spirit received in connexion therewith.

Some people inquire after miracles, and signs, and wonders; I will mention one sign, and wonder, and miracle, that I have reflected upon of late; it is very public, and before the eyes of this people, and hence I have pleasure in referring to it.

It is this: here are a people congregated in the capacity of civil and religious governments in the valleys of Utah, made up of almost all nations and languages, comparatively speaking, or of many nations, having brought with them a variety of manners and customs, as well as many peculiar opinions and nationalities. And besides

these, religiously speaking, they have been gathered out from almost every sect and creed under heaven, or at least from many of them. A miracle, a sign, and a wonder, is this!

How came this? When found among all nations and languages, and religions, I say how came they to be made one, not that all are perfect in one, but so far as they are? And if any body doubts this being a miracle, a sign or wonder, what we ask of them is, to produce the same, if they can.

If any body needs a miracle, this is one for them. Has any person, or I might say, have all persons power upon natural principles, by their own wisdom and power, to take people of different nations, and languages, and tongues, habits, customs, and religions, and unite them in one common band, civil and religious, and then govern them in a great measure as a unit? I ask, have they the power? I would like to see it tried somewhere, either in Kansas or in some part of the United States, or elsewhere.

If the union which exists in Utah cannot be effected by others, and elsewhere, with similar materials, then all must acknowledge a miraculous power existing and operating in these valleys.

A great many throughout the nations, learned men, philosophers, rulers—those that have studied the science of government, would fain inquire by what means or power this miracle is accomplished over so many conflicting elements.

Well, suppose we touch upon a little key, or give a clue to it, for the benefit of those to whom it was and is a mystery, and also for our own satisfaction.

Then, in the first place, we say that it is by the power and keys of the holy Priesthood, and the ordinances and spirit thereof.

This people, composed of diverse

nations, tongues, habits and religions, have all been baptized by one Spirit into one body. So far as they have, in all honesty repented, and been baptized, they have all received a portion of the Holy Spirit of promise by the laying on of the hands of the Priesthood, in the name of Jesus, and they have one Lord, one faith, one baptism, and one Holy Spirit, and one God and Father of all. This is as it was said by the ancient writer in relation to the ancient Saints.

Is there power in the Priesthood as there was anciently? We say the Priesthood has been restored by the ministration of angels to Joseph Smith and others, and confirmed and ordained upon the heads of others by that same authority, by him and the word of the Lord through him.

Is there power in it? If not, how came this people to be concentrated and united, after being gathered out of many jarring elements, from the United States and from Europe?

Although they are very far from being perfect in this union, yet we say that by the power of the ordinances and by the power of the Spirit that accompanies the ordinances, this great miracle has been done in the name of Jesus Christ.

We take, for instance, a Presbyterian Methodist, a Quaker, a Baptist, and an Infidel, as they are called, or whatever name, community, or creed they belong to, and on their profession of reformation and faith in Jesus Christ, we bury them in the water, in the name of Jesus, for the remission of sins; they rise again out of the water in newness of life, that is, with a fixed purpose of leading a new life; and after receiving instruction at the hands of the authorized Priesthood, we lay our hands upon them, accompanied with prayer in the name of Jesus Christ, for the gift of the Holy Ghost; and if they do not receive

that Spirit, you may know that they have not obeyed this Gospel from the heart.

Was there any power in the ordinances anciently, in the ordinances of God administered by proper authority? And is there power now? Let us look at it for a few moments.

Moses, being about to depart from his great responsibilities in the midst of Israel, laid his hands upon Joshua by the word of the Lord. After this Joshua was filled with the Spirit of God and of his calling. His works in leading Israel into the promised land, and there defending them and settling them according to the word of the Lord, go to show that he not only received a form under the hands of Moses, but he actually received the power and spirit of that form.

Saul, king of Israel, was anointed by the direction of the word of the Lord under the hands of a Prophet; literally anointed when he was a young man, to be king over Israel. He was a poor, inexperienced young man, and probably knew no more of inspiration than other youths. But soon after his anointing, the Philistines made war against Israel, and would not make peace only on condition that every man of Israel would consent to lose his right eye. Saul, on hearing of these humilitating proposals, felt the power of his anointing. The Spirit of God came mightily upon him; he raised an army, conquered the haughty foe, and saved his country.

But by and bye this man, Saul, so far transgressed, that the word of the Lord came to him through Samuel, the same that anointed him, and said, the kingdom is rent from thee, and given to thy neighbor, who is better than thou art.

And after that he did not have the Spirit of the Lord to guide him, and shortly after that he got into trouble with the Philistines, whose armies

were placed in battle array against him.

I have mentioned these circumstances to show you that there is power in the ordinances of the Almighty, when administered by authority. There are a great many other circumstances, but I name these few to illustrate the question under consideration.

Well, was their power in the ordinances of the kingdom, when administered by Joseph Smith? We say there was power in all that he did.

Well, he ordained men to be Apostles, and Prophets, and Elders, and they went forth to administer in the sacred ordinances of the house of God; and I ask, is there power in their administration?

If not, how came these Americans here, and Britons, and Irishmen, and Scotchmen, and Danes, and French, and more nations than my memory will serve to name, coming together as a unit, scarcely anything occurring to mar their happiness?

You do not hear a man say that he is a Dane, or an Englishman, or of any peculiar nation, but losing his nationality, and all blending into one mass, with a united heart to build up the kingdom of our God, and to become one great nation, Americans to be sure, if you wish to call it so, as it is in that country.

How came this to be, if there is no power in the modern Priesthood and in the modern ordinances? As I said before, if any body disputes this power being with us, will they set us a similar example?

Leave out their nationalities, and the variety of jarring politics, and our political predispositions and prejudices; leave that out of consideration, and I just come to the advantages and disadvantages in our traditions that have come down from our fathers, and are now held sacred by us, so much so, that I heard a person who

was brought up in New Hampshire say that he grew up in the world among all the jarring of politics, and to use his own language, "I was brought up to believe that my father was right in both religion and politics." "What was he," said I? "O, he was a Whig in politics, and a Congregationalist in religion;" and, says he, "I was so glad that my father was so lucky in both as to be right." "What is the proof," says I, "that your father was right in both?" "Why, the proof is, he was my father, and therefore he must be right, in both his religion and politics, for my father could not be wrong!"

Well, fortunately or unfortunately, we have all had fathers; and, of course, because they are our fathers, they must be right in politics and religion, no matter which it is. Such has been our strong prejudice with reference to our fathers.

Well, now, how do we stand now: have we got rid of all this? How came we to have one faith, one Lord, and one baptism, and one Holy Spirit, as it is in a great measure this day? Probably there may be few exceptions, persons who have got the opposite spirit, like Saul when the Lord rejected him through rebellion. How came this to be, as I said before, when we turn from our errors and sins as well as we can? How is this? We came forward, when we see our sins, with honest hearts, determined to do right, believing in Jesus Christ; then some Apostle or Elder that had received the Priesthood through the ministrations of Joseph Smith, or that grew out of his administration, took us and buried us in the waters of baptism in the name of Jesus Christ, for the remission of sins, and we then resolved to lead a new life.

It expresses a covenant, whether they said it in so many words or not—they promised to lead a new life. Then just as soon as they could re-

ceive sufficient instruction, the Elders laid their hands upon them in the name of Jesus Christ, and they could receive their blessings; and the Elders confirmed upon them the gift of the Holy Ghost, and the power thereof. And, by and bye, many others were ordained to holy and important callings, and were anointed to take part in the work, and partake of the power of the holy Priesthood after the order of the Son of God, and it is this power that unites us together in one. The world do not believe this I am aware.

It is really so long since I was among the sectarian world, that I had almost forgotten that I was a sectarian of any kind, and that I was a political partizan of any kind. I have been so long removed from those scenes which characterise the numerous parties of the world, I had almost forgotten whether there was a whig or democratic party, or whether parties existed; I say, I had almost forgotten whether I had ever belonged to any sect or party, and I had almost forgotten my nationality. It is true that I do not speak a different language from what I did in the world, but I had almost forgotten that, but I feel that I am with the Priesthood, and with all good men, I am one with them, to be used nationally, politically, morally, and religiously, to hold fast our faith, to build up a righteous people from every country, to preach and establish righteousness, and union, and peace, to all people in every country, for the benefit of all men that will obey it, without regard to persons.

Well now, this, so far as I can tell it in a few words, is the great secret, or one secret out of the great mystery, or rather one mystery out of another, which exists in the minds of the people, that do not know it. How is it that this people, that are come up of so many parties, and tongues, and

people, and creeds, are measurably become one in faith and spirit? And what is further to increase in them this oneness? Being careful to live to our righteous religion, and to do right continually so that we become one in heart and mind. We are required to overcome our faults, and be careful to increase in and learn the truth, and put in practice, and to pray for the Holy Spirit of promise, and to be careful to keep the commandments of God, careful to do nothing to our neighbors, but what I would have them do under the like circumstances and be perfectly willing for them to do to me.

By adopting these means we are sure to progress in that oneness, and in that union nationally, religiously, politically and socially, and in every way to learn to co-operate, and to be more and more in the spirit, one in heart and in mind. Well, then, a great reward lies before us upon conditions of obedience, but there is still a mighty work to be done. I have taken but little praise for what has been done, though much has been done, still much remains to be done, not only to convert the honest in heart, but to build up cities, and make farms. We have much to do with each other in order to bring us into union more perfectly as families and communities, as we will have to form ourselves and be prepared to form a more intimate union with the powers that have gone before us, even the powers of heaven, because there is a work to be done, and we have been called to help to do it. We are called upon not to do it alone, for the Prophets that have gone before us, that have fallen martyrs to it, are to help in the work.

We have never said that we would do it alone; but rather that the powers of the heavens that have gone before us and been perfected in the same Gospel, were engaged in it, and

wish to help to do it. Nothing short of this fond union of the Saints who have gone before us with the living Latter-day Saints, will ever bring about and complete that great restoration that we have all been looking for, and believing in, that all the Prophets have prophesied of since the world began; nothing short of these united powers can possibly attain to that which is designed, hence they in the other world will attend to their part of it; they are doing it now. But by and bye they will have to be ministers on the earth, and to the Latter-day Saints, and we have to be prepared to have the vail rent, and to be united more perfectly in our co-operations with them, and they with us; and we should endeavor to do our part of the work, to prepare for that which is to come, progressively, and be ready to enter into the kingdom of righteousness and truth, act so that we can be worthy and ready to be wrought upon by the Spirit of God.

We should prepare for the ministration and society of the pure in heart, for they are preparing to meet the people down here. And I know not but that some among us are looking for the Lord Jesus Christ to appear very shortly with all his Saints and angels publicly. Well, I am looking for it too, but it is not the first thing that I am looking for, but I am looking for it when all things are ready, and when all things are prepared, so that when coming he will not break one jot nor tittle of the prophecies, but they will all be fulfilled in their time and place. If the coming of the Savior is the next thing in order, I consider that it would become all of us, so imperfect, so unprepared, so far from being perfectly united in righteousness, to become sanctified and made ready for his appearance. There will be people on the earth that will be ready when he does come, and how will it be at his coming? There are

a great many that stand between us and Jesus Christ, and who stand in more immediate relationship to this work, and also to us. There is our leader, and many others that are leaders, and who hold the keys, and who have gone before us; and they stand between us and Jesus Christ, they hold keys between him and us, and then again there are others of the former day Saints, such as Peter, James and John, and they hold keys which are ahead of our leaders that are dead, our Prophet, for instance? Yes, they hold keys between him and Jesus. Here we all see that we have only got a portion of the Priesthood and the keys, the others are in the possession of the congregations of Saints in the heavens, and before we are prepared to be ministered to by them and enjoy their society, we must alter considerably. Some say, why, the coming of the Lord is nearer than some of you suppose. Well, I would not wonder if it was further off than some of you suppose, from the fact of the things that have to be accomplished.

If we were to say that before the coming of the Lord many great things await us, and that we are to be prepared for all the changes which have to take place, and that they are nearer at hand than we would imagine them to be; and if we should say that that event was much nearer than many of us suppose, and that we have already received many warnings, most certainly we ought to prepare to receive greater covenants, to become more closely acquainted with the Spirit of God, to be more perfect in union, to know how to act more, in concert, to overcome our weaknesses and errors of judgment, and ignorance and follies, learn to be happy and to come up to the mark, and be sanctified before the Lord, that peradventure some portion of the keys and powers from the eternal world may be more fully bestowed upon us, that we may be

prepared by gradual experience from time to time, that we may progress in the science and plan of salvation, and be prepared for the greater things that await us.

I will not complain of our deficiencies for we have to be satisfied with the things which we have accomplished, but we have full confidence in the union and power that attends this work. It is for us to prepare ourselves and to repent of all our errors, and follow our leaders until we reach ce-

lestial glory. The powers of heaven are neither ashamed nor afraid, but they have confidence in us and will dwell in our society. There are a great many keys, and manifestations, and preparations, and associations between us and that great and perfect day, when the Lord will come in the power of heaven.

Let us all do our duty, and be faithful to our covenants. May God bless you all. Amen.

WHY THE SAINTS REJOICE — THE SPIRIT RECEIVED THROUGH LAYING ON OF HANDS—CLEANLINESS.

A Discourse, Delivered by President J. M. Grant, in the Bowery, Great Salt Lake City, August 3, 1856.

Having the privilege of speaking to you this morning, I particularly need the aid and assistance of the Spirit of the Lord, for I have been labouring under indisposition for several weeks, and do not possess that physical force which is natural to me, therefore I need more of the divine influence of the Holy Spirit.

We have professedly gathered ourselves to this land to serve our God; we feel that we have found the pearl of great price. It matters but little in relation to the land that we dwell upon, or the special comforts of life that we may have found and now enjoy in this land, so we but have within us that eternal treasure that warrants us in believing that we please our God, and that He approbates our course.

I am aware that the christians would think inasmuch as they have circulated the Bible among the nations of the earth, that they have thereby done

much towards spreading the Gospel and establishing the kingdom of God on the earth. But you, as reasonable men, would consider that I reasoned very badly, were I to say that the United States by circulating the Constitution among the various governments on the earth, had thereby established so many republics.

In order for the kingdom of God to have an existence upon the earth, we naturally need the radiant light of heaven, we need the divine sanction of the Almighty, and He will set a man to properly organize His people, and execute those things which He designs to have carried out. Some may ask, why the Latter-day Saints rejoice? I answer, we rejoice not alone in that we have a claim superior to the claims of others; not alone in that we have houses and lands, and power and authority, and the comforts of this city, but in the privileges given us by the Almighty, through faith

and obedience, for being more happy than other people. We have not the facilities that the people of many other cities and parts of the earth possess; indeed, we are deprived of many of the comforts and luxuries which many enjoy in other climes. But suppose we are, did we come here for them? Were they the grand object of our leaving our native soil? Was this the view we had when we left Europe, the United States, or any other part of the earth, or the islands of the sea? Did we come here to obtain a better farm, to obtain the luxuries of life? If this was the object of our pursuit, we have certainly been mistaken.

It is possible that some may have been tempted, as they were in the days of Jesus, by the loaves and fishes; but those who understood the truth, and comprehended and loved virtue, had no such idea. They understood that the Gospel of the Son of God, proclaimed and taught by the proper officers, had been brought unto them, and that the sceptre of life had been held out to them. And may we not, as Saints of God, rejoice that we have found and received the truth, that we have tasted of its sweetness, and that it has made us happy.

It matters not whether you dwell in Great Salt Lake City, or in the different settlements of this territory, or whether you are associated with those that are following some special branch of mechanism, if you have the principles of eternal life, the gift of the Holy Ghost, the will of the Lord, the power of God within you, for then you will be contented. On the other hand, if you have not the principles that come from Heaven, though you may have rich soil to cultivate, and splendid houses to dwell in, though you may be connected with wealthy and influential families, and possess choice localities in a powerful state, you are not happy, you are not contented, for there is a vacuum

where the principles of life should be, and gold and silver will not fill it and satisfy the cravings within.

Some people act as if they looked for this city to be like the various other cities of the earth, and if they do not prosper as well as they think they ought, they turn round upon us as though this world's goods were the primary object of their coming here. I admit that Heaven has seen fit to give us many of the comforts of life, but the primary object of our coming here was not to obtain more desirable temporal blessings, or to obtain more gold or silver. This was not our view, but we came here to do the will of our Father; and we built houses, laid out farms and went to work as we would elsewhere, but these things did not induce us to come here. When we enlisted in the covenant of the everlasting Gospel of Jesus Christ, our object was to attain eternal life; the object of our coming here was to please our God.

We did not merely have the Bible circulated among us; Joseph Smith did not merely tell us that he was a missionary sent to proclaim that which was proclaimed and believed in the Garden of Eden, or the testimony that was given to Noah before the flood; or that he was sent simply to bring the books of Moses with the writings of the ancient Apostles and Prophets, or alone to inform us of the works of Jesus Christ when upon the earth. This was not alone the work of the Prophet, but it was that he had received a commission from the Almighty, that he had been ordained by Peter, James and John, who were sent unto him as messengers or ministers from the heavens with proper authority, and had given him the legal authority of God—for what? To build up the kingdom of God upon the earth, to organize it and set it in order, and to ordain proper officers to execute the law. This Apostle of

Jesus Christ told the people that if they would obey the Gospel, if they would repent of their sins, if they would be baptized for the remission of their sins, they should receive the gift of the Holy Ghost, by the laying on of hands, which he was authorized to administer.

Many complied with the teachings of the Prophet, and what was the result? Much the same as we read of in the Bible and the Book of Mormon. The Prophet translated the Book of Mormon, and therein found the subject of salvation set forth as it is in the Bible, only more plainly and fully. The Book of Mormon and the Prophet Joseph taught repentance the same as the Bible, therefore they agreed; and the Prophet never limited that instruction, neither did he limit any of the teachings of the ancients.

If Joseph had merely sold the people the Bible and Book of Mormon, would they have received the gift of the Holy Ghost? It was, and I presume still is, a favorite theme with Mr. Alexander Campbell, of the United States, that "the word is the Spirit and the Spirit is the word," in short that there is no Spirit to be received separate from the word of God. His logic amounts virtually to this—"Simply preach the Bible, the word of God and salvation as printed in the Bible; and all who purchase the Bible thereby purchase eternal life."

Who that is rational and possessed of a disposition to scan the subject can believe such a doctrine? Doubtless Moses heard the thunder of the Almighty on Mount Sinai, and saw the lightnings, but would you say that I was reasoning correctly, if I were to say that I heard that thunder and saw those lightnings simply through reading the history thereof in the Bible? Again, would I be reasoning correctly to say, because I have read the account of what transpired on the

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day of Pentecost, when the Spirit was poured out upon the people and Peter spoke as he was moved upon by the Holy Ghost, that I, therefore, have seen the day of Pentecost? That because I have read the history of some of the operations of the Holy Ghost, therefore I have the Holy Ghost? Or that I heard them speak in tongues, because I have read the history of persons speaking in tongues? Certainly not.

I am aware that hundreds and thousands of different denominations disagree with Mr. Campbell, and also declare that they receive the Spirit of the Lord, what they call the new birth, a change of the heart, put off the old man and put on the new man, and at the same time the operations of their minds, their course of life and all their doings and sayings, prove that they are equally as far behind as Mr. Campbell, and that they have only the history of the light itself.

Should you light a room with gas, and should an artist take a sketch of the light, and some author write a history of the affair, and at a subsequent date some other man write a history, and should the two accounts be placed together, describing the beauty thereof and benefit thereof, would the history of the light and the benefit that had been derived therefrom, and the abundance of that light that was said to have existed, light up a hall? If it would, do not buy any more candles, but read the history of candles, and stick that history in your candlesticks; read the history of oil and wick, and stick that in your lamp, and see how much light you will get.

You may read the Book of Mormon and the Book of Doctrine and Covenants, and the word of God in its various written and printed forms, and after you have read them all, have you, by so doing, gained any right to say that you have the light of Moses,

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Isaiah, Daniel, and other ancient and modern men of God? Have you any reason to say that you possess the same light, the same joy, the same spirit, as they did, in consequence of your possessing the same written word of God that they possessed? Yes, if Mr. Campbell's doctrine be correct. No doubt the followers of Mr. Campbell consider the doctrine true, and his logic and reasoning correct.

Some, in the so called Christian world, contend that the spirit is the word, and that word, they argue, will save the people.

Now suppose that some missionary or Bible society should send a few missionaries to the Latter-day Saints, in these valleys, upon hearing that we were short of bread and other kinds of food, and suppose that those missionaries should tell us about the various kinds of food necessary to sustain life; and then suppose that this benevolent institution should publish 15 or 20,000 tracts to teach us what an advantage it is to live in New York, London, Paris, or New Orleans, and what they live upon in the various regions of the habitable portions of the earth, what good would all that do us? I answer, not any.

After you have read in this book (holding up the Bible) concerning the commission which Jesus gave to certain of his disciples, can you get up and say that you are Peter, James, John, or any of the ancient Apostles, or Prophets? or by so doing, that you had the Holy Ghost, the same as they had?

Could you reason that when you had read the account of the Psalmist, where he says, "The mountains skipped like rams, and the little hills like lambs," that you had seen the glory of God in this way, because the Psalmist records that he saw it?

Could you, when you have read that Paul knew a man who was caught up to the third heavens, testify that

you knew the man who was caught up, simply from having read that account?

When you read of the gifts that were bestowed upon and circulated among the people of God, you certainly would not wish others to suppose that mere reading about them puts you in possession of the same blessings.

But many in the world would suppose that when they preach and circulate the Bible, they actually put in the possession of the people that power and life and those gifts, that the ancient Apostles and Prophets and Saints of God enjoyed.

Brethren and sisters, we understand the difference between enjoying and reading of enjoyment, between the history of a feast and the feast itself; also between the history of the law of God and the law itself.

When the Prophet Joseph came among the people he did not tell them that he would sell them the word of God, but after he had established the truth in their minds and they were baptized, he then laid his hands upon them that they might receive the gift of the Holy Ghost, for he had promised this, and they received the Holy Comforter and the same light, the same Spirit, the same power of God, and the same principles of eternal life; that very gift which is the greatest gift of God, and it gave them the same joy, and the same great blessings, and this Spirit taught them the will of God.

Herein is the difference between this Church and the people of the world. They rejoice in thinking that their forefathers had such rich blessings, and that they were so happy and rejoiced so much that they saw God, His Son Jesus Christ, and Peter, James, and John; and that their forefathers received the Holy Ghost.

We rejoice that we have seen and that our Prophets have received the

like blessing, and not that we read of their enjoyment. We rejoice that our God lives, that Jesus Christ His Son lives, and that the gifts and blessings are bestowed upon us.

It is generally admitted that it is natural for parents to love their young children as well as the older ones, and if there be any difference, they will love the youngest ones a little the most, for they sometimes have to be more severe with the older ones.

But the world reverse this doctrine with regard to the Almighty, for they make God love Adam, Abraham, and the ancients, but when it comes down to the present time their wonderful, peace-making religion makes them rejoice that their older brethren and sisters had rich dinners and suppers, and that they had feasted on the good things of heaven, but that our father is so unmerciful in our day that we have to eat husks.

According to the doctrine of our religious friends, we have to rejoice that the ancients enjoyed the rich blessings of our Father, and that He will not give us anything but the history thereof. (President B. Young: And the chaff.)

Such a course is not as consistent as that of the devil, for he treats his first children in a certain way, and then he treats all the others in much the same way; he treats everybody about alike.

Have we not a right to receive those blessings that were enjoyed by our elder brethren? If the devil tempts and tries everybody, and if the young children have to be tried, why not the young be blest like the old children?

I am aware that the Latter-day Saints require a great deal of preaching, and some of that, too, on subjects very easy of comprehension; I will tell you what I said to one of our home missionaries a few days ago, and I said the same to one of the brethren

from Grantsville, when speaking to him about the petty wrangling there.

They wanted a new local President and a new local Bishop, they wanted this, that, and the other, and wished to know what we had to say. I remarked, if you wish to know what I have to say, I will tell you.

Said I, if an angel of God should come to that village, he would say to its inhabitants, "Repent and wash your bodies, repent and clean up your door yards, repent and cleanse your out-houses," all of which I seriously think that they have very much need to do.

After they have actually cleansed themselves and commenced doing right, and have cleansed their locality, I presume that then an angel, or a man of God, might tell them what further to do.

I actually suppose that in the instructions which an angel of God would give, the very first lesson would be to teach cleanliness to the filthy, and then instruct them to keep themselves cleanly all the time. This is what our President is frequently teaching you; and yet you may go into some parts of this city, and you would actually think that Provo river affords no more water than would suffice for cleansing them.

I like a place constantly kept clean, and that must be so to satisfy me, I not only want the history of a people's being clean, and of their having cleansed up their door yards, out-buildings, and grounds, but I want them to do it.

We have preached cleanliness at Fillmore, last winter; and when I went there lately I was pleased to see that they had made some little improvement.

But there is still by far too much carelessness in this matter, and some people seem to love to live amidst filth, and to snuff its nauseous and unhealthy odors, when it would be

far better to apply it to enriching your soil.

You have been taught true doctrines, and the Lord God has given you the Holy Ghost which has purified your hearts, and now purify all that pertains to you.

The time will come when you will be tried in this respect; and the days of power will come, when the power of God will be more abundantly poured out upon those who are prepared for it. And you who have the truth and do not live up to it, who do not live up to that light and intelli-

gence which is given you, who do not purify your bodies, your clothing, your buildings, your door yards, gardens, and fields, may look for the wrath of God to burn against you.

It is your duty to be clean and neat, and it is the duty of all the settlements throughout the Territory.

You have the history of the light, and you have received the virtue and power which are in the Gospel of Jesus Christ, and it is for you to obey your leaders and the intelligence which is in you, which may the Lord grant, in the name of Jesus. Amen.

THE HOLY GHOST NECESSARY IN PREACHING—FAITH—HEALING THE SICK—THE SAINTS' INTERESTS ARE ONE—ALL OF OUR EFFORTS SHOULD TEND TO THE UPBUILDING OF THE KINGDOM OF GOD.

A Discourse by President B. Young, Delivered in the Bowery, Great Salt Lake City, Utah Territory, August 17, 1856.

We have had the privilege of hearing the testimony of brother Whiting, who has just returned from his mission, upon which he started two years ago from San Pete.

Brothers Merrill and Clinton, and several others, have lately arrived from their missions, and I will here give an invitation to those brethren to come to the stand, Sabbath after Sabbath, and bear their testimony and speak to the people. I wish to say to the Elders who arrive, come, we would be happy to see you with us; come, we will find seats for you; and if you are not all eloquent preachers, come and bear your testimony. Brother Whiting says that he is a man of but few words. I am satisfied that there is greater wisdom with many who say

but little, than there is with those who talk so much; as for the multitude of words, they are but of little consequence, the ideas are of far the greatest importance.

The kingdom of our God, that is set up on the earth, does not require men of many words and flaming oratorical talents, to establish truth and righteousness. It is not the many words that accomplish the designs of our Father in heaven, with Him it is the acts of the people more than their words; this I was convinced of, before I embraced the Gospel. Had it not been that I clearly saw and understood that the Lord Almighty would take the weak things of this world to confound the mighty, the wise, and the talented, there was

nothing that could have induced me, or persuaded me to have ever become a public speaker. I did think, and I now think, that I am personally as well acquainted with my own weaknesses as any other mortal is with them, for this is my fortune, my good fortune and blessing, and I am ready to acknowledge that it is more than many have got. I am of the opinion that I know and understand myself, about as well as any person can know and understand me; yet I may think that I know my weaknesses and incapacities to the fullest, while others may see weaknesses that I do not. Still I am so constituted that when I discover my weaknesses I bear them off as well as I can; and I say to all people, if you discover that I falter, when I do the best I can, what are you going to do about it?

When I first commenced preaching, I made up my mind to declare the things that I understood, fearless of friends and threats, and regardless of caresses. They were nothing to me, for if it was my duty to rise before a congregation of strangers and say that the Lord lives, that He has revealed Himself in this our day, that He has given to us a Prophet, and brought forth the new and everlasting covenant for the restoration of Israel, and if that was all I could say, I must be just as satisfied as though I could get up and talk for hours. If I could only say that I was a monument of the Lord's work upon the earth, that was sufficient; and had it not been for this feeling, nothing could have induced me to have become a public speaker.

With regard to preaching, let a man present himself before the Saints, or go into the world before the nobles and great men of the earth, and let him stand up full of the Holy Ghost, full of the power of God, and though he may use words and sentences in an awkward style, he will convince and

convert more, of the truth, than can the most polished orator destitute of the Holy Ghost; for that Spirit will prepare the minds of the people to receive the truth, and the spirit of the speaker will influence the hearers so that they will feel it.

These reflections are my true sentiments, and it is knowledge with me with regard to speakers and people who have honest hearts, who desire the knowledge of the Lord, who are seeking to know the will of God, and willing to become subject to it. The Spirit of truth will do more to bring persons to light and knowledge, than flowery words. This is my experience, and I presume it is the experience of many of you, and that you can call that to mind when you first received the Spirit of this Gospel.

When you see a person at a distance, you can, at times, see the spirit of that person before you have the opportunity of speaking to him; you can discern his spirit by the appearance of his countenance. This has been my experience from my younger days, and more especially since I have become acquainted with sacred things. My later experience has been very vivid with regard to the spirits of people, and it matters not to me whether they say much or little, so they but let me hear their voices and see them, let me hear and see the manifestation of their spirit, that I may know whether they are constantly with us in their feelings. I wish to know the spirits of those that are around and with us.

Brethren, you who have returned and are this season returning from missions, we shall be happy to have you take your seats with us on this stand, and when opportunity offers we shall be glad to hear your voices and testimonies.

When I rise before you, brethren and sisters, I often speak of the faults of the people and try to correct them;

I strive to put the Saints in a right course and plead with them to live their religion, to become better and to purify themselves before the Lord; to sanctify themselves, to be prepared for the days that are fast approaching. I do this oftener than I speak of the good qualities of this people, and I have reasons for this which, perhaps you would like to hear.

The froward and disobedient need chastisement, the humble and faithful are sealed by the Spirit of the Gospel that we have received. I have not time nor opportunity to caress the people, nor flatter them to do right; nor often to speak well of them, portraying their good qualities.

The consolations of the Holy Spirit of our Gospel comfort the hearts of men and women, old and young, in every condition of this mortal life. The humble, the meek, and faithful are all the time consoled and comforted by the Spirit of the Gospel that we preach; consequently, their comfort, happiness, joy, and peace must be received from the fountain head. As Jesus says, "In the world ye shall have tribulation, but in me ye have peace," so we say to ourselves, so we say to the Saints; in the Lord ye have joy and comfort, and the light of truth which shines upon your path.

The Holy Ghost reveals unto you things past, present, and to come; it makes your minds quick and vivid to understand the handy work of the Lord. Your joy is made full in beholding the footsteps of our Father going forth among the inhabitants of the earth; this is invisible to the world, but it is made visible to the Saints, and they behold the Lord in His providences, bringing forth the work of the last days.

The hearts of the meek and humble are full of joy and comfort continually; do such need comfort from me? Yes, if any mourn, perhaps a few

encouraging words from me would give them consolation and do them good. I am always ready to impart what I have to this people, that which will cheer and comfort their hearts, and if the Lord will lead me by His Spirit into that train of reflections and teaching, I am more willing and ready to speak comforting words to this people, than I am to chastise them.

But I hope and trust in the Lord my God that I shall never be left to praise this people, to speak well of them, for the purpose of cheering and comforting them by the art of flattery; to lead them on by smooth speeches day after day, week after week, month after month, and year after year, and let them roll sin as a sweet morsel under their tongues, and be guilty of transgressing the law of God. I hope I shall never be left to flatter this people, or any people on the earth, in their iniquity, but far rather chasten them for their wickedness and praise them for their goodness.

The Lord praises you and comforts you, if you live as you are directed; if you live with your life hid with Christ in God, you do receive, from the fountain head, life, joy, peace, truth, and every good and wholesome principle that the Lord bestows upon this people, and your hearts exult in it, and your joy is made full.

This people are the best people upon the face of the earth, that we have any knowledge of. Take the congregation now before me, and what portion of them has been in the Church twenty-six years? What portion has been in the Church fifteen years? But a small part.

How many of those before me were personally acquainted with Joseph, our Prophet? I can see now and then one; you can pick up one here and another there; but the most of the people now inhabiting this Ter-

ritory never beheld the face of our Prophet; even quite a portion of this congregation never beheld his face. All this I consider.

But few of this congregation have been assembled together more than a very few years, to receive and be benefitted with the teachings from the fountain head, directly from the living oracles.

How long have they been gathered? Some one year, some two years, and some five or six years; and I can only pick out a few in this congregation, who were acquainted with the Prophet.

I could pick out a few of this assembly who have been here seven and eight years.

You who understand the process of preparing mortar, know that it ought to lay a certain time before it is in the best condition for use. Now, suppose that our workmen should work over a portion and prepare it for use, and when it is rightly tempered, suppose some one should throw into the mixture a large quantity of unslacked lime, this would at once destroy its cementing quality, and you would have to work it all over and over again.

This is precisely like what we have to do with this people; when a new batch is mixed with the lime and sand which were prepared ten days ago, before it is fit for use it has to be worked all over with the ingredients and proportions that were used to make the first.

Some think this rather hard, but they have to be worked over, because they are in the batch. Again, they are in the mill, and like the potter's clay which brother Kimball uses for a figure, they have got to be ground over and worked on the table, until they are made perfectly pliable and in readiness to be put on the wheel, to be turned into vessels of honor.

Now, suppose, when it is in this good

state, that somebody should throw in a batch of unworked clay, it would spoil the lot, and the potter would have to work it all over; the clay that was prepared has to be worked over with the unprepared.

This principle makes many feel sore, and some are starting for the States, and some for California, because they will not be worked over so much, and we cannot set a guard over the mill to keep the new clay from being thrown in.

You may say that that is my business; no, it is my business to throw in the new clay, and work it over and over, and to use the wire to draw from the lump any material that would obstruct the potter from preparing a vessel unto honor.

I do not wish you to think that I chastise good men and good women; chastisements do not belong to them, but we have some unruly people here, those who know the law of God, but will not abide it. They have to be talked to; and we have to keep talking to them, and talking to them, until by and by they will forsake their evils, and turn round and become good people, or take up their line of march and leave us.

I have reflected much upon the true character of mankind, pertaining to the Gospel of salvation, and more particularly in reference to the character of that portion of mankind that is here in the capacity in which we now are. How hard it is for people to see and understand things as they are. I allude, in my remarks, to this people who do reflect, and who profess to believe in a Supreme Being, the Creator of the heavens and the earth, who have professed, by their acts, that God has spoken in the last days, that unto us He has revealed His will; that He has given unto us the oracles of divine truth, the Gospel of life and salvation, with the privilege of making sure unto ourselves eternal life; this

is the people I am now preaching to, and unto whom I wish to address my few remarks.

How slow many of us are to believe the things of God, O how slow. How many men and women can I find here who place implicit confidence in their God? Perhaps you might wish an explanation with regard to the term I here make use of. I will acknowledge my inability to explain to the fullest extent, what I regard as implicit confidence in our God; the reason of this is the ten thousand opinions that people have.

If I were to urge that we ought to have implicit confidence in the power and willingness of our God to sustain us by doing everything for us, that would cut the thread of my own faith, it would run counter to many of my ideas in regard to the dealings of the Almighty with the human family. On the other hand, how much confidence shall I have in God? One says, "I have no confidence in Him, any further than what I can see, hear, and understand. I have no confidence that wheat will grow here, unless I put it into the ground; or that I will have food to eat, unless I take the proper steps for raising it, or purchase it from those that have it." Both of these points are true in part, but the minds of the people are more or less beclouded.

To explain how much confidence we should have in God, were I using a term to suit myself, I should say *implicit* confidence. I have faith in my God, and that faith corresponds with the works I produce. I have no confidence in faith without works. Shall I explain this? I do not think I can fully present the idea to your understanding, but I will a portion of it; and to do so, I will refer to a circumstance that transpired in Nauvoo. A President of the Elders' Quorum, old father Baker, was called upon to visit a very sick woman, a sister in the

Church; they sent for him to lay hands upon her. It was a very sickly time, and there was scarcely a person to attend upon the sick, for nearly all were afflicted. Father Baker was one of those tenacious, ignorant, self-willed, over-righteous Elders, and when he went into the house he enquired what the woman wanted. She told him that she wished him to lay hands upon her. Father Baker saw a tea-pot on the coals, and supposed that there was tea in it, and immediately turned upon his heels, saying, "God don't want me to lay hands on those who do not keep the Word of Wisdom," and he went out. He did not know whether the pot contained catnip, pennyroyal, or some other mild herb, and he did not wait for any one to tell him. That class of people are ignorant and over-righteous, and they are not in the true line by any means.

You may go to some people here, and ask what ails them, and they answer, "I don't know, but we feel a dreadful distress in the stomach and in the back; we feel all out of order, and we wish you to lay hands upon us." "Have you used any remedies?" "No. We wish the Elders to lay hands upon us, and we have faith that we shall be healed." That is very inconsistent according to my faith. If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the Gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body; to another this may appear inconsistent.

If a person afflicted with a cancer should come to me and ask me to heal

him, I would rather go the grave-yard and try to raise a dead person, comparatively speaking. But supposing we were traveling in the mountains, and all we had or could get, in the shape of nourishment, was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicine within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness, but ask God to do it all.

A portion of our community have so much confidence in God, even men and women in this city, that if you put in their possession five bushels of wheat, they will dispose of it and trust in God for their food for a year to come. To me this is inconsistent; I know nothing about the consistency of such a confidence in God. But to me it is consistent for the poor man, or woman, that has been gleaning wheat, and has saved five or ten bushels, to lay it up for a time of need; though I understand that some of them are trying to sell it. Poor men and women who have had to beg for the last six months, and who have had nothing but what they obtained through charity, but who have now obtained a few bushels of wheat, are ready to sell it for something of no intrinsic worth, trusting in God to provide for them. This is inconsistent to me.

How shall I present consistent faith and religion, so that you may comprehend the subject? I will do my best, and leave the event with God. I believe, according to my understanding of the principles of eternal truth, that

I should have implicit faith in our God; and when we are where we have no help for ourselves in the case of diseases, that we have the right to ask the Father, in the name of Jesus, to administer by His power and heal the sick, and I am sure it will be done to those who have implicit confidence in Him.

Again, in regard to food, implicit faith and confidence in God is for you and I to do everything we can to sustain and preserve ourselves; and the community that works together, heart and hand, to accomplish this, their efforts will be like the efforts of one man. The past year was a hard one for us with regard to provisions, but I never had one faltering feeling in reference to this community's suffering, provided all had understood their religion and lived it. Some few understand their religion and live it; others make a profession, without understanding their religion, and do not live it; consequently there has been a lack of union of effort to sustain ourselves, which has made it very hard for the few.

Suppose that we had done our best and had not raised one bushel of grain this year, I have confidence enough in my God to believe that we could stay here, and not starve to death. If all our cattle had died through the severity of the past winter, if the insects had cut off all our crops, if we still proved faithful to our God and to our religion, I have confidence to believe that the Lord would send manna and flocks of quails to us. But He will not do this, if we murmur and are neglectful and disunited.

Not having breadstuff nor manna, if we are cut off from those resources, from our provisions, the Lord can fill these mountains and valleys with antelope, mountain sheep, elk, deer, and other animals; He can cause the buffalo to take a stampede on the east side of the Rocky mountains, and fill

these mountains and valleys with beef; I have just that confidence in my God. I have confidence enough to believe that if we had not raised our own provisions this year, and had proved true and faithful to our God and to our religion, that the Lord would have given us a little bread, even though he should have to put it in the minds of the people in the States to go to California and Oregon, and to load their wagons with sugar, flour, and everything needed, more than they could consume, and cause them to leave their superabundance here, as some did a great quantity of clothing, dried fruit, tools, and various other useful articles, in 1849, the first season that large emigrating companies passed through this valley to California. I could then buy a vest for twenty-five cents, that would now sell here for two or three dollars; and coats could be bought for a dollar each, such as are now selling for fifteen dollars.

This is my confidence in my God. I am no more concerned about this people's suffering unto death, than I am concerned about the sun's falling out of its orbit and ceasing to shine on this earth again. I know that we should have that confidence in God; this has been my experience, I have been led into this confidence by the miraculous providences of God. My implicit confidence in God causes me to husband every iota of property He gives me; I will take the best care of my farm, I will prepare my ground as well as I can, and put in the best seed I have got, and trust in God for the result, for it is the Lord that gives the increase.

I will illustrate by relating a circumstance which occurred this summer. A certain brother sowed a field with wheat, and he has been afraid, and afraid, all the summer, about the water, saying, "When shall we get the water? We shall quit farming, for I am tired

of it." I said to him, it is God that gives the increase, and it is for us to do the best we can; and if there is no water for the grain, He is close by, and is careful to give the increase, when it is necessary. This brother had sowed five or six acres; and the straw was so short, that a portion of the crop had to be pulled, and when thrashed, he had over one hundred and seventy bushels of wheat.

The Lord wishes to show this people that He is close by, that He walks in our midst daily, and we know but little about him; yet He intends to train us until we find out. This year, I think, gives us a positive manifestation of the hand of our God in giving the increase. I do not know that any person can cavil upon that question any more, and say that it is all in accordance with natural philosophy, as the world term it.

Natural philosophy, as you and I understand it, would not have produced one bushel of grain, where we now have ten. I would like the philosopher to make it appear how the trees have grown so luxuriantly this year, with so little water. Have you ever before seen the weeds flourish so finely on these dry hills? Look at your grain; though much of it is so low that you have to pull it, can you tell what it is that has caused the kernels to be so numerous and plump? Let the natural philosopher tell the reason, if he can; he cannot do it.

After all that has been said and done, after He has led this people so long, do you not perceive that there is a lack of confidence in our God? Can you perceive it in yourselves? You may ask, "Brother Brigham, do you perceive it in yourself?" I do, I can see that I yet lack confidence, to some extent, in Him whom I trust. Why? Because I have not the power, in consequence of that which the fall has brought upon me. I have just told you that I have no lack of

confidence in the Lord's sustaining this people; I never had one shadow of doubt on that point.

But through the power of fallen nature, something rises up within me, at times, that measurably draws a dividing line between my interest and the interest of my Father in heaven—something that makes my interest and the interest of my Father in heaven not precisely one.

I know that we should feel and understand, as far as possible, as far as fallen nature will let us, as far as we can get faith and knowledge to understand ourselves, that the interest of that God whom we serve is our interest, and that we have no other, neither in time nor in eternity.

If I have an interest in any object, but should not live to enjoy that object, you can perceive that it is cut off from me, and that my interest and my hopes are gone, so far as worldly things are concerned. If any one has an interest in an object that is changeable, in anything of an earthly nature, and is separated from it, it can be of but little use to him, and should cease to be an object of great care or desire. Any object or interest that we have, aside from our Father in heaven, will be taken from us, and though we may seem to enjoy it here, in eternity we shall be deprived of it.

Consequently, I say that we have no true interest, only conjointly with our Father in heaven. We are His children, His sons and daughters, and this should not be a mystery to this people, even though there are many who have been gathered with us but a short time. He is the God and Father of our spirits; He devised the plan that produced our tabernacles, the houses for our spirits to dwell in.

My interests are with His, yours are there, and if you, seemingly, have any interest anywhere else, it will be severed from you, and you will never

enjoy it. Still there is a feeling which has come by the fall, by transgression, in the heart of every person, that his interest is individually to himself; and that if he serves God, or does anything for Him, it is for some being for whom he has no particular concern. This is a mistaken idea; for every thing you do, every act you perform, every duty incumbent upon you, is solely for your interest in God, and no where else, neither can it be.

When you promote His interest, you promote your own; and when you promote your own interest, you promote His. When you gain a title of glory, or any good thing, you gain this to your Father in heaven as well as to yourself. And every object you are in pursuit of, should be that which will pertain to eternity, and let time take care of itself, only be sure to do the duties pertaining to it.

If we can see and realise that our interests are hid in God, and that we can have no interest anywhere else, perhaps we can learn obedience faster than we now do. Many think, "Well, I am an independent character; I do not like to be counseled, governed, or controlled; I wish to do as I please." That feeling, in a degree, is in every person.

There is an impulse in man that separates his interest from the interest of his God, and the interest of our Father in heaven from ours.

This must be learned so that you can discern it in yourselves, so that you can apply all your efforts, every act of your lives, to the interest that pertains to your eternal exaltation.

If in this world we had every object that we could desire, of an earthly nature, do you not understand that death would separate us from it? You can understand that naturally. A man possessing thrones, kingdoms, and power, leaves them when he is laid in the grave.

Now suppose that you let the common mode of reflection and practice reach into eternal things, upon the same principle you would have a selfish interest in eternity; you would there be to yourself, by yourself, and for yourself, regardless of every other creature. But the truth is, you are not going to have a separate kingdom; I am not going to have a separate kingdom; it is not our prerogative to have it on this earth.

If you have a kingdom and a dominion here, it must be concentrated in the head; if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because everything else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element. He will never cease to contend with the opposite power, with that power that contends against the heir of this earth; consequently, if we fancy that we have an independent interest here and in the world to come, we shall fail in getting any of it.

Your interest must be concentrated in the head on the earth, and all of our interest must centre in the Godhead in eternity, and there is no durable interest in any other channel.

I desire the people to consider whether they have any faltering in their feelings, any misgivings, or lack of confidence in their God. If they have, they should seek, with all the spirit and power they are in possession of, until they can understand the principle of eternity and eternal exaltation, and then apply the actions of their lives to these principles, that they may be prepared to enjoy that which their hearts now anticipate and desire. If we will learn these things correctly and advance, and advance, and conti-

nue to advance, though the new clay may be continually thrown into the mill, we will bring it to the same pliability as the old, much sooner than if it was ground alone; for the old clay soon mixes with the new and makes the whole lump passive. If we apply our hearts to these things, we shall soon learn to have our interests one here on the earth.

The principles of eternity and eternal exaltation are of no use to us, unless they are brought down to our capacities so that we practise them in our lives. We must learn the principles of government, must learn ourselves, the eternal government of our God, the interest that the Father has here on the earth and the interest that we have; then we will place our interest with the interest of our Father and God, and will have no self-interest, no interest only in His kingdom that is set up on the earth; then we will begin and apply these principles in our lives.

How shall we apply them? We must learn that we have not one farthing's worth of anything in heaven, earth, or hell, not even our own being.

We have been brought forth on this earth, organized for the purpose of giving us an opportunity of proving ourselves worthy to possess something by and bye.

We make farms, build fine houses, get possessions around us, and these we call ours, when not a dime's worth of them is either yours or mine. This is what we must learn.

I have much property in my possession, and we use the terms, "my farm, my house, my cattle, my horses, my carriage," &c., but the fact is we do not truly own anything; we never did and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses and lands, and goods, &c. These things we are

accustomed to call ours, but that is for the want of understanding.

Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own anything—it is my Father's. How came I by my possessions? His providence has thrown them into my care; He has appointed me a steward over them, and I am His servant, His steward, His hired man, one with whom He has placed certain property in charge for the time being, that is, pertaining to the things of this world.

Says one, "It was preached thirty years ago, that nothing belongs to us, and, if I have a thousand dollars, to at once give it all to the poor." That is your enthusiasm and ignorance. Were you to make an equal distribution of property to-day, one year would not pass before there would be as great an inequality as now.

How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces.

Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from Him.

We behold Church property, and not one farthing of it is yours or mine. Of the possessions that are called mine, my individual property, not a dollar's worth is mine; and of all that you seem to possess, not a dollar's worth is yours.

Did you ever organize a tree, gold, silver, or any other kind of metal, or any other natural production? No, you have not yet attained to that power, and it will be ages before you do. Who owns all the elements with which we are commanded and permitted to operate? The Lord, and we

are stewards over them. It is not for me to take the Lord's property placed under my charge and wantonly distribute it; I must do with it as He tells me. In my stewardship I am not to be guided by the mere whims of human folly, by those who are more ignorant than I am, not by the lesser power, but by the superior and wiser.

Those who are in favor of an equality in property say that that is the doctrine taught in the New Testament. True, the Savior said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me," in order to try him and prove whether he had faith or not.

In the days of the Apostles, the brethren sold their possessions and laid them at the Apostles' feet. And where did many of those brethren go to? To naught, to confusion and destruction. Could those Apostles keep the Church together, on those principles? No. Could they build up the kingdom on those principles? No, they never could. Many of those persons were good men, but they were filled with enthusiasm, insomuch that if they owned a little possession they would place it at the feet of the Apostles.

Will such a course sustain the kingdom? No. Did it, in the days of the Apostles? No. Such a policy would be the ruin of this people, and scatter them to the four winds. We are to be guided by superior knowledge, by a higher influence and power.

The superior is not to be directed by the inferior, consequently you need not ask me to throw that which the Lord has put into my hands to the four winds. If, by industrious habits and honorable dealings, you obtain thousands or millions, little or much, it is your duty to use all that is put in

your possession, as judiciously as you have knowledge, to build up the kingdom of God on the earth. Let this people equalize their means, and it would be one of the greatest injuries that could be done to them. During the past season, those who lived their religion acted upon the principles thereof by extending the hand of charity and benevolence to the poor, freely distributing their flour and other provisions, yet I am fearful that that mode was an injury instead of a real good, although it was designed for good.

Many poor people who receive flour of the brethren, if they have a bushel of wheat will sell it in the stores for that which will do them no good. My object is to accomplish the greatest good to this people. If I can by my wisdom and the wisdom of my brethren, by the wisdom that the Lord gives unto us, get this people into a situation in which they can actually sustain themselves and help their neighbors, it will be one of the greatest temporal blessings that can be conferred upon them. If you wish to place persons in a backsliding condition, make them idle and dilatory in temporal things, even though they may be good Saints in other respects. If the whole of this people can be put in a situation to take care of themselves, individually, and collectively, it will save a great many from apostatizing, and be productive of much good. I have got to wait for the Lord to dictate from day to day, and from time to time, as to what particular course to pursue for the accomplishment of so desirable a result.

Suppose that we should say that we intend to sell flour at ten dollars per hundred, would that make the people take care of themselves and their grain? It is not so very material what flour costs, nor whether the brethren sell it for three or ten cents

a pound, as it is whether each will strive to secure and economise his own provisions. If you establish the selling price of flour at one dollar a hundred, or even at thirty cents, there are some who will sell all they have before night, and then beg their living of their neighbors. What course shall we pursue to produce the greatest good? We have the Gospel and the ordinances of salvation, and if we can get the people to do that which will produce the greatest good, then we shall further promote the interests of the kingdom of God on the earth.

I do not like to have the Saints, those who profess to be Saints, get such extravagant confidence in our God that they will not do one thing to provide for the body, but omit securing provision enough to sustain themselves, and say, "O, I shall have as long as there is any means, or wheat, or flour; I know that brother Brigham will not see me suffer. Mr. store-keeper, take the little I have and give me some ribbons for it, or a nice dress, for I want the best I can get, and I know that brother Brigham will not let me suffer." Will this course produce good to the people, or are they ignorant that they do not know what course to pursue?

The grand difficulty with this community is simply this, their interest is not one. When you will have your interests concentrated in one, then you will work jointly, and we shall not have to scold and find fault, as much as we are now required to. Somebody ought to be reprov'd here to-day, for some of our farmers are bringing in wheat and selling it to the stores for a dollar and a half a bushel. Would they sell it that low to the poor? No, they would not, if the poor had money to pay for it. If this is the best way, the most conducive of the greatest good to this

community, all right, but I cannot see any good resulting from it.

I can see no good accruing to this community in maintaining a divided interest; our interest must be one throughout, in order to produce the good we desire. Many are distrustful in the providences of God; they profess faith enough to have the Lord extract a cancer from their flesh, or drive a fever from them, though they would not do a single thing for themselves; yet if they have a few bushels of grain, or five dollars, and you touch that, you touch the apple of their eye. You will run counter to the feelings of "here is my individual family, my individual substance, my individual habitation, and my individual property that I have gathered together; it is all my own, it is not yours."

I know that there is great liberality among this people, and on the other hand there is much liberality like this, though I do not know that I can fully explain it to you, but I will try. A few years ago we wished to drive off the cattle not needed here, so as to leave the feed for our milch cows, and there was not a man who was not heart and hand for the policy. When the time came to gather up the cattle, every man said to his neighbor, "This is one of the best possible plans for our stock, now you drive off your cattle," so each man said to his neighbor, and thought to himself "mine will have a better chance." And in the matter of fencing, each one says to his neighbor, "You put up a good fence round your garden and herd your cattle," at the same time intending to let his own run at large. These few instances explain the feelings and conduct of some, and in what manner they are liberal.

I again say that I do not wish any to take chastisement but those who need it, though most of the people

are generally so righteous and liberal that they give over every part of it to their neighbors; they consider that none of it belongs to them. Some are so liberal that they will pick up my cattle on the range and butcher them, saying, "There is nothing here belonging to brother Brigham, nor to anybody else, it is the Lord's, and I will have a little beef."

I wish the people to understand that they have no interest apart from the Lord our God. The moment you have a divided interest, that moment you sever yourselves from eternal principles.

It is reported that many are going away; I say, gentlemen and ladies, you who wish to go to California, or to the States, go and welcome; I had rather you would go than stay. I wish every one to go who prefers doing so, and if they will go like gentlemen, they go with my best feelings; but if they go like rascals and knaves, they cannot have them. I have never requested but two things of those who leave, namely, to pay their debts and not steal; that is all that I have required of them. Go about your business, for I would rather you would go than stay.

The moment a person decides to leave this people, he is cut off from every object that is durable for time and eternity, and I have told you the reason why. Everything that is opposed to God and His Son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence

will eventually cease. "That is strange doctrine." No matter, they have not an object which they can place their hands or affections upon, but what will vanish and pass away. That is the course and will be the tendency of every man and woman, when they decide to leave this kingdom. 7

They are welcome to go, and to stay where they go; I heartily wish that a great many would go, such as I can point out. Like old Lorenzo Dow, when he was trying to detect the person who had stolen an axe; he said that he could throw the stone which he had carried into the pulpit and hit the man that stole the axe; he handled the stone as though he would throw it, and the guilty person dodged, when he said, that is the man. So I could throw and hit a great many that I wish to go.

I say again, you that wish to go, go in peace, and we like to have you go; and those that wish to come here we like to have them come and be Saints, and if they would, they would stay; but if not, I like to have them leave,

no matter whether they belong to the Church or not.

My soul feels hallelujah, it exults in God, that He has planted this people in a place that is not desired by the wicked; for if the wicked come here they do not wish to stay, no matter how well they are treated, and I thank the Lord for it; and I want hard times, so that every person that does not wish to stay, for the sake of his religion, will leave. This is a good place to make Saints, and it is a good place for Saints to live; it is the place the Lord has appointed, and we shall stay here until He tells us to go somewhere else.

All I ask of the Saints is to live their religion, serve their God, and recollect that their interest should be in Him and no where else; that the inferior must be controlled by the superior, and our efforts and affections all be concentrated in one, namely, in building up the kingdom of God to the destruction of wickedness; and may God help us to do it, I ask in the name of Jesus Christ: Amen.

TESTIMONY TO THE DIVINITY OF JOSEPH SMITH'S MISSION—ELDERS SHOULD GO TO THEIR MISSIONS WITHOUT PURSE OR SCRIP—THE LORD DEALS WITH THE SAINTS—JESUS THEIR PRESIDENT—SATAN ANGRY.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, August 31, 1856.

I appear before you to bear my testimony to the truth of "Mormonism," that Joseph Smith, jun., was a Prophet called of God, and that he did translate the Book of Mormon by the gift and power of the Holy Ghost. This same testimony all can bear, who have received and continue to retain the Spirit of the Gospel.

We are happy to hear from our brethren who have returned from the fields of their labor, it rejoices our hearts, and we like to see their faces. I know how they feel when they return home, for I have felt many times, in returning to the Saints, as though the privilege of beholding their faces was a feast to overflowing, my soul has been full. I rejoice all the time, and I can understand why brother Clinton has rejoiced so exceedingly; it is because the lightning and thunder are in him, and because he gave vent to his feelings. Brother Robins' calling has been different, of such a nature that the lightning and thunder in him have lain dormant, to a certain degree, and he has not enjoyed himself so well as he would, had he been sent solely to preach and build up churches.

Let me reduce this to your understandings. Right here, in our midst, many who gather from foreign lands, who have undergone all the toil, labor, and hardship that it is possible for their nature to sustain on their jour-

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ney, after they arrive in these valleys begin to sink in their spirits, neglect their duties, and in a little time do not know whether "Mormonism" is true or not. Take the same persons and keep them among the wicked, and they will preserve their armor bright, but it has become dull and rusty here; this is the cause of so many leaving these valleys. The seas are so calm and the vessel is wafted over them so smoothly, and in a manner so congenial to the feelings of the people, that they forget that they are in Zion's ship. This is the main reason of so many leaving for the States, California, and other places. Send those persons among their enemies, among those who will oppose "Mormonism," among those who will oppose the truth, and let them be continually persecuted, and they will know very quickly whether they are "Mormons" or not, for they must go to the one side or the other. But the condition of society here, and the feelings of the people, are so different from those of the wicked, that many glide smoothly along, forget their religion and their God, and finally think that this is not the place for them and go away.

I will now state that I am thus far perfectly satisfied with the labors of the brethren who have returned from their missions this season, and have come on the stand to-day, and at other times; I am highly gratified

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with the doings and labors of those Elders.

With regard to brother John Taylor, I will say that he has one of the strongest intellects of any man that can be found; he is a powerful man, he is a mighty man, and we may say that he is a powerful editor, but I will use a term to suit myself, and say that he is one of the strongest editors that ever wrote. Concerning his financial abilities, I have nothing to say; those who are acquainted with the matter, know how "The Mormon" has been sustained. We sent brother Taylor, and other brethren with him, to start that paper without purse or scrip, and if they had not accomplished that object, we should have known that they did not trust in their God, and did not do their duty.

Let me call your reflections to the days of Joseph; here are some of the Twelve, here are the Seventies and High Priests, and members of the High Council, and several who have been long in the Church, did any of you ever receive any support from the Church, while on your missions in the days of Joseph? Were you all to answer, you would say that you do not know the time.

I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when brother Joseph sent me the half of a small pig that the brethren had brought to him, I did not ask him for it; it weighed 93 pounds. And that fall, previous

to my receiving that half of a pig, brother H. C. Kimball and myself were engaged all the time in pricing property that came in on tithing, and we were also engaged in gathering tithing, and I had an old saddle valued at two dollars presented to me, and brother Heber was credited two dollars in the Church books for one day's services, by brother Willard Richards who was then keeping those books. Brother Heber said, "Blot that out, for I don't want it." I think it was crossed out, and so was the saddle, for I did not want it, even had it been given to me. These were the only articles I ever received in the days of Joseph, so far as I recollect.

I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty, or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph when I came home. That is the way I got help, and it was good for me; it learned me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one.

For me to travel and preach without purse or scrip, was never hard; I never saw the day, I never was in the place, nor went into a house, when I was alone, or when I would take the lead and do the talking, but what I could get all I wanted. Though I have been with those who would take the lead and be mouth, and been turned out of doors a great many times, and could not get a night's lodging. But when I was mouth I never was turned out of doors; I could make the acquaintance of the family, and sit and sing to them and

chat with them, and they would feel friendly towards me; and when they learned that I was a "Mormon" Elder, it was after I had gained their good feelings.

When the brethren were talking about starting a press in New York, and how it has been upheld, I did wish to relate an incident in my experience. In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; brother Taylor was left to die by the road-side, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in order to get into a boat to cross it. This was about our situation. I had not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers.

When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article.

We went to Preston and held our Conference, and decided that we would publish a paper; brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We

appointed brother Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of sister Jane Benbow, one hundred of brother Thomas Kington, and returned to Manchester, where we printed three thousand Hymn Books, and five thousand Books of Mormon, and issued two thousand *Millennial Stars* monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for brother Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds to brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year.

I was there one year and sixteen days, with my brethren the Twelve and during that time I bought all my clothing, except one pair of pantaloons, which the sisters gave me in Liverpool soon after I arrived there, and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming.

I paid three hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. Brother Kington received his pay from the books that were printed,

and sister Benbow, who started to America the same year, left names enough of her friends to receive the two hundred and fifty pounds, which amount was paid them, notwithstanding I held her agreement that she had given it to the Church.

We left two thousand five hundred dollars worth of books in the Office, paid our passages home, and paid about six hundred dollars to emigrate the poor who were starving to death, besides giving away the sixty thousand tracts; and that too though I had not a sixpence when we first landed in Preston, and I do not know that one of the Twelve had.

I could not help thinking that if I could accomplish that much in England, in that poor, hard country, it could not be much of a job for a man to establish paper in New York. I thought that to be one of the smallest things that could be; I could make money at it. We sent brother George Q. Cannon, one of brother Taylor's nephews, to California, over a year ago last spring, to print the Book of Mormon in the Hawaiian language. He has printed a large and handsome edition of that book; has published a weekly paper and paid for it; has paid for the press and the type, and paid his board and clothing bills, though he had not a farthing to start with, that is, he went without purse and scrip, so far as I know, as did also brothers Bull and Wilkie who went with him.

It is one of the smallest labors that I could think of to establish a paper and sustain it in St. Louis, New York, Philadelphia, Boston, or any of the eastern cities. I wish to say this much, for the information of those who think it a great task to establish and sustain a paper; though I am not aware that any of the brethren think so.

I will relate another incident, which occurred during our journey to Eng-

land. Brother George A. Smith accompanied me to New York City, and we had not money enough to pay the last five miles' fare.

We started from New Haven in a steam boat, and when we left the boat, I hired passage in the stage to New York; the captain of the steam boat happened to be in the same stage.

When we left the coach, I said to the captain, will you have the kindness to pay this gentleman's passage and mine. I had had no conversation with him during the day, only in interchanging the common and usual compliments, but when we left him he greeted us cordially, and said that he had paid our stage-fare with the greatest pleasure, and shook our hands as heartily as a brother, saying, "May God bless and prosper you in your labors."

In five minutes we were in the house with Parley P. Pratt, who had moved to that city the fall before. As soon as those of the Twelve who were appointed on that mission to England came in, we concluded that we would not go among the Branches, but seek out and preach to those who had not had an opportunity of hearing the Gospel.

Accordingly we separated and went into many parts of the State of New York, Long Island and New Jersey, and some went into the city of Philadelphia.

After we had got through with the regular meetings, we proposed to the brethren, if any of them wished to have meetings in their private houses and would tell us when and where that we would meet with them.

It was not more than a week or ten days before we had been in fifty different places in New York city and the surrounding country, and those who came to hear us invited their neighbors, and thus we preached and baptized, and soon gathered means

enough to defray the expenses of our passage to England, principally from those who were the fruits of our own labors.

Though the people in the States are daily becoming more hardened against the truth, yet if I was in New York this day, and it was my business to be there, I would not be there long before I would have many Elders preaching through different parts of that city; I would have them preaching in the English, Danish, French, German, and other languages. And soon would have Elders dispersed all over the State, and would raise up new friends enough to sustain me, that is if the Lord would help me, and if He did not I would leave.

That is the way we have traveled and preached, but now we do a great deal for our missionaries, for they gather money on tithing, and ask me to credit such and such a man so much on tithing; this course tends to shut up every avenue for business here.

We do not receive cash on tithing from abroad, because our missionaries are so liberal, and feel so rich, that they gather every dollar that can be scraped up, and then come here and have it credited to such and such individuals on tithing, without handing over the money.

This course hedges up the work at head quarters. Did I have that privilege? No, never; and men should not have it now. If a paper should be published, brethren ought to have wisdom enough to sustain themselves and the paper, and they can do it.

I do not wish to find fault with our missionaries, but many of them now live on cream and short cake, butter, honey, light biscuit, and sweet meats, while we had to take the butter milk and potatoes. That kind of fare was good enough for us, but now it is short cake and cream, light biscuit,

with butter and honey, and sweet meats of every kind, and even then some of them think that they are abused.

I see some here who did not have as good fare as buttermilk and potatoes; I see some of the brethren who have been to Australia, the East Indies, &c. When I returned from England, I said it is the last time I will travel as I have done, unless the Lord specially requires me to do so; for if we could ride even as comfortably as brother Woodruff once rode on one of the Mississippi steam boats we considered ourselves well off. All the bed he had was the chines of barrels, with his feet hanging on a brace, and he thought himself well off to get the privilege of riding in any shape, to escape constant walking.

How do they go now? They take the first cabins, cars, and carriages. I wish to see them cross the Plains on foot, and then have wisdom enough to preach their way to the city of New York, and there, in the same manner, to get money enough to cross the ocean. But no, they must start from here with a full purse, and take broad cloth from here, or money to buy it in the States, and hire first cabin passages in the best ocean steamers; and after all this many think it is hard times.

I want to see the Elders live on buttermilk and potatoes, and when they return be more faithful. But they go as missionaries of the kingdom of God, and when they have been gone a year or two, many of them come back merchants, and how they swell, "how popular 'Mormonism' is, we can get trusted in St. Louis for ten thousand dollars as well as not, and in New York brother Brigham's word is so good that we can get all the goods we want; 'Mormonism' is becoming quite popular." Yes, and so are hell and the works of the devil.

When "Mormonism" finds favor with the wicked in this land, it will have gone into the shade; but until the power of the Priesthood is gone, "Mormonism" will never become popular with the wicked. "Mormonism" is not one farthing better than it was in the days of Joseph.

The hand of the Almighty is over mankind, and "Mormonism" is hid from them; they do not know anything about it. The Lord deals with this people, and draws them into close quarters, and makes them run the gauntlet, and tries their faith and feelings. He draws them into diverse circumstances to prove whether they believe in Jesus Christ, or not; and if need be He will let the enemy persecute us and destroy many of us; He will let them take our substance and drive us from our homes. Was "Mormonism" popular with those who have formerly persecuted, killed and driven us? Yes, as much so as it is at this day.

The hand of the Almighty is over the wicked, and He handles them according to His good pleasure, as He does the Saints. His hand is over us, and His hand is over them. But there is a thick mist cast before their eyes, so they do not discern the truth of "Mormonism." Do you wonder that they are mad, when they see the progress of truth? I do not.

The different political parties are in opposition. One party says, "We are republicans, and we are opposed in principle to all who are not of our party." Can the various parties be reconciled? No. Each party wishes to elect a President of the United States. We design to elect Jesus Christ for our President, and the wicked wish to elect Lucifer, the Son of the Morning, and swear that they will have him; and we declare that we will serve Jesus Christ, and he shall be our President.

Do you think that the democrats

and republicans have made friends? No, they are just as much opposed to each other now as ever they were, and the devil is just as much opposed to Jesus now as he was when the revolt took place in heaven. And as the devil increases his numbers by getting the people to be wicked, so Jesus Christ increases his numbers and strength by getting the people to be humble and righteous. The human family are going to the polls by and by, and they wish to know which party is going to carry the day.

When you see mild weather, when all is smooth and our religion is becoming popular, the Lord is casting mist before the eyes of the wicked, and they do not see nor understand what will take place at the polls when the day of voting comes. Those who vote for Jesus will be on the right hand, and those who vote for Lucifer on the left; one part will be right and the other wrong. We calculate that we are right, and we are going to vote for the sovereign we believe in; and when he comes behold he will go into the chair of state and take the reins of government. Do you suppose the wicked will feel bad about it? That is what they are afraid of all the time.

They may kill the bodies we have, they may strive to injure us, but when the day of the great election comes, as the Lord Almighty lives, we shall gain our President, and we anticipate holding office under him. Do you blame the wicked for being mad? No. They desire to rule, to hold the reins of government on this earth; they have held them a great while. I do not blame them for being suspicious of us; men in high standing are suspicious of us, hence the frequent cry, "Treason, treason, we are going to have trouble with the people in Utah." What is the matter? Wherein can they point out one particle of injury that we have done to them?

True we have more wives than one, and what of that? They have their scores of thousands of prostitutes, we have none. But polygamy they are unconstitutionally striving to prevent: when they will accomplish their object is not for me to say. They have already presented a resolution in Congress that no man, in any of the Territories of the United States, shall be allowed to have more than one wife, under a penalty not exceeding five years imprisonment, and five hundred dollars fine. How will they get rid of this awful evil in Utah? They will have to expend about three hundred millions of dollars for building a prison, for we must all go into prison. And after they have expended that amount for a prison, and roofed it over from the summit of the Rocky Mountains to the summit of the Sierra Nevada, we will dig out and go preaching through the world. (Voice on the stand: what will become of the women, will they go to prison with us?) Brother Heber seems concerned about the women's going with us; they will be with us, for we shall be here together. This is a little amusing.

Brother Robbins, in his remarks, said that the Constitution of the United States forbids making an *ex post facto* law. The presenting of the resolution alluded to shows their feelings, they wish the Constitution out of existence, and there is no question but that they will get rid of it as quickly as they can, and that would be by *ex post facto* law, which the Constitution of the United States strictly forbids.

Brother Robbins also spoke of what they term the "nigger drivers and nigger worshippers," and observed how keen their feelings are upon their favourite topic slavery. The State of New York used to be a slave State, but there slavery has for some time been abolished. "Under their law for abolishing slavery the then male slaves

had to serve until they were 28 years old, and if my memory serves me correctly, the females until they were 25, before they could be free. This was to avoid the loss of, what they called, property in the hands of individuals. After that law was passed the people began to dispose of their blacks, and to let them buy themselves off. They then passed a law that black children should be free, the same as white children, and so it remains to this day.

But at the time that slavery was tolerated in the northern and eastern States, if you touched that question it would fire a man quicker than any thing else in the world; there was something very peculiar about it, and it is so now. Go into a slave State and speak to a man on the subject, even though he never owned a slave, and you fire up his feelings in defence of that institution; there is no other subject that will touch him as quickly. They are very tenacious and sensitive on those points, and the North are becoming as sensitive as the South. The North are slow and considerate; they have their peculiar customs; and are influenced by the force of education, climate, &c., in a manner which causes them to think twice before they act; and often they will think and speak many times before they act. The spirit of the South is to think, speak, and act all at the same moment. This is the difference between the two people.

Matters are coming to such a point, the feelings of both parties are aroused to that degree, that they would as soon fight as not. But I do not wish to speak any longer in that strain, though, if you want to know what I think about the question, I think both parties are decidedly wrong.

It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Con-

stitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.

If we introduce the practice of polygamy it is not their prerogative to meddle with it; if we should all turn to be Roman Catholics to-day, if we all turned to the old Mother Church, it would not be their prerogative, it would not be their business, to meddle with us on that account. If we are Mormons or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution.

There is not a Territory in the Union that is looked upon with so suspicious an eye as is Utah, and yet it is the only part of the nation that cares anything about the Constitution. What have they done in the States? Why, in some places they have celebrated the fourth of July by hoisting the National flag bottom side up, making a burlesque of the celebration, but "Utah is hell and the devil." This reminds me of a circumstance that transpired in England. A boy was brushing his shoes on Sunday morning, and a priest observing him said, "What, do you brush your shoes on Sunday?" "Yes, sir; do you brush your coat?" "Yes." "Well, I suppose it is life and salvation for you to brush your coat, but hell and damnation for me to brush my shoes." That is the difference.

"Mormonism" is true, and all hell cannot overthrow it. All the devil's seryants on the earth may do all they can, and, as brother Clinton has just said, after twenty-six years faithful

operation and exertion by our enemies, including the times when Joseph had scarcely a man to stand by him, and when the persecution was as severe on him as it ever was in the world, what have they accomplished? They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so. (The congregation shouted amen.) I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves, and let them drive us from this place if they can; they cannot do it. I do not throw this out as a banter; you Gentiles, and hickory and basswood "Mormons," can write it down if you please, but write it as I speak it.

I wish you to understand that God rules and reigns, that he led us to this land and gave us a Territorial government. Was this the design of the wicked? No. Their design was to banish us from the earth, but they have driven us into notoriety and power; we are now raised to a position where we can converse with kings and emperors.

In the days of Joseph it was considered a great privilege to be permitted to speak to a member of Congress, but twenty-six years will not pass away before the Elders of this Church will be as much thought of as the kings on their thrones. The Lord Almighty will roll on the wheels of His work, and none can stop them; and they cannot drive us from these mountains, because the Lord will not suffer them to do so. I desire them to let us alone; "hands off and money down," we crave no jobs and make none. Let them attend to their own business, and we will build up Zion while they go to hell. Jesus Christ will be the President, and we are his officers, and they will have to leave the ground: for they will find

that Jesus has the right of soil. This they are afraid of, do you blame them? No, I do not, and you should not: let them feel bad and worry.

I have frequently told you, and I tell you again, that the very report of the Church and kingdom of God on earth is a terror to all nations, where-soever the sound thereof goeth. The sound of "Mormonism" is a terror to towns, counties, states, the pretended republican governments, and to all the world. Why? Because, as the Lord Almighty lives and the Prophets have ever written the truth, this work is destined to revolutionize the world and bring all under subjection to the law of God, who is our law-giver.

I am still governor of this Territory, to the constant chagrin of my enemies; but I do not in the least neglect the duties of my Priesthood, nor my office as governor; and while I honor my Priesthood I will do honor to my office as governor. This is hard to be understood by the wicked, but it is true. The feelings of many are much irritated because I am here, and Congress has requested the President to inquire why I still hold the office of governor in the Territory of Utah. I can answer that question; I hold the office by appointment, and am to hold it until my successor is appointed and qualified, which has not yet been done. I shall bow to Jesus, my Governor, and under him, to brother Joseph. Though he has gone behind the veil, and I cannot see him, he is my head, under Jesus Christ and the ancient Apostles, and I shall go ahead and build up the kingdom. But if I was now sitting in the chair of state at the White House in Washington, everything in my office would be subject to my religion. Why? Because it teaches me to deal justice and mercy to all. I am satisfied to love righteousness and be full of the Holy Ghost, while

all hell yawns to destroy me, though it cannot do it.

If I were to forsake this kingdom, the car of righteousness would roll over and crush me into insignificance; and so it will every other man that gets out of the right path. What then are we going to do? We had better stick to the ship than jump overboard, because if we stay aboard we stand a good chance to be saved, but if we jump over we shall be drowned.

Who can help all these things? I did not devise the great scheme of the Lord's opening the way to send this people to these mountains. Joseph contemplated the move for years before it took place, but he could not get here, for there was a watch placed upon him continually to see that he had no communication with the Indians. This was in consequence of that which is written in the Book of Mormon; one of the first evils alleged against him was that he was going to connive with the Indians; but did he ever do anything of the kind? No, he always strove to promote the best interest of all, both red and white. Was it by any act of ours that this people were driven into their midst? We are now their neighbors, we are on their land, for it belongs to them as much as any soil ever belonged to any man on earth; we are drinking their water, using their fuel and timber, and raising our food from their ground.

I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan. What shall we do? Be still and know that the Lord is God: and let all people be silent and know that the Lord Almighty reigns, and does His pleasure on the earth. What had we better do?

Be submissive and passive, serve our God and walk humbly before Him.

The same Spirit pervades the Latter-day Saints in all the world, and what the Lord designs doing here is made manifest to the brethren in different parts, and the world feels the power of it and begins to persecute. When we commence that temple you will hear the devils howl.

We are now doing but little besides taking care of ourselves, but the kingdom has got to be taken and the Lord Jesus come to reign here. When you wonder why it is that we are building many large buildings here and the temple not going on, be silent and patient.

Here let me ask the old Saints a question. Have you ever seen a temple finished, since this Church commenced? You have not. The Lord says, "Be patient and gather together the strength of my house;" then do not fret yourselves, and if you feel a little worried, be sure that you are right, and do as you are counseled.

Why do we urge this upon the people? They are only counseled to love God and do His will. You cannot point out where a man has

been counseled one hair's breadth from this course, and in this we have a right to be urgent, and strenuous, and sharp in our remarks. Serve your God and love your religion.

I could tell you a great many lessons that I have learned in "Mormonism," but it is very seldom that I refer to past scenes, they occupy but a small portion of my time and attention. Do you wish to know the reason of this? It is because there is an eternity ahead of me, and my eyes are ever open and gazing upon it, and I have but little time to reflect upon the many circumstances I have been placed in thus far during life. They are behind me, and I am thankful that I have not time to reflect on past transactions, only once in a while, when it seems almost necessary to refer to them.

May the Lord God of heaven and earth bless you, and may He preserve us and all good men and women upon the earth, and give us power to blow the Gospel trump to earth's remotest bounds, and gather up the honest in heart, build up Zion, redeem Israel, rebuild Jerusalem, and fill the earth with the glory and knowledge of our God, and we will shout hallelujah! Amen.

A CALL FOR AN EXPRESSION OF THE CONDITION OF THE PEOPLE—
 REPENTANCE AMONG THE SAINTS NECESSARY — RENEWING OF
 COVENANTS.

Instructions by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I have an impulse within me to preach the Gospel of salvation. I am here by the providence of our God; I have professed to be a teacher of righteousness for many years, and to preach the Gospel of salvation which is still within me, and I feel to pour it forth upon the people; and I present myself here this morning as a teacher in Israel, as a man having the words of eternal life for the people.

I feel to call upon this congregation to know whether any of them, or whether all of them wish salvation. If they do, I have the Gospel of salvation for them; and I call upon the people to know whether they are the friends of God, or only of themselves individually. I do not know of any better way to get an expression from the people, as to whether they wish the Gospel preached to them, whether they desire to believe in the Lord Jesus Christ, to obey his counsels, and live to his glory, denying themselves of worldly lusts and of every thing that is sensual and contrary to his Gospel, and feel as though they wanted to be Saints of the Most High, than to have the brethren and sisters, those who so wish and desire, manifest it by rising upon their feet. You will observe all who do not rise. [The vast congregation all responded by standing up.] Take your seats again. You have manifested that you want to be Saints, and I am happy for the privilege of talking to such a people.

When we get the font prepared that is now being built, I will take you into the waters of baptism, if you repent of your sins. If you will covenant to live your religion and be Saints of the Most High, you shall have that privilege, and I will have the honor of baptizing you in that font, or of seeing that it is done.

As for living here, as I have done for a length of time, hid up in the chambers of the Lord, with a people that are full of contention, full of covetousness, full of pride, and full of iniquity, I will not do it. And if the people will not repent, let the sinners and hypocrites look out. I will repent with you and I will try with my might to get the spirit of my calling; and if I have not that spirit now to a fulness, I will get more of it, so as to enjoy it to its fulness. And if I should be filled with the power and spirit of the mission that is upon me, I shall not spare the wicked; I shall be like a flaming sword against them, and so will all those that live their religion; it is not to be suffered any longer.

As I told you last Sabbath, if I was not mistaken, my feelings were that this people were preparing themselves, many of them, for apostacy; were preparing themselves for the apostacy of their neighbors and their families; their children and their friends were all leading the way of the sinner. I had not then an idea that I was mistaken; I have not now an idea that I

am mistaken. I understand these things perfectly well; and if the people are disposed to awake out of their lethargy and walk up to their religion, to their duty, to the highest privilege that ever was or ever can be granted to mortal man upon this earth, which is eternal life, and will do so, then we will be brethren. And if not, the thread must be severed, for I cannot hold men and women in fellowship that serve the devil and themselves, and give no heed to the Almighty; I cannot do it.

This people have been taught a great deal; they have had principle and doctrine fed to them till they are surfeited; and where is the man, the officer, or the community, that understands what has been taught them? There may be one here and there that understands, but generally the eyes of the people are closed upon eternal things, and they seek for that which pleases the eye, that which is in accordance with the lusts of the flesh, that which is full of iniquity, and they care not for the righteousness of our God.

I repeat that, as for as those who are disposed to refrain from their evils, to renew their covenants and live their religion, I will have the honor and you the privilege of going forth and renewing your covenants, otherwise there must be a separation. Let those who have been with us ten or fifteen years, who have passed through the sorrowful scenes that Joseph and many others who have gone behind the veil had to wade through, look back and see the hand of God that has led us to a land where we enjoy liberty, where we enjoy all the freedom that ever the city of Enoch enjoyed, until they were more perfectly made acquainted with God. All that we can enjoy more than we do, unless we further acquaint ourselves with our God and become His friends and His associates, will be

but very little more than we now possess.

I tell you that this people will not be suffered to walk as they have walked, to do as they have done, to live as they have lived. God will have a reckoning with us ere long, and we must refrain from our evils and turn to the Lord our God, or He will come out in judgment against us. I refer to the doctrine and the teachings that have been laid before this people; and I will say that it would take me weeks and months to tell you what has been already told you. But it passes into your ears and out again, and is no more remembered.

Show me the man who knows enough about his God, and is sufficiently acquainted with the principle of eternal lives to be able to say, "I can handle the gold and the silver, the goods, the chattels, and the possessions of this world, with my heart no more set upon them than it is upon the wind. I know how to use them, to deal out this and to distribute that, and to do all to the glory of my Father in heaven." If there is one in this congregation that knows how to do all this, will you please to rise up? These are things that I have taught you week after week, and year after year, but do you understand them? No. You may say, with shamefacedness, that there is hardly a man in this congregation that can righteously manage even earthly things. Just as quick as you are prospered you are lost to the Lord, you are filled with darkness.

Do you think the angels of the Lord lust after the things that are before them? All heaven is before us, and all this earth, the gold and the silver, all these are at our command, and shall we lust after them? They are all within our reach; they are for the Saints whom God loves, even all who fix their minds upon Him and the interests of His king-

dom. Our Father possesses all the riches of eternity, and all those riches are vouchsafed unto us, and yet we lust after them.

I have taught you these things weeks and months ago, and yet there is not a man or woman in this congregation that understands them in their fulness. These are simple principles that should be learned; and although they have been taught you from time to time, yet you have not learned them. And for me to repeat to you what I have taught you, and what my brethren have taught you, would take me weeks.

And notwithstanding all that has been taught, still the people are full of idolatry, the spirit of contention and the spirit of the world are in them, and they are full of the things of the world.

Well, I just say, my brethren and sisters, it cannot be suffered any longer, a separation must take place; you must part with your sins, or the righteous must be separated from the ungodly. I will now give way, and call upon others of the brethren to speak to you. Amen.

APPLICATION OF THE WORDS OF HELAMAN TO THE CONDITION OF THE LATTER-DAY SAINTS.

Remarks by President H. C. Kimball, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I have a great many things on my mind constantly, by night and by day, in regard to this people, ourselves I mean, here in these valleys of the mountains.

I was lately looking in the Book of Mormon, and I thought that a portion of the Book of Helaman, from nearly the 420th page (second European edition) to the end of the 4th chapter, would apply very well to this people, and if they would appreciate it rightly, it would be what I should call a very great sermon. [It was read to the congregation in the afternoon, by brother Leo Hawkins.]

It treats upon the conduct of the people when they were blest. They were led into a land away from their enemies, and the Lord blest them exceedingly; yet the only way that

He could keep them within due and proper bounds, so that they would live their religion, so that they would be humble before their Maker and their God, was to let afflictions come upon them.

The Lord, through the Prophet relates that He had withheld their enemies from them by softening their hearts from day to day, so that they would not go up to war against the people of God; and that He had multiplied blessings upon them, insomuch that they became exceedingly rich in fine clothing, jewelry, raiment, and every thing that heart could wish.

God poured out His blessings upon them, and as quick as they began to prosper, and to increase in property, they were raised up in the pride of their hearts, forgot their God, their

prayers, and the covenants they had made with and before their God. And when we read the Bible and the Book of Mormon, we are led to contrast the proceedings of the former-day Saints on this continent with the travels and course of this people; and to reflect that many of us have been rooted up and driven some five or six times, and that last of all we are driven here into the Valleys of the Mountains, a thousand miles from every body, where God has let us come to worship Him, to carry out His designs, to establish His ordinances, and to qualify a people that they may obtain a celestial glory.

Are not this people running into pride? Are they not filled with discord, contention, broils, and animosity? Have they not forgotten their God and their covenants? Do they hold their covenants sacred, those they made when they received their endowments, when they covenanted not to speak evil of one another, nor of the Lord's anointed, nor of those that lead them? Did they not make all these covenants? Have they not broken them, or many of them?

Do you suppose that God would have spoken to you through brother Brigham as He did last Sunday, if all was right, if you were all living your religion? No, it would have been another tune that would have been sung or played, and it would have given you credit. But that sermon was good to me; and God knows that I never heard a better one since I was born, considering the occasion and the circumstances in which this people stand before their God.

This will not apply to all, but it will apply pretty generally, more or less. We have got to take a different course, and it must needs be that this people repent of their sins and do their first works over, or God will remove their candlestick out of its place.

When our President, our Leader,

our Prophet, speaks unto us from week to week, and from Sabbath to Sabbath, do his teachings reach our hearts? Do the people hear? Do the people understand? If they do, they are not all careful to practice.

I have told you, a great many times, that the word of our Leader and Prophet is the word of God to this people, and you play with those words, and you neglect them. You neglect the voice and word of God, and it will fall upon you in a way that you never expected, and you do not expect it now. But there is yet a chance for us to redeem ourselves; and there is a great deal more necessity for us to redeem ourselves, than there is for us to redeem the dead, for the dead they are dead, and you cannot help it; but we are living and can help ourselves, and I suppose God helps those who help themselves.

Let us rise up as a people and turn unto the Lord our God with full purpose of heart, and, peradventure, our sins may be remitted and forgiven, and blotted out. This is what the Lord has placed men to lead you for. You cannot see God, you cannot behold Him and hold converse with Him, as one man does with another; but He has given us a man that we can talk to and thereby know His will, just as well as if God Himself were present.

Am I afraid to risk my salvation in the hands of the man that is appointed to lead me, and to lead this people? No, no more than I am to trust myself in the hands of the Almighty. He will lead me right, if I do as He says in every particular, in every circumstance, in poverty, in riches, in sickness, and in death. That is the course for me to take; and if that is the course for me to take, it is the course for brother Grant to take, and for the Twelve Apostles, for the Seventies, for the High Priests, for the Elders, and for every person in

the Church and Kingdom of God. We should be like the clay in the hands of the potter. Bless your souls, that is just as true a figure as can be presented before a people, if they ever saw a potter work; but if they never saw one work, they do not know what course he takes, any more than a person knows about a mill that never saw one.

Well, this is the course for us to take, to be like clay in the hands of the potter. Who is the potter? God our Father is the great potter, the head potter, and brother Brigham is one of His servants, to preside over this pottery here in the flesh; and his word is the word of God to this people, and to those that he has called to assist him in this great work.

These are my feelings, and a part of what I was meditating and reflecting upon, as also upon how much we are blest. I know that there are several going away, and that they say that this is a hard country. Let the people that have come from Denmark turn round and go back to where they came from, and then they will say that this land is a perfect Eden, and this place a perfect palace, when compared to the land they lived in before they came here. They come here as hearty and as robust as our mountain sheep, or elk, or the buffalo, and why is it so? Because they have always worked from the days of their youth; they are the chaps. We want those men that have been raised in the mountains, and that have learned to be obedient from the days of their youth. They are the Saints that the men of God want. I love to see them come here under their own flag, the Danish flag, for the standard is raised, and they may come with their own banners, and bow to king Immanuel.

What is required of us, now that we have run into a snare? We should be willing to come out of the forbidden path, and turn unto the Lord with

full purpose of heart. Here are hundreds of people that desire their endowments, as soon as they can get them. I would not give them their endowments to almost the last we took through, until they repented and were baptized. We have taken hundreds through, when they ought to have previously done their first works over.

I offer these few remarks that you may reflect upon them, and know when you are guilty. When a man has done wrong he knows it; and when he is breaking his covenants he knows it, and those persons are under condemnation, and it need be that they repent. I am willing to repent of my sins. I repent every day of my life, and I humble myself before my God and acknowledge my sins, both in private and in public. And I take a course to be industrious and I do as I am told, and I do not care what that is, for I know it will be right. If I were told to build a house that would include this whole city, I would go at it. It might make me groan a little, but I would go at it, don't you believe I would? I tell you I would, though it broke my neck, or cut my throat and chopped me into mince meat. I will stand by the kingdom, and by the Prophets and Apostles, and by all that stand up for the kingdom of our God. I am their friend, and hands off from those men, if you do not want to take Jesse. These are my feelings, and may God bless you, and may peace be multiplied unto you. Amen.

[The following is that part of the Book of Mormon alluded to by President Kimball.]

“And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in His great, infinite goodness, doth bless and prosper those who put their trust in Him; yea, and we may see at the very time

when He doth prosper His people; yea, in the increase of their fields, their flocks, and their herds, and in gold, and in silver, and in all manner of precious things of every kind and art; sparing their lives, and delivering them out of the hands of their enemies: softening the hearts of their enemies, that they should not declare wars against them; yea, and in fine, doing all things for the welfare and happiness of His people; yea, then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One; yea, and this because of their ease, and their exceeding great prosperity. And thus we see that except the Lord doth chasten His people with many afflictions, yea, except He doth visit them with death, and with terror, and with famine, and with all manner of pestilences, they will not remember Him. O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto His counsels; yea, how slow to walk in wisdom's paths! Behold they do not desire that the Lord their God who hath created them, should rule and reign over them, notwithstanding His great goodness and His mercy towards them; they do set at naught His counsels, and they will not that He should be their guide. O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and ever-

lasting God; yea, behold at His voice doth the hills and the mountains tremble and quake; and by the power of His voice they are broken up, and become smooth, yea, even like unto a valley; yea, by the power of His voice doth the whole earth shake; yea, by the power of His voice, doth the foundations rock, even to the very centre; yea, and if He say unto the earth, move, it is moved; yea, if He say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to His word, the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold this is so; for sure it is the earth that moveth, and not the sun. And behold, also, if He say unto the waters of the great deep, be thou dried up, it is done. Behold, if He say unto this mountain, be thou raised up, and come over and fall upon that city, that it be buried up, behold it is done. And behold, if a man hide up a treasure in the earth, and the Lord shall say let it be accursed, because of the iniquity of him who hath hid it up, behold, it shall be accursed; and if the Lord shall say, be thou accursed, that no man shall find thee from this time henceforth and for ever, behold, no man getteth it henceforth and for ever. And behold if the Lord shall say unto a man, because of thine iniquities, thou shalt be accursed for ever, it shall be done. And if the Lord shall say, because of thine iniquities, thou shalt be cut off from my presence, He will cause that it shall be so. And woe unto him to whom He shall say this, for it shall be unto him that will do iniquity, and he cannot be saved; therefore, for this cause, that men might be saved, hath repentance been declared. Therefore, blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved. And may God grant,

in His great fulness, that men might be brought unto repentance and good works, that they might be restored unto grace, for grace according to their works. And I would that all men might be saved. But we read that in that great and last day, there are some who shall be cast out; yea,

who shall be cast off from the presence of the Lord; yea, who shall be consigned to a state of endless misery, fulfilling the words which say, they that have done good, shall have everlasting life; and they that have done evil, shall have everlasting damnation. And thus it is. Amen."

REBUKING INIQUITY.

Remarks by President J. M. Grant, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

I feel that the remarks which we have heard this morning are true, and they apply directly to you who are now present, and to the inhabitants of this city and of the Territory generally, and we do not excuse any of you.

If the arrows of the Almighty ought to be thrown at you we want to do it, and to make you feel and realize that we mean you. And although we talk of the old clay's being ground in the mill, we do not mean it to apply to some other place, for we have enough here who have been dried ever since their baptism, and many of them are cracked and spoiling.

Some have received the Priesthood and a knowledge of the things of God, and still they dishonor the cause of truth, commit adultery, and every other abomination beneath the heavens, and then meet you here or in the street, and deny it.

These are the abominable characters that we have in our midst, and they will seek unto wizards that peep, and to star-gazers and soothsayers, because they have no faith in the holy Priesthood, and then when they

meet us, they want to be called Saints.

The same characters will get drunk and wallow in the mire and filth, and yet they call themselves Saints, and seem to glory in their conduct, and they pride themselves in their greatness and in their abominations.

They are the old hardened sinners, and are almost—if not altogether—past improvement, and are full of hell, and my prayer is that God's indignation may rest upon them, and that He will curse them from the crown of their heads to the soles of their feet.

I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.

We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye.

You may think that I am not teaching you Bible doctrine, but what

says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood.

Talk about old clay; I would rather have clay from a new bank than some that we have had clogging the wheels for the last nineteen years. They are a perfect nuisance, and I want them cut off, and the sooner it is done the better.

We have men who are incessantly finding fault, who get up a little party spirit, and criticise the conduct of men of God. They will find fault with this, that, and the other, and nothing is right for them, because they are full of all kinds of filth and wickedness.

And we have women here who like any thing but the celestial law of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife. They want to break up the Church of God, and to break it from their husbands and from their family connections.

Then, again, there are men that are used as tools by their wives, and they are just a little better in appearance and in their habits than a little black boy. They live in filth and nastiness, they eat it and drink it, and they are filthy all over.

We have Elders and High Priests that are precisely in this predicament, and yet they are wishing for more of the Holy Ghost, they wish to have it in larger doses. They want more revelation, but I tell you that you now have more than you live up to,

more than you practise and make use of.

If I hurt your feelings let them be hurt. And if any of you ask, do I mean you? I answer, yes. If any woman asks, do I mean her? I answer, yes. And I want you to understand that I am throwing the arrows of God Almighty among Israel; I do not excuse any.

I am speaking to you in the name of Israel's God, and you need to be baptized and washed clean from your sins, from your backslidings, from your apostacies, from your filthiness, from your lying, from your swearing, from your lusts, and from every thing that is evil before the God of Israel.

We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word, but in deed.

I go in for letting the wrath of the Almighty burn up the dross and the filth; and if the people will not glorify the Lord by sanctifying themselves, let the wrath of the Almighty God burn against them, and the wrath of Joseph and of Brigham, and of Heber, and of high heaven.

There is nothing to prevent you from being humble and doing right, but your own little, foolish, and wicked acts and doings. I will just tell you that if an angel of God were to pass Great Salt Lake City, while you are in your present state, he would not consider you worthy of his company.

You have got to cleanse yourselves from corruption, before you are fit for the society of those beings. You may hear of people in other cities being baptized and renewing their covenants, but they are not sinners above all others; and except the inhabitants of Great Salt Lake City repent, and do their first works, they shall all likewise perish, and the wrath of God will be upon them and round about them.

You can scarcely find a place in this city that is not full of filth and abominations; and if you would search them out, they would easily be weighed in the balances, and you would then find that they do not serve their God, and purify their bodies.

But the course they are taking leads them to corrupt themselves, the soil, the waters, and the mountains, and they defile everything around them.

Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof

may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid.

These are my feelings, and may God fulfil them. And my wishes are that He will grant the desires of my brethren, that Zion may be purified, and the wicked purged out of her, until God shall say I will bless the rest; until He shall say I will bless your flocks, your herds, your little ones, your houses, your lands, and all that you possess; and you shall be my people, and I will come and take up my abode with you, and I will bless all those that do right; which may He grant, in the name of Jesus. Amen.

THE PEOPLE OF GOD DISCIPLINED BY TRIALS—ATONEMENT BY THE
SHEDDING OF BLOOD—OUR HEAVENLY FATHER—A PRIVILEGE
GIVEN TO ALL THE MARRIED SISTERS IN UTAH.

A Discourse by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, September 21, 1856.

Before I sit down, I shall offer a proposition to the congregation; though I will first say a few words concerning our religion, our circumstances, and the circumstances of the brethren and people generally that inhabit these valleys, but more especially of those that have the privilege of assembling at this Tabernacle from Sabbath to Sabbath.

If they will rightly consider their situation, they will believe for themselves that they are in a place, in a country, where they can be Saints as well as in any other place there is on the face of this earth.

True, we hear some complaints from those who lose the spirit of their religion, who turn away from us. They think that this people will suffer here. I will give you my feelings upon the subject.

There is not a hardship, there is not a disappointment, there is not a trial, there is not a hard time, that comes upon this people in this place, but that I am more thankful for than I am for full granaries.

We have been hunting during the past twenty-six years, for a place where we could raise Saints, not merely wheat, and corn. Compara-

tively I care but little about the wheat and corn, though a little is very useful.

It is true that this is a good country for fruits of some kinds; this soil produces, as good peaches as can be raised on any soil, and also grapes, apples, and so on. But what of all that? The man, or the woman, that mainly looks after the fruit, after the luxuries of life, good food, fine apparel, and at the same time professes to be a Latter-day Saint, if he does not get that spirit out of his heart, it will obtain a perfect victory over him; whereas he is required to obtain a victory over his lusts and over his unwise feelings; and if he does not get rid of that spirit, the quicker he starts east for the States, or west for California, the better.

If we could not raise any fruit, if we could not raise an ear of corn, I should be quite thankful if we could raise the oats and the peas, and make the oat bread and the pea broth, and live on them from year to year.

I say hallelujah, this is a first-rate place to raise Saints. Let the people complain of hard times, complain of their poverty, their poor fare and their hard labor; that wood is scarce, that we have to go far for it, and have to toil so hard to raise our grain; that we lose our stock upon the prairie, that a cow is gone to-day, and an ox was lost last year; that if we turn out our cattle they will stray off, and we shall see them no more.

How would you feel were you in a country where you could not raise stock, except you provided comfortable shelter and an abundance of fodder for them all?

In the country where I was brought up, could you turn out a calf in the fall and have it live through the winter? There never was such a thing done, to my knowledge; and no man ever thought of such a thing as wintering a calf, unless he had a shel-

ter prepared for it almost as warm as the rooms for the children.

I mention these things for the benefit of those here to-day, if any, who think that this is not a good country, and who do not really know whether they wish to stay, or whether we are right or wrong, or whether "Mormonism" is true or false.

I would advise those persons to repent of their sins forthwith, and to try with all their might to get the spirit of their religion upon them, and if they cannot do that, to take their own course and go where their hearts desire, for doubtless there is some place where you would wish to go.

Those that have the Gospel, who enjoy the Spirit of their religion, lie down in peace, and wake up full of rejoicing, full of peace, of glory, of faith and thanksgiving; this is the case with all who are full of good works.

We need a reformation in the midst of this people; we need a thorough reform, for I know that very many are in a dozy condition with regard to their religion; I know this as well as I should if you were now to doze and go to sleep before my eyes.

You are losing the spirit of the Gospel, is there any cause for it? No, only that which there is in the world. You have the weakness of human nature to contend with, and you suffer that weakness to decoy you away from the truth, to the side of the adversary; but now it is time to awake, before the time of burning.

Whether the time of burning will be this week, or the next, or next year, I do not know that I care; and I do not know that I would ask, if I was sure the Lord would tell me. But I tell you that which I do know, and that is sufficient.

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these

tabernacles and go into the spirit world. And I do know that as we lie down, so judgment will find us, and that is scriptural; "as the tree falls so it shall lie," or, in other words, as death leaves us so judgment will find us.

I will explain how judgment will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.

Whether the world is going to be burned up within a year, or within a thousand years, does not matter a groat to you and me. We have the words of eternal life, we have the privilege of obtaining glory, immortality, and eternal lives, now will you obtain these blessings?

Will you spend your lives to obtain a seat in the kingdom of God, or will you lie down and sleep, and go down to hell?

I want all the people to say what they will do, and I know that God wishes all His servants, all His faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into His rest in the flesh, because of their transgressions, consequently He destroyed them in the wilderness.

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and

offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it.

It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by brother Grant that we have not seen God, that we cannot converse with Him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem to be brought with God. What a delight it was to hear brother Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, and he would unite heaven with earth, this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being He was, and how we could see and measurably understand Him, I thought I would tell you. If we could see our heavenly Father, we should see a being similar to our earthly parent, with this difference, our Father in heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a

monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to Him, and such as we anticipate receiving. While He was in the flesh, as we are, He was as we are. But it is now written of Him that our God is as a consuming fire, that He dwells in everlasting burnings, and this is why sin cannot be where He is.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the gods, and of all perfect beings. God is the Father of our spirits; He begat them, and has sent them here to receive tabernacles, and to prove whether we will honour them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two—dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given.

When you see celestial beings, you will see men and women, but you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast?

When you are prepared to see our

Father, you will see a being with whom you have long been acquainted, and He will receive you into His arms, and you will be ready to fall into His embrace and kiss Him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them,

Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say; they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and brother Kimball's and brother Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next Conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.

No doubt some are thinking, "I wish brother Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them, and then give them a good fortune, and I can take a fresh start.

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And

I would say, wives you are welcome to the children, only do not teach them iniquity; for if you do, I will send an Elder, or come myself, to teach them the Gospel. You teach them life and salvation, or I will send Elders to instruct them.

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, "Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring and whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting."

Now recollect that two weeks from to morrow I am going to set you at liberty. But the first wife will say, "It is hard, for I have lived with my husband twenty years, or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women;" then I say it is time that you gave him up to other women who will bear children. If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children.

Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the Gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth.

If the men of the world were right, or if they were anywhere near right, there might not be the necessity which there now is. But they are wholly given up to idolatry, and to all manner of wickedness.

Do I think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would beget a child that would not abide the law of God, though I may have some unruly children.

I am going to ask you a good many things, and to begin with I will ask, what is your prayer? Do you not ask for the righteous to increase, while the unrighteous shall decrease and dwindle away? Yes, that is the prayer of every person that prays at all. The Methodists pray for it, the Baptists pray for it, and the Church of England and all the reformers, the Shaking Quakers not excepted. And if the women belonging to this Church will turn Shaking Quakers, I think their sorrows will soon be at an end.

Sisters, I am not joking, I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whining of many of the women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful, I will promise them

that they shall be queens in heaven, and rulers to all eternity.

“But,” says one, “I want to have my paradise now.” And says another, “I did think I should be in paradise if I was sealed to brother Brigham, and I thought I should be happy when I became his wife, or brother Heber’s. I loved you so much, that I thought I was going to have a heaven right off, right here on the spot.

What a curious doctrine it is, that we are preparing to enjoy! The only heaven for you is that which you make yourselves. My heaven is here—[laying his hand upon his heart]. I carry it with me. When do I expect it in its perfection? When I come up in the resurrection; then I shall have it, and not till then.

But now we have got to fight the good fight of faith, sword in hand, as much so as men have when they go to battle; and it is one continual warfare from morning to evening, with sword in hand. This is my duty, and this is my life.

But the women come and say, “Really brother John, and brother William, I thought you were going to make a heaven for me,” and they get into trouble because a heaven is not made for them by the men, even though agency is upon women as well as upon men. True there is a curse upon the woman that is not upon the man, namely, that “her whole affections shall be towards her husband,” and what is the next? “He shall rule over you.”

But how is it now? Your desire is to your husband, but you strive to rule over him, whereas the man should rule over you.

Some may ask whether that is the case with me; go to my house and live, and then you will learn that I am very kind, but know how to rule.

If I had only wise men to talk to,

there would be no necessity for my saying what I am going to say. Many and many an Elder knows no better than to go home and abuse as good a woman as dwells upon this earth, because of what I have said this afternoon. Are you, who act in that way, fit to have a family? No, you are not, and never will be, until you get good common sense.

Then you can go to work and magnify your callings; and you can do the best you know how; and on that ground I will promise you salvation, but upon no other principle.

If I were talking to a people that understood themselves and the doctrine of the holy Gospel, there would be no necessity for saying this, because you would understand. But many have been (what shall I say? pardon me, brethren,) hen-pecked so much, that they do not know the place of either man or woman; they abuse and rule a good woman with an iron hand. With them it is as Solomon said—“Bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him.” You may talk to them about their duties, about what is required of them, and still they are fools, and will continue to be.

Prepare yourselves for two weeks from to-morrow; and I will tell you now, that if you will tarry with your husbands, after I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but, remember, that I will not hear any more of this whining.

In the midst of all my harsh sayings, shall I say chastisements?—I am disposed, in my heart, to bless this people; and I do bless you, in the name of Jesus. Amen.

REFORMATION NECESSARY AMONG THE SAINTS. — INFIDEL
PHILOSOPHY.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

I am very thankful for the privilege that I enjoy this morning, with so many of the Latter-day Saints. I am thankful that we have the privilege of assembling here to worship the Lord in so comfortable a building, and in quite a moderate climate. I am happy for the privilege of addressing the Saints, and I could hope with all my heart, that I may never be called upon to address any other class of people; still, the Gospel must be preached to the world, that the wicked may be left without excuse. We have done a great deal of preaching and talking to persons that knew nothing of the Gospel of salvation, and I have occupied many years in trying to lay before the inhabitants of the earth the principles of life and salvation, until, through the providence of God, I have been called to other duties than to mingle or associate with those who would not believe and practise the Gospel. Still, I should have been more than satisfied, had my duty led me in a path to associate, more or less, with unbelievers, for I can say that I would rather preach to them, would rather associate with them, would rather take my chance among a people who have never heard the Gospel preached at all, than to live in the midst of the ungodly. The term ungodly conveys an idea to my mind, perhaps, that it does not to all present, for it is a fact that a man or woman must know the ways of God before they can become ungodly. Persons may be sinners, may be un-

righteous, may be wicked, who have never heard the plan of salvation, who are even unacquainted with the history of the Son of Man, or who have heard of the name of the Savior, and, perhaps, the history of his life while on the earth, but have been taught unbelief through their tradition and education; but to be ungodly, in the strict sense of the word, they must measurably understand godliness.

It is lamentable to any person who understands by the visions of eternity the plan of salvation, the providences of God to His creatures, to see one who has his mind opened to see, understand, and embrace the principles of life and salvation in his faith, and who has the privilege of being adopted into the family of heaven, of becoming an heir with the Saints that have formerly lived upon the earth, an heir with the Prophets and with Jesus Christ, and of being numbered with the children of the Most High, with a legal administrator to officiate for the attainment of all these privileges, and to open the door of salvation and admittance into the kingdom, neglect so great a salvation. But for any of this people who enjoy the privilege of seeking unto the Lord their God, of being made acquainted with the ways of life and salvation, to procure to themselves an eternal exaltation, who have the privilege of preparing themselves to dwell with Christ in the presence of their Father and their God, of being joint heirs with Christ, and with all the Holy Ones that have

lived, to turn from those holy commandments, to cease or neglect performing every duty made known to them, and to let the gay and giddy fancies of this life entangle their feelings, and draw them from the principles of eternal salvation, is most astonishing to me, or to any person that ever had the vision of their minds opened.

Every principle of philosophy that is known upon the face of the earth, every argument and reason that can be adduced, would prove that such a man or woman was taking a course destructive to themselves; that they were blindfolding themselves by shutting their own eyes, and, literally speaking, rushing to a precipice from whose verge they would be dashed to pieces. It is most astonishing to every principle of intelligence that any man or woman will close their eyes upon eternal things after they have been made acquainted with them, and let the gay things of this world, the lusts of the eye, and the lusts of the flesh, entangle their minds and draw them one hair's breadth from the principles of life.

True there are many in the world who profess to be what we call infidels, who have no knowledge of anything beyond the researches of their education, who have not the faculty to pry into and understand things beyond what they can see with their natural eyes, hear with their ears, or comprehend with their natural understandings; yet there are but few that are really left indeed in the dark, left to be in reality what they profess to be. And those few have not one particle of good sound reason, not one argument on their side, to prove that a licentious, ungodly life is of any advantage to any person on the earth, but will argue the point, and that strenuously, that strict morality should be observed among all intelligences, and an honest bearing, an upright walk, and a gen-

tlemanly conversation, not giving way to vulgarity and foul language, nor doing anything in the dark that they would not be willing to be scanned in daylight. For all this they argue strenuously, and yet say that they know nothing about God and eternity. We are here, we exist on the earth. I am sure that I am alive, for I can see others living. I am endowed with a certain degree of intelligence, where did it come from? An infidel might say, "I do not know." Where did I originate? "I do not know." Who was the maker and former of all we can see? "I do not know." Yet those very characters will argue the necessity of a moral life, of an honest upright walk, one with the other.

But what are their arguments and what are their hopes? Why, they say, "We are to-day, to-morrow, perhaps, we shall be no more. We came into existence, but how we cannot tell. We have no faith, or belief, or confidence in the God that you Christians talk about; we have no confidence in His providence; by chance we are, and by chance we shall go and be no more." Do you not perceive that their arguments land them in the vortex of ignorance and unbelief, of misery and annihilation? Go into the world and observe those who do not possess principles that reach into eternity, and that are in eternity, principles by which they exist and by which God created all things, and you will see that those principles are lost to them, and that, whether they believe in those principles or not, their course and profession will land them without an existence, or the possession of the least thing in heaven, earth, or hell.

These reflections bring to my understanding the greatest ignorance that can be manifested by an intelligent people, those in particular that are now before me, who have had the privilege of the holy Gospel and neg-

lected their duty, turned away from the holy commandments, and ceased to live their religion in every point; such conduct does manifest the greatest weakness, ignorance, foolery, and wickedness that can be produced by intelligences. If you comprehend my ideas you will agree with me, for no sensible man or woman can see the subject in any different light. If we are here by chance, if we happened to slip into this world from nothing, we shall soon slip out of this world to nothing, hence nothing will remain; consequently we have nothing to gain or lose. But the man of better judgment, of more sound reasoning, must know that every thing that was, that is, or that will be, every thing that can be in all the eternities in the vast expanse that we behold, must have had a Creator. No principles exhibited to the human family will suggest that a book, a bench, a house, a tree, or any growing or manufactured article, can be produced without a producer. All we know, all we see, hear, and understand, proves to us that there is no fabric without a constructor.

These reflections lead me to contrast the world with a people like this before me, a people endowed with intelligence and a knowledge of heavenly principles. That is our profession before the world, and is our confession to God and angels, to all that have lived on the earth and that are now on it; and you will hear the world exclaim, "You poor Mormons, you Latter-day Saints that have left your homes, your houses, your friends, your families, your possessions, the place of your birth, and every thing that is near and dear to you, you say that the visions of your minds have been opened, that you have had the visions of eternity opened to your understanding, so that you do know that there is a God, that Jesus Christ is the Savior of the world; so that you do know of the principles of life

and salvation proffered to you; and for these you have forsaken all and gone to the mountains."

Of these things the whole world are witnesses against us and for us, wherever the sound of this Gospel has been; and you can hardly find a nook on the earth where the sound of it has not reached, for it has gone to the uttermost parts of the earth, and hosts are witnesses of this. Yet all acknowledge that you have something superior, that you have light and intelligence that others do not enjoy; that God has opened up the heavens to your minds, and taken away the vail from your understandings. And you say that there is a God, that you understand His character, that He has revealed Himself to you, and that you have left all and come to the mountains, and what is the cry here? Why the people need reforming, there is necessity for reformation.

"I am thankful," says one, "that I found the spirit of reformation when I came home." What would an angel of the Lord say, if he came here, or a devil either? "O, shame on these Latter-day Saints, it is a disgrace to intelligence, to your officers as Elders in Israel, to your characters, to your names and beings on the earth, that you have had the visions of eternity opened to you, and many have forsaken everything that is near and dear to them by way of preparation for the Celestial kingdom, and now cry out the necessity of a reformation. It is most astonishing." I will leave it to every man, woman, and child, if it does not look strange. What! reformation? Yes, for in one sense we intend, that is as knowledge comes to us, to reform daily. But shall the sound go forth that we do not see and understand things as we did when in England, in France, in Germany, in Denmark, in the East Indies, or anywhere else on this earth? This sound goes forth, it is echoed by the angels

into the ears of our God and Father in eternity, and it is carried on the wings of the wind over the earth, that the Latter-day Saints are digging and toiling, going by sea and by land, traversing distances of thousands of miles and circumscribing the earth to be with their brethren, and when they get here they need reforming. Why? Because they have backslidden.

You may ask me whether there is a need of reformation. Yes; and if I were to dictate you how to reform I should have to tell the old story over again, as I already have hundreds of times. First, reform as to your moral character, dealing, walk, precepts and examples. Reform first morally, before you get down before the Lord and plead with Him for the visions of eternity to be opened to your understandings, before you ask for the veil to be taken from your eyes. First reform in your moral character and conduct one towards another, so that every man and woman will deal honestly, and walk uprightly with one another, and extend the arm of charity and benevolence to each other, as necessity requires. Be moral and strictly honest in every point, before you ask God to reform your spirit.

If the people in their present situation and mode of dealing in this city, to say nothing of those out of the city, all go to work now and have meetings and call upon God to get the spirit of reformation, but sing and pray about doing right without doing it, instead of singing themselves away to "everlasting bliss," they will sing and pray themselves into hell, shouting hallelujah. You cannot be saved by any other principle than that of the holy Gospel; and if you live in the neglect of the performance of the duties that you know are required at your hands, if you do not walk uprightly before God and your brethren, if you do not deal justly with one another, if you do not walk in honesty

and soberness with one another, your faith is vain and your reformation is vain. You must repent of your evil deeds and first of all morally reform yourselves, before you can ask God for His Spirit to reform and enlighten your spirits. This is my doctrine and philosophy; were it not, I would say, let those who steal, steal on; and you that are in the habit of swearing, swear away; and you that have been in the habit of taking advantage of each other, cheat away; and those who lie, lie away; and you that trespass upon your brother, trespass away; and so continue, Christian like, only be sure, just as you are going to die, to look out and not have death catch you asleep, that when it comes you may be awake enough just to repent of all your sins and turn to God, and then you will be as fit subjects for heaven as powder would be for a burning dwelling. Our lime-kiln, when it is burning to its zenith, would be as fit a place for a powder house, as is the celestial kingdom for such characters.

Do you think that I am telling you the truth? I do not care one groat whether you think that I am telling you the truth, or not; for when the day comes that we shall be weighed in the balance, you will know. I am charged by the whole world with almost every degree of immoral conduct, with the most erroneous practices that were ever indulged in by any person on the earth, and for what? Because I have such an influence over these men who are sitting here; because you all hearken to your leader. I would to God that this was altogether the truth, for I tell you, in the name of the Lord, that there would not be a professed Latter-day Saint in this Territory, but what would live his religion. They think we are all one, but when the Saints gather here they are far from being one; they have not yet learned to be one in Christ, they do not understand the principle of

being one in a church capacity, to say nothing about being one in a family capacity, or in a neighborhood capacity. The people might have known, long ago, what the difficulty is, if the influences, temptations, and lusts that are in us naturally are given way to, and we are led captive at the will of him that rules the world; that forms the grand difficulty.

Do you want to know the reason why I speak of our being so comfortably situated this morning in so comfortable a meeting house? We can return home and sit down and warm our feet before the fire, and can eat our bread and butter, &c., but my mind is yonder in the snow, where those immigrating Saints are, and my mind has been with them ever since I had the report of their start from Winter Quarters, (Florence,) on the 3rd of September. I cannot talk about any thing, I cannot go out or come in, but what in every minute or two minutes my mind reverts to them; and the questions—whereabouts are my brethren and sisters who are on the Plains, and what is their condition—force themselves upon me and annoy my feelings all the time. And were I to answer my own feelings, I should do so by undertaking to do what the conference voted I should not do, that is, I should be with them now in the snow, even though it should be up to the knees, up to the waist, or up to the neck. My mind is there, and my faith is there; I have a great many reflections about them.

Have any of you suffered while coming here? Yes. How many of you sisters present buried your husbands, or your fathers, or your mothers, or children, on the Plains? How many of you brethren buried your wives? Have you suffered, and been in peril and trouble? Yes, you had to endure anguish and pain from the effects of cholera, toil, and weariness. Do you live your religion when

you get here, after all the trouble, afflictions, and pains you have passed through to come to Zion? and to a pretty Zion! Men and women start across the Plains for this place, and are they willing to wade through the snow? Yes. To travel through snow storms? Yes. To wade rivers? Yes. What for? To get to Zion. And here we are in Zion, and what a Zion! where it is necessary for the cry of reformation to go through the land, both a spiritual and temporal reformation. God is more merciful than man can be, and it is well for us. Again, when I consider the backsliding of the people, and their sins, I will not ask God to be more merciful, and have more sympathy towards me, than I have for my brethren and sisters.

A good many teams have already gone out to meet the Saints who are struggling to gain this place; I can hardly keep from talking about them all the time, for when I am preaching they are uppermost in my mind. The brethren were liberal last Sunday in turning out to meet them with teams, still if any more feel desirous of going to their assistance, I will give them the privilege, and advise them to take feed, not only for their own animals, but also for those of the brethren who have already gone out, for they will very likely be short. But I should be more particularly thankful if the minds of this community could be so impressed and stirred up, so wakened up, that when those poor brethren and sisters who are now on the Plains do arrive they may be able to say of a truth and in very deed, "God be thanked, we have got to Zion." But fearfulness and forebodings of disappointment to them are in my feelings. How far they may be disappointed, I do not know.

I do not wish to be personal in this congregation, but let me say to the authorities, to the Elders of Israel, the Seventies, High Priests,

Bishops, or any other quorum or class of officers, if you will appoint meetings and have only those present whom we wish to be there, I will then tell you how to commence a reformation. I will there be particular and personal in my remarks, if necessary, and I will talk to you as severely as I already have to some of the quorums. Now then, morally reform. "In what?" In everything. Reform your moral character, and be at least as moral as you would if you belonged to a Methodist, Presbyterian, or Baptist church, or to the Roman Catholics: be as moral as those classes of people, for heaven's sake. Then there will be a chance for you to reform in spirit, and to get the light of eternity to shine upon your efforts.

There are a great many things to be taught and practised. I have frequently thought that I would rather preach to and baptize new converts than to fashion over the old ones, for you can seldom get a good pattern out of them. Some will be full of seams and checks, and you never can make a sound piece out of them. If I had the material to work with I would rather make new ones, than patch up the old ones: but as we have not the new materials to work upon, we must patch up the old ones. Patch up yourselves — make your characters comely to each other. I am not so anxious about the Spirit; let a man walk as pure and holy as the Gods and angels, and then see if there will not be the light of eternity in him. Let a man or woman walk without spot or blemish and the Spirit and power of God Almighty will be with them all the time, and the angels of God will be round about them all the time, they will be preserved to do the will of God preparatory to an eternal exaltation.

Do not talk to me and tell me that you are so backslidden and dark, but reform and get the light of God within you. Some get up here and say, "I will live my religion, I will brethren; O pray for me, I will live my religion, if it costs me my life." Yes, some of the great men of Israel talk in that style. Some of the Presidents come here and say, "I will live my religion, God being my helper, if it takes away my life." When a man talks about his religion costing him his life, I want to ask that man if he has any common sense about him. Have you any true philosophy, argument, light, or intelligence in the least degree? "O yes, we are philosophers." Then ask yourselves from whence you derive your lives, your means, your property, everything you can enjoy in time and eternity. Do you receive them outside of the Gospel of Jesus Christ? No you do not. And still a man will get up here and say, "I will serve the Lord, if it costs me my life." I will say what I said yesterday, such a man is a fool. Such a man is condemned, and the wrath of God is upon him. His eyes are closed, and he is no more fit for a President of the Seventies, or any other quorum, than a red hot lime-kiln is for a powder house. Cut such a man off from the Church, for he has backslidden to that degree that nothing but death stares him in the face, when he looks to God and Christ with a view of keeping their law. We wish those rotten branches cut off from the Church, severed from the trunk of the tree; slash them off, and put a little wax on where you cut the limb off, that the wound may heal over, and the tree grow more thrifty. May the Lord bless us. Amen.

EFFECTS OF A MURMURING SPIRIT—COMPANIES ON THE PLAINS—
THOSE WHO ENTER HEAVEN HAVE TO PASS THE INSPECTION OF
THE FIRST PRESIDENCY.

*A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt
Lake City, November 2, 1856.*

You have heard what brother Brigham has said to you to-day, and his words are as true as any that were ever spoken by Moses, by the Prophet Joseph Smith, or by any other man that ever lived or is now living upon the face of the earth.

Were this people living their religion as faithfully as they ought to, when a person rose up to teach you the principles of life and salvation, his mind would be free, his tongue would be loosed, and you would be able to draw from him those instructions best adapted to your feelings and circumstances. But at times it is almost impossible for a man to speak to this people. It seemed to brother Grant and me, in the Social Hall the other night, as though every person in that congregation had their hearts shut against our words; and in our congregations here I occasionally notice more or less of the same feeling. This may be measurably due to a murmuring spirit, which I am rather inclined to believe some of you have, and I will tell you wherein. Some find fault with and blame brother Brigham and his Council, because of the sufferings they have heard that our brethren are enduring on the Plains. A few of them have died, and you hear some exclaim, "What an awful thing it is! Why is it that the First Presidency are so unwise in their calculations? but it falls on their shoulders." Well, the late arrival of

those on the Plains cannot be helped now, but let me tell you, most emphatically, that if all who were entrusted with the care and management of this year's immigration had done as they were counseled and dictated by the First Presidency of this Church, the sufferings and hardships now endured by the companies on their way here would have been avoided. Why? Because they would have left the Missouri river in season, and not have been hindered until into September.

There is a spirit of murmuring among the people, and the fault is laid upon brother Brigham. For this reason the heavens are closed against you, for he holds the keys of life and salvation upon the earth; and you may strive as much as you please, but not one of you will ever go through the strait gate into the kingdom of God, except those that go through by that man and his brethren, for they will be the persons whose inspection you must pass. I tell you this plain truth, and you may do what you think best with it.

Three hand-cart companies have arrived in safety and in good season, and with much less sickness and death than commonly occur in wagon companies. Does it make a man sick to labor and be diligent? Let me sit down and be inactive in mind and body, let me cease building and making improvements, or doing something

useful, and I should not live six months, nor would brother Brigham, because we have become so inured to occupation.

If the immigration could have been carried on as dictated by brother Brigham, there would have been no trouble. The devil has tried to hedge up the way, so that we should not bring about the wise plans devised by our President, and has tried to make those plans look as disagreeable and as miserable as possible. Our brethren and sisters on the Plains are in my mind all the time, and brother Brigham has given, to those who wish it, the privilege of going back to help bring them in. If I do not go myself I will send a team, though I have already sent back nearly all my teams, and so has brother Brigham. Those who have gone back never will be sorry for or regret having done so. If brothers Joseph A. Young, my son William H., George D. Grant, and my son David P. had not gone to the assistance of those now on the Plains, I should always have regretted it. If they die during the trip, they will die while endeavoring to save their brethren; and who has greater love than he that lays down his life for his friends?—Manifest your love by your works. Jesus said, "If you love me, keep my commandments;" by this you shall know that you love him. If you love brothers Brigham, Heber, Jedediah, and the Twelve, please to keep our commandments that are given to you from day to day, and you will be blest and exalted. I do not want a woman to tell me that she loves me, when she does not keep my commandments, for her statement would be vague and foolish.

Were I in the situation of some of you, I would not sleep another night before starting to the assistance of the people that are now struggling through the snow. I would not wait

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until to-morrow, I would start to-day, and I would toil until I reached those brethren, and they were in this valley. When the brethren who went back first met them, they felt as though they were truly saviors to them; and when they came into their midst, they would not permit them to go ten rods from them, for while one of them was present they felt as though they were safe, as though they would be preserved from misery, from starvation, and death. And yet, perhaps, some of these very persons we are striving to save may turn against the Church, and become our most bitter enemies.

Those that have died, I presume were some of the best men and women in the company, and the most faithful. Why did not the Lord take the ungodly? It may be that He thought He would let the devil handle them a little, and kill a few of them, and the devil is so much of a financier that he will not kill his own subjects. Well, if he has slain the Saints with God's permission, and they were a good people coming to Zion to serve God and seek for eternal glory, they have gone home happy, and we will see them again. And they will thank God that they stepped out of the world when they did, for if they had come here they would have seen the wickedness of some of this people, and perhaps they would have become unrighteous too.

As brother Brigham has said, I would rather be helping in those on the Plains than to be here, if circumstances and duty would permit. We offered our offering and started to go, but the Lord ordered it otherwise and we came home. But we have done a better work than if we had gone, for the brethren would have said, "Brother Brigham is there with his Council, and we will sit down here and roast our shins, say our prayers and lull ourselves to sleep." There would

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have been no general stir in behalf of our brethren on the Plains; but scores and hundreds have now gone to meet them, and they have had good weather so far, have they not?

I cannot account for the barrier that is between you and the Lord in any other way, only that there is quite a sympathy at work against brother Brigham and his Council. But there is not a thing which he has dic-

tated but what has come out right, and will now, and will work together for good to those that love God and keep His commandments. We have to acknowledge the hand of God in all things; and that man or woman that feels to murmur and complain is in the gall of bitterness and the bonds of iniquity, and does not know it. May God have mercy on you. Amen.

COUNSEL CONCERNING IMMIGRATION—BENEFITS TO BE DERIVED FROM AN EARLY START—CROSSING THE PLAINS WITH HAND-CARTS, ETC.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

Brother Kimball, in his remarks, touched upon an idea that had not previously entered my mind, that is, that some of the people were dissatisfied with me and my counselors, on account of the lateness of this season's immigration. I do not know but what such may be the case, as I am aware that those persons now on the Plains have a great many friends and relatives here; but it never came into my mind that I was in the least degree censurable for any person's being now upon the Plains. Why? Because there is not the least shadow of reason for casting such censure upon me. I am about as free from what is called jealousy, as any man that lives; I am not jealous of any body, though I know what the feeling is; but it never troubled me much, even in my younger days. Neither am I suspicious of my brethren, therefore I was not suspecting any censure of the kind just named.

Aside from entire want of foundation, and aside from my freedom from jealousy and suspicion, there are other reasons why I could not be expected to have indulged in the suspicion of such a charge. Our general epistles usually go from here twice a year, and the immigration, the gathering of the people, is dictated in those epistles, with a considerable degree of minute detail; I also advance many ideas on the same subject, from time to time, which are written and published; and I write a great many letters on this subject, and many of these are published.

There is not a person, who knows anything about the counsel of the First Presidency concerning the immigration, but what knows that we have recommended it to start in season. True, we have not expressly, and with a penalty, forbidden the immigration to start late, but hereafter I am going to lay an injunction

and place a penalty, to be suffered by any Elder or Elders who will start the immigration across the Plains after a given time; and the penalty shall be that they shall be severed from the Church, for I will not have such late starts. You know my life; there is not a person in this Church and kingdom but what must acknowledge that gold and silver, houses and lands, &c., do multiply in my hands. There is not an individual but what must acknowledge that I am as good a financier as they ever knew, in all things that I put my hands to. This is well known by the people, and they consider me a frugal, saving man, therefore there is no ground or room for their suspecting that my mismanagement caused the present sufferings on the Plains. I presume that brother Kimball never would have thought of such an idea, had he not heard it.

Say that we start a company from the Missouri river as late as the first of June, and allow them three months in which to perform the journey, then they have time to travel moderately and one month of good weather for lee-way, in which to finish the journey, provided they do not complete it in three months; then they may be ninety days or more in coming a thousand miles, which a child of four years old could walk it in that time. They may stop and feed their teams, and after they arrive they will have the autumn in which to look round and prepare for winter. This is my policy, and then during the first half of the journey the cattle can get what is called prairie grass while it is at its best, for it is easily killed by frost, and cattle must have the privilege of feeding upon it before it is too dry, or frost bitten. The month of June is the best month for that grass, and this all know who are acquainted with the western prairies. Then they come to the mountain grass in the latter part of their journey, which

though probably dry by the time they get to it, is filled with nutrition, nearly as much so as grain, and will fatten cattle.

They can come along moderately, take their time, and arrive here in August. They should be here in that month, what for? To help us harvest our late wheat, corn, potatoes; to help get up wood, put up fences and prepare for winter. This plan also puts into the possession of new comers time and ability to secure to themselves their winter's provision. Do you not see that such is the result? I have known this all the time. I have always said, send the companies across the Plains early. Companies have suffered loss upon loss of lives and property, but never by the dictation of the First Presidency. Do you not readily understand that if the immigration had been here a few months ago, or by the first of September, that they would have had opportunity to rest, and then to secure wheat, to lay up a few potatoes, to get up wood and lay in the staple necessaries for winter?

But our Elders abroad say, by their conduct all the time, that we here in the mountains do not understand what is wanted in the east, as well as they do. They do not proclaim it in so many words, but their conduct does, and "by their fruits ye shall know them." Their actions assert that they know more than we do, but I say that they do not. If they had sent our immigration in the season that they should have done, you and I could have kept our teams at home; we could have fenced our five and ten acre lots; we could have put in our fall wheat; could have got up wood for ourselves and for the poor that cannot help themselves; and thus we might have been providing for ourselves, and making ourselves comfortable; whereas, now your hands and mine are tied.

This people are this day deprived of thousands of acres of wheat that would have been sowed by this time, had it not been for the misconduct of our immigration affairs this year, and we would have had an early harvest, but now we may have to live on roots and weeds again before we get the wheat. I look at this matter as plainly as I do upon your faces. I have a philosophical forecast, and I do know the results of men's work; I know what the conduct of this people will produce in their future life. If I have not this power naturally, God has surely given it to me.

Well, what shall be done? Why, we must bear it. The Elders east fancy that they know more about what is wanted here than we do, and we have to bear it. Let me have had the dictation of the emigration from Liverpool, and I could have brought many more persons here, and at a cost of not more than from three to five dollars of what it has now cost, provided I could have dictated matters at every point. That is not boasting; I only want to tell you that I know more than they know. But what have we to do now? We have to be compassionate, we have to be merciful to our brethren.

Here is brother Franklin D. Richards who has but little knowledge of business, except what he has learned in the Church; he came into the Church when a boy, and all the public business he has been in is the little he has done while in Liverpool, England; and here is brother Daniel Spencer, brother Richards' First Counselor and a man of age and experience, and I do not know that I will attach blame to either of them. But if, while at the Missouri river, they had received a hint from any person on this earth, or if even a bird had chirped it in the ears of brothers Richards and Spencer, they would have known better than to rush men,

women, and children on to the prairie in the autumn months, on the third of September, to travel over a thousand miles. I repeat that if a bird had chirped the inconsistency of such a course in their ears, they would have thought and considered for one moment, and would have stopped those men, women, and children there until another year.

If any man or woman complains of me or of my Counselors, in regard to the lateness of some of this season's immigration, let the curse of God be on them and blast their substance with mildew and destruction, until their names are forgotten from the earth. I never thought of my being accused of advising or having anything to do with so late a start. The people must know that I know how to handle money and means, and I never supposed that anybody had a doubt of it. It will cost this people more to bring in those companies from the Plains, than it would to have seasonably brought them from the outfitting point on the Missouri river. I do not believe that the biggest fool in the community could entertain the thought that all this loss of life, time, and means, was through the mismanagement of the First Presidency.

I know how to dictate affairs; and no man need to have walked in darkness touching his duty with regard to the foreign immigration. You can read their duty in our epistles, letters, and sermons; and what is the purport of those documents, on this point? That we are new settlers in a wild and uninhabited country, and are thrown upon our own resources; that we need all our teams and means to prepare for those persons who are coming, instead of crippling us by taking our bread, men, and teams, and going out to meet them. And if the present system continues, this people will be found like the Kilkenny cats, which eat up each other clear to

their tails, and they were left jumping at one another; such operations will financially use us up.

Last year my back and head ached, and I have been about half mad ever since, and that too righteously, because of the reckless squandering of means and leaving me to foot the bills. Last year, without asking me a word of counsel, without a word being spoken to me about the matter, there was over sixty thousand dollars of indebtedness incurred for me to pay. What for? To fetch a few immigrants here, when I could have brought the whole of them with one quarter of the means.

What is the cause of our immigration being so late this season? The ignorance and mismanagement of some who had to do with it, and still, perhaps they did the best they knew how.

Are those people in the frost and snow by my doings? No, my skirts are clear of their blood, God knows. If a bird had chirped in brother Franklin's ears in Florence, and the brethren there had held a council, he would have stopped the rear companies there, and we would have been putting in our wheat, &c., instead of going on to the Plains and spending weeks and months to succor our brethren. I make these remarks because they are true.

As to the companies now out, we must bring them in; and another year we will send men to the Missouri river who understand the right management of affairs, and will send them in the speediest conveyances, so that they may not get the "big head" before they arrive there, and then they may be able to do as we tell them.

Can people come across the Plains with hand-carts? Ask brothers Edmund Ellsworth, Daniel D. McArthur and William Bunker, who led the three hand-cart companies that have

already arrived; and the brethren and sisters in those companies state that they crossed quicker and easier than the wagon companies.

Those who counseled the companies to come on have nearly all gone back to their assistance, after staying at home but about two days, after their return from a long mission, thus manifesting their faith by their works.

I cannot help what is out of my reach, but I am on hand to send more teams, and to send and send, until, if it is necessary, we are perfectly stopped in every kind of business. Brother Heber says that he will send another team, and I mean to send as many more as he does; I ought to send more than brother Heber, for I am fourteen days older than he is. I can send more teams, but I do not intend that the fetters shall be on me another season.

I will mention something more. You cannot hear George D. Grant, Daniel Spencer and others of the lately returned missionaries speak without eulogizing Franklin D. Richards. They are full of eulogizing Franklin D. Richards, but they need to be careful or they will have the "big head" and become as dead and devoid of the Spirit as old pumpkins. And with them it is, "What could I have done without brother George? And what could we have done without brother Franklin?—and when you hear me calling you Rabbi, know ye that I want to be called Rabbi;" and so it goes, but I suppose that this is not what they do it for.

Don't you know that I know whether you are good for anything, or not, without my praising you? I know all about you, without telling what great things you have done, and what you have not done. But the very spirit some have in them of pride, arrogance, and self-esteem, has led men and women to die on the Plains, by scores, at least their folly has.

And if they had not had any such spirit about them, God would have whispered to them to have held a council, and would have stopped them from rushing their brethren and sisters into such suffering. But we must now rescue those people, and may God help us to do it. Amen.

COMPANIES ON THE PLAINS—PRACTICABILITY OF HAND-CARTS—
THE TIME FOR STARTING FROM MISSOURI RIVER—REFORMA-
TION, ETC.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, November 2, 1856.

I always regret that circumstances should occur to call from our President remarks like some of those he was moved upon to make this forenoon; but such circumstances do occur, hence similar remarks must be made.

As an individual I have been and am very anxious in relation to the immigration now upon the Plains. Their situation is very distressing, and several have died in brother Willie's company. Some had died before the brethren could reach them, and a few more died during the first five days after they met them. The company had encountered cold and storms, and one very stormy day which caused nearly one third of the deaths that had happened.

They had no serious or contagious diseases, but the storms came and the air was very cold, as a matter of course some who were fatigued with the toil and anxiety of the journey sank under the inclemency of the weather; they were furnished by those that returned to them, with shoes, clothing, and food. They were not entirely destitute of provisions when the return teams met them; their rations at the outfitting were

more than those of the companies in advance of them. When met they had nearly four hundred pounds of sea bread, but their last rations of flour had been dealt out on the evening previous.

Brother Willie's company was met with on the upper crossing of Sweet Water, but the whereabouts of the ox-teams and the hand-cart company in rear of brother Willie are yet unknown to us.

We have now some two hundred teams out to meet them, and some were only prepared with seven days forage for animals. It will be necessary for more teams to go to their relief, with grain and hay to sustain the animals already sent out, or they will die.

The weather had been cold enough to freeze over the Sweet Water; I mention this that you may know how the thermometer stood in that region; and some animals had been frozen to death. It is winter where they are, and they are actually in the cold and snow which was near one foot deep, and as they went east it appeared to grow deeper.

The observations made this morn-

ing, as a matter of course, would only be treasured up by those who had in them the spirit of life. We have persons that have so much death in them that they do not know the counsels that are given to the immigrating Saints, that do not know the tenor of advice contained in the general epistles of the Presidency of the Church. But I do not suppose that the thinking part of the community anticipated any censures being placed upon the First Presidency of this Church, in consequence of the sufferings of the people now upon the Plains. Still there is a certain class of people whose brains never reach above the calves of their legs, and they never will know anything about the general policy of the Church, about what is written, what is desired, counseled, or asked for.

In relation to hand-cart companies, I have said, and I say it again, that they should start by the first of May, and then they can travel leasurably according to their strength and feelings; they can then have May, June, July, and August for the accomplishment of their journey. They could not travel so leasurably this year, from the fact that there were no grain depots on the route, consequently they had to hurry through, lest their rations should fail. Were grain deposited at convenient points on the route, the trip is, in every sense of the word, a feasible one for hand-carts, for without that advantage, the present year has proved the feasibility of the undertaking.

The grand difficulty with a portion of our immigration this year has been in starting in the fore-part of September instead of the first of May, but even then it is worse with ox teams than with hand-carts, for if the cattle fail the people have no facilities for transporting their tents, bedding, clothing, and provisions. Unless I have different feelings to what I now

have, I should never wish to see a train leave the Missouri river after the middle of June, or after the first day of July at the latest, until we can establish grain depots on the route, for I do not consider any train safe in starting late.

Brother Brigham has invariably advised early starts, and he gave his reasons for so doing this morning, and I do not wish to reiterate them.

I wish to see those who are directly engaged in carrying out the operations of gathering the Saints, to correctly understand the advice given and the system adopted for the gathering, and when they understand that and carry it out, as planned and given by brother Brigham, our immigration will be free from the sad results of mismanagement. But for persons, who are ignorant of the special causes and agents in any unpleasant transaction, to at once blame the head is the height of nonsense, though people in all ages have been prone to censure their leader, in times of special distress. When crickets and grasshoppers devour, when famine wastes, and when snows, storms, and accidents occur, it is natural, in that portion of the community that lack the gift of the Holy Ghost, to murmur against the leader of the people.

With Saints, what is the practical result of that murmuring? It shuts down the gate between you and heaven, between you and the Almighty, and you cannot get the Spirit of God. The murmurings and rebellions of ancient Israel prevented Moses from leading them to the land of Canaan. So soon as they had to endure hardship they began to murmur against Moses, and the result was the Lord would not give them His Spirit; the same has been the result in this dispensation.

In the days of Joseph, if a woman happened to put on her stocking wrong side out she would blame the

Prophet; and if a man happened to tie his shoestring in a hard instead of a bow knot, he was angry with the Prophet for not having inspiration enough to have prevented so dire an event. The brains of that class of people never reach above the calves of their legs. I like to see the people have a little hard sense, like the mule; I like to see them understand the principles of the Son of God.

With regard to this people, I know that they are the best people on the earth, but there is more or less alloy among them which we hate. The Savior said that the Kingdom of Heaven is like unto a net that gathereth all kinds of fish; and I believe that parable holds good in our day, with regard to the gathering of the people that are caught by the Gospel of the Son of God, through the practical preaching of the Elders. I believe this, from observing the unwise sayings and doings of some who profess to be Saints.

I am aware that the world, because we are not all strictly living our religion, will imagine, as a matter of course, that we are bursting to pieces up here, and will say, "That is what we like; we told you that if you would let the 'Mormons' alone they would all burst to pieces." We can, by taking an unrighteous course, burst ourselves to pieces, but they cannot burst us to pieces, if we do right, that is certain, for they tried it when there were but eight or ten in the Church, and when there were a few hundred, and when there were a few thousand, and they were unable to burst the Church. Now they flatter themselves that we shall burst under the weight of our own conduct, but I will tell you that we are after the evil doers.

If the Bishops and Teachers will go to work, together with every officer in the Church, we can soon find out those who are not disposed to do right;

and let their names be written down, and let the offence and place of residence be written against the name, that we may know who are living in sin, where they live and what their offences are.

I know that a great many people are full of sympathy, and yet they talk of the celestial law that they are going to keep and abide; but let me tell you that if you violate that law, you must meet the penalty. How many have we got here that would sympathize with those who are guilty of breaking their covenants, and thereby virtually partake of their crimes? I believe it to be a correct doctrine that the sympathizer is more or less implicated. The President enjoined it on the High Priests to expose those they knew to have committed or to be committing evil, and if they did not, hereafter the sin would be upon their heads.

Let the whole people take warning; and let every man and woman in Israel understand that the indignation of the Almighty rests upon that person who fails to expose iniquity. And let the wrath of God be upon any officer of the Church that knows of abomination, unless he comes out and makes known that abomination. I believe this ought to be, for we want the evil deeds of every person exposed.

We want to feel after the people and hunt them up; and we want the wrath of Brigham, and the wrath of Heber, and the wrath of all the men and woman on earth that are right, and the wrath of Joseph, and the wrath of Michael, and the wrath of Raphael, and the wrath of the Lord Jesus Christ, and the wrath of Almighty God and of all the Gods in eternity to burn against those that will sin. And we want the indignation and fire of the Almighty to sweep through the land like the locusts of Egypt, until every nauseous weed

that grows among the Saints of God is destroyed.

Words are said to be light and windy, but I tell you that talking these things foreshadows what will be literally and really. I would be glad, when I speak to the people, that the Lord would let His Holy Spirit accompany my words, for I do not want my words to go alone. We have to speak to this people often, and when we talk to them like a man reading off a sermon that is written, it takes but little effect. When words go to the people alone, they are not profited by them.

Instead of all the people being desirous and anxious, as they should, to serve their God and practise what they know to be right, many are all the time longing for some fantastical doctrine, for something to gratify their vain imaginations. If you wish to feast on the word of God and feel its realities, you must practise the revelations of Jesus Christ. You must advance and do the will of God, and then you will be blest.

I am aware, as the President said this morning, that it is of no use talking about the Holy Ghost, the power of God, the gift of God, or the light of the Almighty resting on this people, until they become morally reformed. Some people laugh at and deride sectarian religion. I never was a sectarian; I have been in this Church from my boyhood; but in the region where I was raised, sectarian morality exceeds, in some respects, the morality of many who call themselves Latter-day Saints.

Some here keep their children too dirty for admission into a district school where I was raised; and in some houses the towels look as though they had passed Noah's ark, or had been used by some of the inhabitants of Sodom and Gomorrah, and the knives and forks have the appearance of having been rusting ever since

Adam was driven from the garden of Eden.

I want to see the people wake up and reform, forsake all their evil habits and everything that is dark, loathsome and impure. I want to see them eschew all dirt, and filth, and degradation, and cease profaning the Sabbath, and the name of the Lord God of Israel; I want to see them become at least as moral and temperate as any people in the Gentile world, as we call it. I tell you that the Gentiles would be shocked at the filth and dirt of some of the sons and daughters of Israel, and feel offended to associate with them; I mean that portion of the Gentiles that are pure in their moral habits.

I want to see the people repent, as the President said this morning, and make a reformation in their lives, in their doings, and in keeping their houses, farms, and everything they have, clean and tidy.

We talk about our boys being smarter than their fathers. How many of our boys are learning trades, are learning to be farmers, or to understand any useful occupation? How many boys have we that are trustworthy; and as good as their fathers were at the same age? I know that our boys are bright and active, full of energy, life, and power, but many of the parents do not teach their children as they ought. They expect the schoolmaster to teach them, but what can the schoolmaster teach them, when the parents teach them nothing at home, and take no interest in what they are learning at school?

We talk about daughters rivalling their mothers. How many daughters have we that know how to spin, make butter, keep hairs and flies' wings and legs on one plate, and the butter on the other, make good cheese, knit their own stockings, and make good hasty pudding or mush? How many of them can make their own bonnets

and dresses? How many know how to use fine needles and coarse needles, and every kind of needles?

Many parents need to reform. Let the fathers teach their sons how to work, the art of chopping and hauling wood, of breaking up the ground, and of raising grain, cattle, sheep, hogs, &c.; and let the mothers set their daughters to work; and let every man, woman, and child, that is old enough, learn the arts of industry.

We want every Bishop to teach these reforms in Israel, we want every man in Israel to teach them; and when all reform in such matters, the Lord our God, will shower His blessings upon the people of this city and upon the people in the valleys of these mountains.

You may talk of reform, you may preach upon a virtuous life, upon cleanliness, upon God and the Holy Ghost, but while there is filth around the house, filth in the yard, and in every part of the city, your preaching will not amount to much. Some people are never contented unless the cow yard is under their noses, the hen coop in the parlor, and the privy in the kitchen, that is if they have any privy.

I want the people to wake up to a sense of their duty, and begin to serve God and repent of their sins, repent of every improper habit.

I sometimes confess men's sins for them, and they will get up and parry off. I confessed a man's sins here lately, and he supposed that I did not know what I was talking about. If he had corrected me a little further, I would have told all his sins; I would have told the things that were in his very heart; and if he parries again, I will come out more pointedly than I did then.

In some of the wards men will rise up and confess their sins, and after a week's reflection, they will go to meeting and commence parrying, and make

themselves as good as an angel. Again, some people, when they get the Spirit of God, when they actually pray fervently, are deemed by their neighbors to have sectarian religion. If God Almighty moves upon a man to pray with a loud voice and in earnest, some are ready to exclaim that he is a sectarian, and are so anxious to put away sectarianism, that they bundle the religion of Jesus Christ out of doors. In their zeal against sectarianism and doctrines they do not like, they leave God and the Lord Jesus Christ out of the question, and prayer, and keeping the Sabbath, and moral honesty, and virtue, and purity and everything that is good.

Every portion of sectarian religion that is good is my religion. If they have a precious gem it belongs to my religion; if it is purity, virtue, integrity, the gift of the Holy Ghost, fervency, and prayer, it is my religion. Some people talk of wild fire; I would rather have wild fire than no fire at all. I would like you to come up to the light of the Almighty, and if you want to pray to God, if you want to shout and make heaven and earth ring—drive the devil out of doors, chase darkness from your houses, and from your families, and raise the banner of the Lord Jesus Christ in your households, and the flag of God in your city, and say, in the name of the Lord Jesus Christ, I will do right, and root up everything that is wrong.

This makes me think of a circumstance that occurred when we went to Kaysville to preach the reformation, under the direction of brother Brigham. There was a dark and dull spirit there which was not very congenial to our natures, and brother Joseph Young felt life in him, he was full of the Spirit. After staying a couple of days, he said to me, "Brother Grant, they feel cold, and I guess we had better go to Farmington, preach there, and go home." After a

while I said to him, "Do you know how I feel about it? In the name of the Lord Jesus Christ, I will never leave this land, until this people surrender. I will hang the flag of the Lord Jesus Christ on their doors, and there shall be a siege of forty days. Then let every man storm the castle, and rule against the bulwarks of hell, and let every Elder throw the arrows of God Almighty through the sinner, and pierce their loins, and penetrate their vitals, until the banner of Christ shall wave triumphantly over Israel. Shall we give up, and let the wicked and ungodly overcome us? No, in the name and by the power of God we will overcome them. We will cleanse the inside of the platter and have Israel saved, through the name of Jesus Christ, and by the power of his word."

Those who will not repent by the preaching of the Gospel, we will bring to the standard of the Lord Jesus Christ in the right and proper way, for we are determined to save you all, if possible. In former days the Lord cut off rebellious Israel by thousands, to save them; He had no other way

for saving them. He had tried every other means; He had opened the sea for them to pass over dry shod, and overthrew their enemies, the horse and his rider, in the flood; He made the mountains skip like rams, and the little hills like lambs; He spoke to the angels, saying, throw down your food to them, and the bright clouds shed down manna to sustain them; He spake to them in thunders, in lightnings, in earthquakes, and tried every means to save them, that a God could try in the plentitude of His mercy, and when He had exhausted the arrows of His wrath in chastisement, and the wells of His mercy in blessings and entreaty, He cut them off by thousands.

O Israel, hear, while the voice of entreaty is in the land, hear the voice of brother Brigham, and awake from your slumbers; forsake your sins and abominations and turn unto your God, that repentance may reach you, and remission of sins, and the gifts and blessings of God come upon you. May God bless you in the name of Jesus Christ. Amen.

THE GOSPEL LIKE A NET CAST INTO THE SEA—GOOD AND BAD IN THE CHURCH—EMBRACE PRINCIPLES IN YOUR FAITH, NOT MEN—CONFESS ONLY TO THOSE AGAINST WHOM YOU HAVE SINNED—ECONOMIZE THE GIFTS OF GOD, ETC.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I rise to explain one principle to Elders who are in the habit of preaching the Gospel to the world. Not but what their views coincide with mine, not but what they fully comprehend the matter, but all have not the power and faculty to develop what

is in them; some are at a loss to explain that which they understand.

I wish to refer more particularly to a remark made by brother Benjamin L. Clapp, who has just been speaking to us concerning men coming to him in Texas, and saying that things were

thus and so in Utah. What can they tell about Utah? To begin with, they do not know any evil of this people; the sins of this people are with themselves and their God. I defy all hell and all the devils in and about the inhabitants of the earth to substantiate permanent acts of wickedness against the Elders of this people.

Suppose that men came to brother Benjamin in Texas, and told him that I was the biggest scoundrel in the world, do not this people know better about that than they? and even Benjamin himself knows it to be a falsehood? We know that is falsehood, and I should have taken the liberty of telling them so.

I never preached in Texas, but I have preached in places as wicked; and when a man told me that which was not true about this people or about the leaders of this people, I would take the liberty of telling him that he was not telling the truth. I preached during twenty-four or twenty-five years among the wicked, and I never yet saw a man that I was afraid to tell that he was saying that which was not so, when I knew better; frequently they would turn and say to me, "You had better tell me that I lie," and my prompt reply would be, you do, sir, and that before God.

What fault could the world justly find with this people? Some have passed through here to California to dig gold, but they have received nothing at the hands of this people but kindness. What do they know about us? They cannot charge us with one evil. Suppose there are wicked men here, I say the kingdom of heaven is like unto a net that gathers fish both good and bad, and I say this because it is true.

We have in our community the worst creatures that the world can produce; the Gospel net must gather them of necessity, or the saying of

Jesus, and what he knew of the kingdom in the last day would not come to pass. There are as bad men and women within the pales of this Church as there are upon this earth, and the Gospel being preached to them prepares them to become devils. As you have frequently been told, that is the only way men can become devils; they must have the knowledge to sin against the Holy Ghost, or yet the day of redemption awaits them, one or the other.

Suppose I was preaching in the world, and they should alledge that some of the people in Utah swore, stole, and were wicked in many ways, I would acknowledge it to be the case. They might then inquire, "Why do you say that you have got the Gospel of salvation? and why do you come to us to preach, seeing that your own people do wickedly?" I would reply that the kingdom of heaven is like unto a net that gathers fish of all kinds, therefore we must have the good and the bad in Utah, or else it cannot be the kingdom of heaven.

We have some of the bad, and those who pass through our settlements, or sojourn in our midst for a brief period, become familiar with those who are wicked, but do not become acquainted with the righteous. The great majority of this people are righteous, but the worldlings seek out and mingle with the few wicked here, because both those classes love the spirit of the world.

As to the great argument against the kingdom of God, because there are some evil doers in the Church, I will take the principles and doctrines taught by Jesus and his Apostles, and show that these go to prove and substantiate the fact that this is the kingdom of God. Why? Because we can produce the meanest curses there are on the earth, those who take all the revelations given by the Almighty, and every influence

and revelation they can get from the devil, and make use of them to add sin to sin. This fact is also another proof that all hell is against this people, for there is not a person in the world, that gives way to wickedness, but what has antipathy against this people.

Now hearken, O ye Texians; do you say there are are people here who are wicked? So we say. Could I wish things to be otherwise? No, I would not have them different if I could. We can produce the best men and the worst, the best women and the worst, and thus prove, according to the sayings of Jesus Christ and his Apostles, that this is the kingdom of God, or at least answers to the Savior's description of that kingdom.

Were I in Texas I would say, let me tell you that I have not embraced any man on this earth, in my faith, but I have embraced the doctrine of salvation, and it is no matter what the people do in Utah. Here is the doctrine of salvation, talk against that, prove that to be false, or find a flaw in it, if you can. As for the people, they cannot save you. Never embrace a man in your faith, for that is sectarianism.

There are many of the men and women now before me who have looked for a pure people, and have supposed that that was a proof of the truth of our doctrines, but they will never find such a people until Satan is bound, and Jesus comes to reign with his Saints. The doctrine we preach is the doctrine of salvation, and it is that which the Elders of this Church take to the world, and not the people of Utah.

Some of the Elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not

yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's foot-stool. I can produce Elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood, and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the Elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them.

I never preached to the world but what the cry was, "That damned old Joe Smith has done thus and so." I would tell the people that they did not know him, and I did, and that I knew him to be a good man; and that when they spoke against him, they spoke against as good a man as ever lived.

I recollect a conversation I had with

a priest who was an old friend of ours, before I was personally acquainted with the Prophet Joseph. I clipped every argument he advanced, until at last he came out and began to rail against "Joe Smith," saying, "that he was a mean man, a liar, money-digger, gambler, and a whore-master;" and he charged him with everything bad, that he could find language to utter. I said, hold on, brother Gillmore, here is the doctrine, here is the Bible, the Book of Mormon, and the revelations that have come through Joseph Smith the Prophet. I have never seen him, and do not know his private character. The doctrine he teaches is all I know about the matter, bring anything against that if you can. As to anything else I do not care. If he acts like a devil, he has brought forth a doctrine that will save us, if we will abide it. He may get drunk every day of his life, sleep with his neighbor's wife every night, run horses and gamble, I do not care anything about that, for I never embrace any man in my faith. But the doctrine he has produced will save you and me, and the whole world; and if you can find fault with that, find it. He said, "I have done."

It is the fashion in the world to embrace men in their faith, or a fine meeting house, or a genteel congregation, thinking, "O, what perfect order, and how pretty they look; how straight they walk to meeting, and how long their faces are during the services; how pretty that deacon looks under the pulpit; the people are so pretty, the meeting house is so nice, that we want to join such pretty people." Such feelings will take a people to hell. Embrace a doctrine that will purge sin and iniquity from your hearts, and sanctify you before God, and you are right, no matter how others act.

I wish you all to understand that no Elders go to any place among the

world, but what the wicked find fault with the people of God. They found fault with Joseph Smith, and at length killed him, as they have a great many others of the Latter-day Saints. What for? Because of his wickedness? No. But the cry was, "Away with him, we cannot do with this man nor with his people." Did they hate him for his evil works? No. If he had been a liar, a swearer, a gambler, or in any way an evil doer, and of the world, it would have loved its own, and they would have embraced him, and nourished and kept him. If he had been a false prophet they never would have lifted a hand against him, because he could have spread still more delusion through the world around him.

We are hated, because we are righteous. If we have sinned, the people in Texas know nothing about it; they cannot in truth find a word of fault with the character of this people, except with the few we have on hand ready to beat them at their meanness. The Lord wants those few here to fulfil His words and purposes, and they are fit for no other place. The sheep and the goats, the calves and the pigs, are all good in their places. The Lord will make use of us to His glory; and though a good many of those who now profess to be good Latter-day Saints may meet condemnation, even their course will finally result to the glory of God. Are these ideas correct? Judge ye.

Now, brethren, let me say a few words to you. Let us repent of our backslidings and tell the people of Texas that we ask no odds of them, nor of any one else but our Father and our God, and those we are associated with in His kingdom. As brother Benjamin has exhorted you, confess your faults to the individuals that you ought to confess them to, and proclaim them not on the house tops. Be careful that you wrong not yourselves.

Do you not know that if a good person is guilty of committing a crime he thinks that everybody knows it, and is ready to confess here, and there, and everywhere he has an opportunity?

I do not want to know anything about the sins of this people, at least no more than I am obliged to. If persons lose confidence in themselves, it takes away the strength, faith and confidence that others have in them; it leaves a space that we call weakness. If you have committed a sin that no other person on the earth knows of, and which harms no other one, you have done a wrong and sinned against your God, but keep that within your own bosom, and seek to God and confess there, and get pardon for your sin.

If children have sinned against their parents, or husbands against their wives, or wives against their husbands, let them confess their faults one to another and forgive each other, and there let the confession stop; and then let them ask pardon from their God. Confess your sins to whoever you have sinned against, and let it stop there. If you have committed a sin against the community, confess to them. If you have sinned in your family, confess there. Confess your sins, iniquities, and follies, where that confession belongs, and learn to classify your actions.

Suppose that the people were to get up here and confess their sins, it would destroy many innocent persons. Does Texas know about it? No, nor you about one another, if you will be wise and confess your wrongs where they ought to be confessed, and keep the knowledge of them from every person it ought to be kept from. In this way you will have strength against the enemy, who would otherwise buffet you and say, "Here is your wickedness made manifest," and would overcome you and destroy all

the confidence you have in yourselves and in your God.

If the Lord has confidence in you, preserve it, and take a course to produce more. If the Lord had a people on the earth that He had perfect confidence in, there is not a blessing in the eternities of our God, that they could bear in the flesh, that He would not pour out upon them. Tongue cannot tell the blessings the Lord has for a people who have proved themselves before Him.

That we may have confidence in Him, and He in us, let us take a course to create it, that He may open the heavens and pour upon us the blessings and power of the Holy Ghost.

Fathers, reflect for yourselves. Suppose that a father had thirty thousand dollars to distribute among three of his boys, and that one of them was a spendthrift who would prodigally sow his share to the four winds, and cause his wife and children to come on his father for support. Would that father have confidence to bestow ten thousand dollars on his spendthrift son? No, but he would deal it out to that son's wife and children as they might need, and the rest he would preserve for him to another time. Our Father has to deal in that manner with us, for He has not confidence to know that we will do the things we ought and economize His blessings, if He should bestow them upon us.

We are like children who want the looking-glass to play with, and who cry for the sharp razor and for the moon they see reflected in the water, desiring them for play-things. Let us take such a course that God will have confidence in us, and then we shall receive all we need, all we desire and ask for.

Take a wise course; do not be foolish. I want you to reform, for there is need of it; though the world

knows nothing about it. They hate us for the truth's sake, and seek to destroy us; and I say to them, go it ye cripples, while you are young; for

the day is coming in which you will find yourselves as badly crippled as ever the "Mormons" were.

May the Lord bless you. Amen.

PERSONS NOT TO BE BAPTIZED UNTIL THEY REPENT AND MAKE RESTITUTION—ALL SIN TO BE REPENTED OF BEFORE PARTAKING OF THE SACRAMENT, ETC.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I wish to advance a few ideas that are upon my mind, and they concern every individual in this congregation and every person that professes to be a Latter-day Saint. I have often reflected upon them, and they are particularly in my mind to-day.

Last evening I attended the High Priests' Quorum, and perhaps there were a hundred or a hundred and fifty High Priests present. In that meeting brother Brigham gave permission to the members of that Quorum to be baptized in the font; but he objected to any one going into that font, to be baptized for the remission of sins, until he had actually repented of and made restitution for the sins he had committed. If any of them had done anything wrong, he wished them to confess to those they had aggrieved or injured, and make restitution; and wherein they had committed sins and violated their Priesthood and their covenants, they must make satisfaction to those they had injured; and not step into that font, until they have done these things.

That is the course to take; and how do you expect to get a remission of your sins, and be forgiven by the

Father, and His Son Jesus Christ, and by the Holy Ghost, so that you can have the Holy Ghost rest upon you, unless you repent and make restitution or restoration, and make atonement for the sins that you may have committed?

I pray to my Father, in the name of His Son Jesus Christ, that the High Priest or any other person that attempts to go into that font without previously making restitution for such evil as he may have committed, may be cursed and withered until he does make restitution.

I will now touch upon another point. Our Bishops are now breaking bread, the emblem of the broken body of our Lord and Savior Jesus Christ, and I say let every one who is guilty of sins they have not repented of, and made restitution for, refuse to partake of that bread, also of that water, (which is an emblem of the blood of Jesus that was spilled for the remission of our sins,) until they have repented and made restitution; for unless you do, you shall drink damnation to yourselves, until you make restitution. I do not care who the persons are.

If the High Priests, who are clothed with the Priesthood which is after the order of God, should be prohibited a Gospel ordinance, until they make good that which they may have done wrong, why should you as a people partake of these emblems upon any other conditions? If you do you eat damnation unto yourselves, and you will become sickly and pine away and die.

Paul, in his first epistle to the Corinthians, 11th chap. and 26th, 27th, 28th, 29th and 30th verses, has written as follows:—

“26. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.

“27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

“28. But let a man examine himself, and so let him eat of that bread and drink of that cup.

“29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

“30. For this cause many are weak and sickly among you and many sleep.”

According to Paul you perceive that those who partook of the bread and wine unworthily, became sickly and died; but those that eat and drink worthily will receive life and salvation by partaking. Now, gentlemen and ladies, what do you think of partaking of this bread and this wine in remembrance of the Lord Jesus Christ?

Some of you, doubtless, have been guilty of committing more or less sin, of being more or less rebellious to the authorities of this Church, and to the Priesthood and government of God, and then coming and partaking of this sacrament. Do not such persons comprehend that they are drinking damnation to themselves? Why should

persons wish to partake of this sacrament, when they know that they are unworthy?

I want to warn you and forewarn you not to trifle with this ordinance, nor to indulge in any unwise conduct. I desired the opportunity of telling you my feelings before this bread is dedicated and consecrated. I do not consider that it is dedicated and consecrated to any person that cannot eat it with an upright heart, or to one that will eat it and then live in a course of rebellion against God and His authority.

I do not consider that one of my wives, or one of my children, has a right to partake of these emblems, until they make a full and proper restitution to me, if they have offended me. Why is this? Because I am their head, I am their governor, their dictator, their revelator, their prophet, and their priest, and if they rebel against me they at once raise a mutiny in my family.

I forbid all unworthy persons partaking of this sacrament; and if such do partake of it, they shall do it on their own responsibility, and not on mine. In partaking unworthily, a person is corroding and destroying himself, not me. This ordinance is administered on condition of your living in righteousness, and of your hearts being true to your God and to your brethren.

How can you love your God and Jesus Christ, and not love those that He has sent to you to do you good? Can you love God and His Son Jesus Christ, and not take the counsel pointed out by brother Brigham and those that are sent to you? Jesus says, “If you love me, keep my commandments;” and brother Brigham and his counselors can say, if you love God, love us and keep our commandments. Why? Because brother Brigham is placed as God’s agent to us in the flesh.

When you go into heaven, into the celestial world, you will see the Church organized just as it is here, and you will find all the officers down to the Deacon. Our Church organization is a manifestation of things as they are in heaven, and you are all the time praying that the Church here may be brought into union and set in order as it is in heaven.

Do you think a wife is contending against her husband with a good spirit, when she is commanded to be subject to her husband, even as we are to Christ? Is it not just as necessary that women should be governed, as that men should be? Is it not just as reasonable that a wife should be governed, as that her husband should be? I want to know what good a wife is to me, unless she will let me lead and guide, and let me govern her by the word of God.

When a wife is obedient to her husband there is union, there is heaven, that is, there is one heaven, though it is a little one; and a righteous union is what will make a heaven.

There are many kinds of sin, among which is the sin of confusion; and I tell you there is plenty of confusion in a family where each one wants to be head. Just look at it, what a heaven that is! We all have to make our heaven, or do without one.

A great many of this people want their endowments; but I never wish to give another man or woman their endowments, until they have reformed from whatever they may have done amiss. I had as soon give the devil his endowment as to confer it upon some men and women who profess to be Latter-day Saints; I want them to reform first.

Do I feel as though I wanted to dance? No, I never want to go forth again in the dance, until the spirit of reformation is rife among the people. Neither do I want to see any

man or woman partake of this sacrament, when they are living in open rebellion against God, against his government, and His servants.

I have no wife nor child that has any right to rebel against me. If they violate my laws and rebel against me they will get into trouble, just as quickly as though they transgressed the counsels and teachings of brother Brigham. Does it give a woman a right to sin against me, because she is my wife? No, but it is her duty to do my will, as I do the will of my Father and my God.

It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority; nor for her either, if she will quarrel, and lie about the work of God and the principle of plurality.

I tell you, as the Lord God Almighty and I never will sheath it until those mighty lives, my sword is unsheathed, of you who have done wrong, repent of your evil deeds. Some of you have found fault, because I am so plain and severe. No man can rise up here with his sophistry and silver lips, and have the Holy Spirit for a moment.

A disregard of plain and correct teachings is the reason why so many are dead and damned and twice plucked up by the roots, and I would as soon baptize the devil, as some of you. You call that a hard saying, do you not?

Brethren and sisters, shall I ask the Lord to bless this bread and dedicate it to Him for you, and then you partake of it unworthily? You would only drink condemnation to yourselves, not to me. I have not knowingly injured one of you; if I have injured any one in this congregation, or in this Church, I must have done it by telling them the truth, if that can be called an injury. There is not that man or that woman that can justly

say that I have taken the first dime from them, or stolen anything, or told a lie; if there are any such let them come forward and I will make restitution four-fold.

All the fault I have to find with myself, and I presume all that God has to find with me, is because I have sometimes held back and resisted His Spirit; and so have my brethren, for if we would yield to it at all times, we should be ten times more severe than we now are. I know that when I have seen certain evil practices in our midst, I have felt bad about it. For instance, hire some men to work, and the moment you are out of their sight they will scarcely do a thing. What are such men good for?

The man that will be lazy and spend his time for nought, will steal, and will also be liable to consider it no sin to commit adultery. And some of the men and women whom you employ, will steal from you almost as much as the wages for which they were hired.

While standing between you and

the bread, I know of no way but to preach plain to you, and to tell you of your faults. Now I feel clear; and I could not feel at peace, until I had told you what was in my mind.

May God have mercy upon you and enlighten your minds, touch your intellects and qualify you for your callings.

I will tell you a dream that brother Joseph Fielding had in England, about the time that brother Brigham and I went back on our second visit, for it will apply to many in this congregation.

Brother Fielding dreamed that he had a sharp sickle, and that he hung it up on a bush, but when he returned and took down his sickle, he found the edge all taken off from it. This will apply to many others. You remember it, do you not, brother Joseph?—and is it correct? It is, and his sickle has not cut from that time to the present, and the reason is he has had a woman straddle of his neck from that day to this. Amen.

HYPOCRISY REPROVED—FAMILY GOVERNMENT, ETC.

A Discourse by President J. M. Grant, Delivered in the Tabernacle, Great Salt Lake City, November 9, 1856.

I believe, with brother Kimball, that many of this people partake of the sacrament unworthily. Some will steal their neighbour's spade, or his crowbar, or wood from his pile, or cabbages and potatoes from his garden, or hay from his stack, or go into his yard and milk his cows, and commit

numerous other sins, and the next day come here and partake of the sacrament.

When I see persons very religious outwardly, I always look for them to commence stealing the first opportunity they have, and on the next day expect to hear them speak in tongues.

in some class meeting, or ward meeting, and give the interpretation of tongues, or relate some remarkable dream or vision. I noticed another thing in this Tabernacle. When it was first completed, brother Brigham wanted a certain number of seats reserved for his family. Now, would you believe that some of the most pious old ladies and sisters in the Church would be at the four doors of this Tabernacle by seven o'clock in the morning, that they might crowd into seats reserved for the President's family and crowd them out. Those are professedly the most pious among us; bless you, they are professedly just as full of religion as they can be.

I wish to see people come to meeting right and in order; to do so they must be right at home, they must be right all the while.

I seriously question, when some people are baptized, whether they do not come out of the water the same poor miserable devils as they went in.

There must be a foundation in the people, the right standard in the breast, and that must be inherent in the people more or less, or else our professions are in vain. I, therefore, want every person to leave the bread in the salvers, and the water in the cups, and not partake of the sacrament, unless they are right. I want every thief, and every unrighteous person to let the bread alone.

If I could have one prayer effectually answered forthwith, it would put a stop to a great many evils in Israel, to say the least of it. But as the work of reformation increases among the people, our President says, and it is so, that we may look for the workings of an opposite power. The solution he gave last night, in the High Priest's Quorum, is the best explanation that I have heard concerning the fogs that we have felt for some time past. The principle was this, that as

we advance in the light and in the truth, the arch adversary and his associates will make a corresponding effort to darken our minds and becloud our atmosphere, and thereby throw us into the fog.

I am aware that we have only a few among us but what feel determined to reform; the great majority wish to live their religion, and I am glad of it. I believe that the majority of this congregation that are here to-day, actually intend to do right. Now do not let the devil cheat you; and if the devil marshals his forces against you and beclouds your minds, tell him that you are serving the God of Israel. If you are in the dark and cannot get light, keep a firm hold on the foundation of truth, and be determined not to be jostled off it.

Brother Kimball frequently alludes to discords in families. I was listening, as I came along the street, to a Bishop who spoke of discord in a certain family in his Ward. The person he alluded to has but one wife and is said to be a fine man, and his wife is said to be a fine woman, and of good parentage. They have some five promising children, but that woman wants to forsake her husband and go to her father.

You may sum up the difficulties in families throughout the country, and you will find ten to one more jars in families where there is but one wife, than in families where there are a number.

I believe there has been a disposition, on the part of some men and women to break the strong tie that ought to bind families together, but I do not believe they will accomplish much. I look for our relations to be permanent and the institutions of the Church to be eternal, because they are perfectly right; I now refer more particularly to our family organizations. But there is more or less discord in families, I would like it to

cease altogether; and I would actually like the day to come in Israel, when the people will not only love the doctrines and revelations of the Lord Jesus Christ, but rejoice that they live in the day when the Prophet Joseph has brought them forth.]

To the man I have just now been alluding to, say to that wife, "Go to your darling people then." If she wished to leave me, and the Almighty had blessed me with the means, I would bless her and bestow upon her everything I could. I would give her all my cattle, horses, and other property, and say, "God bless you, go and prosper, if you can." If necessary, I would rise at midnight and write her out the neatest bill she ever saw, and I would figure it all over with flowers and doves, and bedeck it with red ribbons.

I make these remarks, not that I have had any difficulty with my own family, but because there is a principle I wish to speak upon. I believe that men should lead their families, and not drive them. Some people do not understand the difference between leading and driving a flock of sheep. Brother Willes has seen the shepherds and their flocks in the Eastern countries, and can tell you the difference in the management of flocks in those countries and America. In America the sheep are driven; in the East the shepherds lead their flocks. The American and English spirit, and also the spirit of some other nations, places the sheep in front and the shepherd must follow.

If there is any difficult place, a stream to ford, or a slippery log to walk on, the American's spirit is to try his wife first on the log, to drive his wife and children across first; he must drive. I do not like that, though some men are almost compelled to do so, because the women are determined to lead.

I have traveled with brother He-

ber, and I never saw a milder man in my life, when everything is right and people keep out of his track. But when they get in his path he is obliged to tread on their heels, for they cannot walk so fast as he can. He is not to blame for that; they are to blame.

In the early ages of the world there was a youth imprisoned by the ruler of the people. His parents went to the ruler and plead with him to release their son, but they could not prevail at first. They then wept and tore their reverend locks from their heads to move the ruler to pity, and when they had done this he released their son from prison. The historian remarks that it was not so much the weakness existing in the youth's parents that caused them to tear their hair, as it was the obstinacy in the ruler; they were obliged to take that course, resort to such means, to effect their purpose.

Am I to blame for scolding the people? Not at all. Is brother Heber? Not at all. Is he to blame for chastising an unruly wife? No. If she gets in his path and he steps on her heels, is he to blame? No, and if she is hurt thereby, it is the result of her own acts.

What will be the result of the chastisements given to this people? I answer, if they heed them, they will bring them into the true path. It is the situation of the people that prompts the teachings they now receive from God's servants. If all the people did right, they would not be chastised at all. If a man's family conduct themselves right, do you suppose that a consistent, reasonable man will find fault with them? No. If all the people in a Ward do right, will the Bishop chastise them? No; but if they do not do right, the Bishop is placed under the necessity of coming forth, clothed in the armor and power of the Almighty, to put them right, and of calling upon the teachers to

assist him in this work. And when the people repent and are found to be on the right track, the Bishop lays the rod on the shelf.

This is the case with brother Brigham. Does he chastise this, that, and the other man, because he likes the job? No. You know that he is mild, and is a father to this people; and were I to take any exception to his course, it would be on account of his being so merciful. Why? Because he is more merciful than I am. When he extends mercy to the people, he deals it out more lavishly than I would, unless the Lord should lead me as he does him. I have not so much mercy, so much of God and eternal life in me as brother Brigham has in him; it does not belong to me to have so much, for he stands at the fountain of life; he descends below all things and ascends above all things to this dispensation.

I hear men undertake to laugh and joke in their familiar chat with each other, and say that they heard brother Brigham say this or that, and that they saw brother Brigham do this, that, or the other, and strive to justify themselves on that account. But brother Brigham commands an influence that you do not command, and cannot be thrown off the line of propriety and truth, as easily as you and I. When men do not know the power that constrains them, they ought to be cautious how they speak and how they act.

Brother Brigham is a father to the Quorums of this Church; and when the people are right, has he a disposition to chastise them? No, he has a fatherly feeling to bless them, and so has brother Heber. I do not know whether I have as much of that feeling as either of them, with regard to the Church, but I do not suppose that there is a man on the earth that is fonder of children than I am. If I do not like old people so well as some

do, I like children well enough to balance the deficiency.

I would be glad to see more peace, mercy, truth, equity, justice, and righteousness made manifest in the midst of this people. We want the hay, the straw, the wood, the stubble, the dross, and every impure principle burnt up. When a man is wrong and will turn round and do right, I love him better than I did before. We do not feel like casting you off, like casting you into the mire, and saying "God Almighty damn you." "Get out of the mud and may the Lord God of Israel bless you" is what we say. I had rather bless ten men than curse one. I am not led to curse, but I am led to chastise iniquity, to bring out the alloy, expose sins and bring to light that which is wrong among the people; but I do not want to curse them.

I tell you that the devil is working against us, and Lucifer is in the land. Did you know that he had come to this country? Let me tell you the news to-day, if you have not heard it; he has come to this country and has been seen, the real old fellow himself, the same Lucifer that was cast down from heaven.

Another thing; did you know that all hell is let out for noon? The master is in the school-house, therefore. When we talk of hell we mean uncle Jim, uncle Bill, uncle Sam, and all our uncles and cousins over the wide world. We mean old Babylon, the confusion that is over the wide world.

But thanks be to our God, and to high heaven, the light of God is here and the truth of God is here, and we have waged a war with Lucifer, under the banner of the Lord Jesus Christ. May we be able to stand in the contest and overcome. We bring no railing accusation against our common enemy, but we tell him and his host that they must surrender. We say

to the sinners in Zion, be afraid, you must surrender to the Lord Jesus Christ. We say to you, Saints, rub up your armor, gird on the sword of the Almighty and walk forth to battle, and never yield the ground.

Some men say that they feel sick and faint, and weary, when they see so much darkness among the people. I feel as though I could say to the mountains and to all hell, get out of my way, or I will kick you out; I am not going to surrender. I want no poor pussyism around me; hang not your sickle on the tree to rust, but make it still sharper, and cut more grain in one day than you have ever done; and tell the devil that you are ahead of him. You old men, that let your sickles rust, take them down and sharpen them up, and walk into the fields and reap down the grain, that there may be wheat in the house of our God, for the harvest is great and the reapers are few.

I am not of that class that believes in shrinking; if there is a fight on hand, give me a share of it. I am naturally good natured, but when the indignation of the Almighty is in me I say to all hell, stand aside and let the Lord Jesus Christ come in here; He shall be heir of the earth; the truth shall triumph, the Priesthood and Christ shall reign.

I had rather fight the devils that are out of tabernacles, than those that are embodied. The grand difficulty we have to encounter is from devils that enter into you; they take possession of your houses, and then we have to fight devils in tabernacles. We want the devils cast out of you, and the power of God and the light of the Almighty to shine in you as a lamp.

The result of the teachings we are receiving, if practised, will reform the whole community. When you are right we will cease to chastise, we will cease to rebuke; we will cease throwing the arrows of the Almighty through you, we will cease telling you to surrender, to repent of all your sins. But until you do this, we will continue to throw the arrows of God through you, to hurl the darts of heaven upon you and the power of God in your midst; and we will storm the bulwarks of hell, and we will march against you in the strength of the God of Israel. And by the power of the Priesthood restored by the Prophet Joseph, by the light of heaven shed forth by brother Brigham and his associates, we expect to triumph; and in the name of Jesus Christ, we do not mean to surrender to evil.

THE EMIGRANT SAINTS—CHILDREN MORE SUSCEPTIBLE OF TUITION
THAN ADULTS.

*Remarks, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt
Lake City, November 9, 1856.*

We have had some good instructions, and as far as I have knowledge they are all true; and obedience to those principles that we have heard will save every man and woman in this congregation and in the world, and they will open the gates of hell, and eventually redeem every man and woman that has not sinned the sin unto death. Many suppose, and I used to suppose so from what the sectarians taught me, that people went to hell for good, but I can tell you that there will be a great many who will go there for evil and not for good.

Captain Smoot's and Captain Willie's companies will arrive this afternoon, and the Bishops have prepared houses to take them to. A great many who went out to assist those companies, found their relatives and friends, and will take them home with them.

It is expected that the people will send in their offerings, and that the Bishops will report to brother Hunter, their presiding Bishop, that he may direct the distribution of the provisions and comforts of life to the newcomers. And it will be necessary to be as careful in dealing out food to them, as you would be with little children, otherwise they will be apt to injure themselves by eating vegetables, &c. Now do you understand me?

Let your offerings be to your Bishops, that they may be able to

issue and control them in wisdom. This word of caution will also apply to those brethren who take the newcomers into their houses. Give them what you think they ought to eat, and no more; and have compassion upon them, and do not kill them with your kindness. A great many are killed by unkind acts, but this is a case of sympathy, and if you are not very careful you will injure them instead of doing them good.

I now want to say to the door keepers, those who attend to seating the congregation, let the men, women, and children who come here in season and take seats keep them; do not drive them away, but let them keep their seats; let all who come in good season, keep their seats. There are many children six years old who comprehend and practise what is here taught, better than many of the grown persons: their intellects are brighter than those of many of the old men and women, therefore do not drive up nor drive out the children.

Some women come in here tossing their heads about, with their bonnets and everything about them all on a wiggle, but go to their homes and you will often find them as abusive to their parents as the devil can wish them to be; they come here late and expect that the little children will be made to leave their seats.

I will illustrate the difference between the temperaments of the old

and young, by referring you to the buffaloes on the Plains, as most of you had a chance to observe their habits. If I wish to domesticate buffaloes, I will take none but the calves, for I can do nothing with the old

ones, they have become too set in their wild ways. But I can take the calves and learn them to work and give milk, and learn them to become domesticated and useful. Amen.

TEMPTATION AND TRIALS NECESSARY TO EXALTATION—IF THE SAINTS PERFORM THEIR OBLIGATIONS, THE LORD WILL NOT FAIL IN HIS—HAND-CART EMIGRATION PREFERABLE TO THAT BY OX-TEAMS.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, November 16, 1856.

I rise to make a few remarks, to satisfy the feelings of the people and correct their minds and judgment.

You have heard concerning the sufferings of the people in the hand-cart trains; and, probably you will hear the Elders, for some time to come, those who have lately returned from their missions and those now on the Plains, speak about the scenes they have witnessed, and I would like to forestall the erroneous impressions that many may otherwise imbibe on this subject.

Count the living and the dead, and you will find that not half the number died in brother Willie's hand-cart company, in proportion to the number in that company, as have died in past seasons by the cholera in single companies travelling with wagons and oxen, with carriages and horses, and that too in the forepart of the season. When you call to mind this fact, the relations of the sufferings of our companies this season will not be so harrowing to your feelings. With regard to those who have died and been laid away by the roadside on the

Plains, since the cold weather commenced, let me tell you they have not suffered one hundredth part so much as did our brethren and sisters who have died with the cholera.

Some of those who have died in the hand-cart companies this season, I am told, would be singing, and, before the tune was done, would drop over and breathe their last; and others would die while eating, and with a piece of bread in their hands. I should be pleased when the time comes, if we could all depart from this life as easily as did those our brethren and sisters. I repeat, it will be a happy circumstance, when death overtakes me, if I am privileged to die without a groan or struggle, while yet retaining a good appetite for food. I speak of these things, to forestall indulgence in a misplaced sympathy.

You have heard the brethren relate their trials through Iowa; it is a wicked place. Those regions of the country are the locality of the afflictions that have come upon this people. Take Missouri, Illinois, and Iowa, and they are the places where we

have been afflicted and driven. What can we expect from those people? anything but hell out of doors?

Not long since I was talking with one of the brethren, who has crossed the Plains this season, in regard to the propriety of companies starting so late. He argued that it was far better for the Saints to be striving with all their might, doing all they could to serve the Lord and keep His commandments, and traveling the road to Zion with intent to build it up and establish the kingdom of God on earth, even though they should lay down their lives by the way, than to stop among the Gentiles and apostates. I told him it was a good argument, though it was not exactly according to the will of the people and the will of the Lord, for He wishes to throw temptation and trial before His people, to prove them preparatory to their eternal exaltation; consequently, if the people have not an opportunity of proving themselves before they die, by the ruler of their faith and religion, they cannot expect to attain to so high a glory and exaltation as they could if they had been tried in all things. Yet I believe it is better for the people to lay down their bones by the way side, than it is for them to stay in the States and apostatize.

I told the Elder that his argument seemed reasonable, but it made me think of the story about a Roman Catholic priest and a Jew. The priest was crossing on the ice, and on his way found a Jew, who had fallen through an air hole, clinging to the edge of the ice, and unable to get out. He begged of the priest to help him out, but he would not, unless he first professed a belief in Jesus Christ. "I cannot," said the Jew. "Then I will let you down," replied the priest, and let go of him. Still clinging to the ice, as the priest was about to leave, he again begged him to pull him out.

"I cannot, unless you believe in Christ." "I cannot believe," said the Jew, and the priest let him go again. At length the Jew said, "Take me out, I do believe in the Lord Jesus Christ with all my might." "Do you?" said the priest, "then I think it is best to save you, while you are a Christian and strong in the faith," and he shoved him under the ice.

If we could have it so, I would a little rather the Saints could be privileged to come here and serve the Lord, or apostatize, as they might choose, for we surely expect to gather both the good and the bad. You recollect what I told you, last Sabbath, that we can beat the world at anything. If brother Willie has brought in some of the sharks, the garfish, the sheepheads, and so on and so forth, it is all right, for we need them to make up the assortment; as yet, I do not know how we could get along without them; all these kinds seem to be necessary.

I have seriously reflected upon the gathering of the people. They have all the time urgently plead and importuned to be gathered, especially from the old countries where they are so severely oppressed; and they are willing to come on foot and pull hand-carts, or to do anything, so they can be gathered with the Saints. Well, we do gather them, and where do many of them go? To the devil.

In Nauvoo we had obligations, to an amount exceeding \$30,000, against Saints that we had brought from England with our private means; and there is not to exceed two, of all the persons thus brought out, who have honorably come forward to pay one cent of that outlay in their behalf; and some of them were in the mob when it killed Joseph.

I knew all the time that it was better for many of these persons to stop in England and starve to death,

for then they might have received a salvation; but they plead with the Lord and with His servants for an opportunity to prove themselves, and made use of it to seal their damnation and become angels to the devil. They had the opportunity, do you not see that they had?

If Saints do right and have performed all required of them in this probation, they are under no more obligation, and then it is no matter whether they live or die, for their work here is finished. This is a doctrine I believe.

If brother Willie's company had not been assisted by the people in these valleys, and he and his company had lived to the best light they had in their possession, had done everything they could have done to cross the Plains, and done justice as they did, asking no questions and having no doubting; or in other words, if, after their President or Presidents told them to go on the Plains, they had gone in full faith, had pursued their journey according to their ability, and done all they could, and we could not have rendered them any assistance, it would have been just as easy for the Lord to send herds of fat buffaloes to lay down within twenty yards of their camp, as it was to send flocks of quails or to rain down manna from heaven to Israel of old.

My faith is, when we have done all we can, then the Lord is under obligation, and will not disappoint the faithful; He will perform the rest. If no other assistance could have been had by the companies this season, I think they would have had hundreds and hundreds of fat buffaloes crowding around their camp, so that they could not help but kill them. But, under the circumstances, it was our duty to assist them, and we were none too early in the operation.

It was not a rash statement for me to make at our last Conference, when I told you that I would dismiss the Conference, if the people would not turn out, and that I, with my brethren, would go to the assistance of the companies. We knew that our brethren and sisters were on the Plains and in need of assistance, and we had the power and ability to help them, therefore it became our duty to do so.

The Lord was not brought under obligation in the matter, so He had put the means in our possession to render them the assistance they needed. But if there had been no other way, the Lord would have helped them, if He had had to send His angels to drive up buffaloes day after day, and week after week. I have full confidence that the Lord would have done His part; my only lack of confidence is, that those who profess to be Saints will not do right and perform their duty.

You hear the testimony of the brethren with regard to the feasibility of the hand-cart mode of traveling; that testimony and their experience have fully sustained the correctness of the views and feelings of myself and others upon that subject from the beginning. It is the very essence of my feelings that the people in this house, if we wanted to cross the Plains next season to the States, could start from here with hand-carts, and beat any company in traveling that would cross the Plains with teams, and be better of and healthier. These are my feelings, and they have been all the time.

I have argued the point before the people that they are not aware of their ability, that they do not know what they can do; that they are healthier when they live in the open air. What gives the people colds and makes them sick? You hear many say, "I had not had a cold this fall,

until I came into our new house." Brethren and sisters that have come into the city from living in the canyons, and those who have arrived from the States this season, have not been troubled with colds until they came into warm houses; that gives them colds, by depriving their lungs of the benefit they are organized to receive from the atmosphere.

It is a strange thought, but could you weigh the particles of life that you constantly receive from the water you drink and from the air you breathe, you would learn that you receive a greater proportion of nourishment from those sources than from the food you consume. Many are not aware of this, for they are not apt to reflect how much longer they can live when deprived of food than they can when deprived of air. When people are obliged to breathe confined air, they do not have that free, full flow of the purification and nourishment that is in the fresh air, and they begin to decay, and go into what we call consumption.

People need not be afraid of living out of doors, nor of sleeping out of doors; this country is much healthier than the lowlands in the States, or than many places in the old world. I recollect that in 1834, myself, brother Kimball, and others, traveled two thousand miles inside of three months, and that too in the heat of summer. We cooked our own food, carried our guns, got our provisions by the way, and performed the journey within ninety days. We laid on the ground every night, and there was scarcely a night that we could sleep, for the air rose from the ground hot enough to suffocate us, and they supplied musketos in that country, as they did eggs, by the bushel; they never thought of supplying less than a bushel or so at once to an individual. That journey was many times more taxing upon the health and life of a

person, than this season's hand-cart journey over the Plains.

You may take the rich and the poor, every person, and they can gather from the Missouri river, or from parts of the States where there are no railroads or steamboats, easier than they can with teams. And I am ashamed of our Elders that go out on missions, it is a disgrace to the Elders of Israel, that they do not start from here with hand-carts, or with knapsacks on their backs, and go to the States, and from thence preach their way to their respective fields of labor. Brother Kimball moves that we do not send any Elders from this place again, unless they take hand-carts and cross the Plains on foot. When the time comes, I expect that this motion will be put to vote.

It is a shame for the Elders to take with them from this place everything they can rake and scrape. I can go on foot across the Plains. As old as I am, I can take a hand-cart and draw it across those Plains quicker than you can go with animals and loaded wagons, and be healthier when I get to the Missouri river. Our Elders must have a good span of horses, or mules, and must ride, ride, ride; kill many of their animals, and get little or nothing for those left when they arrive at the Missouri river, besides taking four or five hundred dollars worth of property from their families. And some ride so much that they do not know how to preach, whereas, if they would walk, they would be in far better condition to labor in the Gospel.

As to the expediency of the hand-cart mode of traveling, brothers Ellsworth, McArthur, and Bunker, who piloted the three first hand-cart companies over the Plains, can testify that they easily beat the wagon companies. Brother Ellsworth performed the journey in sixty-three days, and brother McArthur in sixty-one and a half,

notwithstanding the hindrance by the baggage wagons. If brother Willie's company could have had their provisions deposited at Laramie and at Green river, and had been free from wagons, they would have been in this valley by the time they were in the storms.

We are not in the least discouraged about the hand-cart method of traveling. As to its preaching a sermon to the nations, as has been remarked, they are preached pretty nigh to destruction already. We do not care whether the hand-cart scheme preaches to them, or whether it be by the teachings of the Elders of Israel. They are so bound up with their friends and so priest-ridden, that they cannot burst through those chains; and they will have to remain so until Jesus devises some other means to save them, for the great majority will not hear and obey.

There are a few who are sufficiently independent to obey the truth when they hear it. We will gather them up, and let the devils howl and let all hell be moved in striving to overthrow this people. We will gather the faithful, God being our helper, and we do not care whether the rest hear and believe or not. The sound of the Gospel has gone to the uttermost parts of the earth, as I have told you already; and I know not a people, and hardly a nation, but what it makes them quake from centre to circumference. If they do not believe the sound that has gone forth, let them disbelieve; we ask no odds of them.

We do not expect that all the people will believe, and wickedness will increase while the Saints are gathering together. If those who profess to know what right is, will do right and live to the Gospel of Christ which they understand, there is no danger but what the elect will be saved, and that the devil cannot get them. All

that Jesus designs to save he will save; all that are disposed to believe and obey, he is disposed to save, and will do it. And those that will falter and hearken to the teachings and seductions of the world, the flesh, and the devil, he can save upon the principles he has established.

Men act upon their own agency; we do not expect that those who will not hearken and obey will be saved by the Gospel; and many that obey the first principles of the Gospel will not live their religion.

Let this people live their religion here. We cry to you all the time to live your religion. Let every man and woman forsak their evil ways, and turn unto the Lord with all their hearts, that He may have mercy on us, that the light may shine, and the nations feel its influence, and the honest in heart rejoice therein and be gathered to Zion.

As I told the brethren the other evening, if the candle of the Almighty does not shine from this place, you need not seek for light any where else. If this people have not the light and power of God with them, the Elders that go forth cannot have the light and enjoy the power that we do not have here; they must be lower than we are; they cannot attain to the light that we can here.

Shall we forsake our wickedness? I say, thank God, that I see a spirit of repentance in a degree; but I want to see so thorough a reform that sin and wickedness will be done away. Live your religion; that tells the whole story. If you live your religion you have the Holy Ghost in you, it abides with you; you shun evil, and put forth your energies to do all the good you can; you will refrain from everything that is evil, and do everything you can to promote the cause of God on the earth.

It is all embraced in the three words, live your religion; that is what I wish

to say to all good people. That the Lord may help us so to do, that we may be accounted worthy to be saved in His kingdom, is my constant prayer, brethren and sisters, in the name of Jesus Christ. Amen.

THE FACILITIES AFFORDED BY THE HAND-CART MOVEMENT FOR THE GATHERING OF ISRAEL—THE SAINTS SPECIALLY OPPOSED BY THE DEVIL IN ANY NEW ENTERPRISE—REFORMATION.

A Discourse by Elder Woodruff, Delivered in the Tabernacle, Great Salt Lake City, October 6, 1856.

Brethren and sisters, I feel to take the liberty of occupying a few moments in expressing some few of my feelings. I have heard all the brethren that have spoken for several days past. I have heard them say that it was with great difficulty that they expressed their feelings, and I did not wonder at this, for any one who will reflect upon the state of the world and the kingdom of God upon the earth, and the dealings of God with us, will be filled with feelings and reflections which they cannot express. No man could listen to what we have heard to-day and yesterday, and I may say for the past month, without having many feelings in reference to the condition of the people, Church, and kingdom of God. There is no man that has been acquainted in this Church and kingdom, that has felt any responsibility resting upon him, that has any desire in relation to the gathering of Israel, that has beheld with his eyes for the last week or two, and that has listened to our brethren, but must have felt that the Spirit of God has been with them.

I have a desire to bear my testimony with my brethren, for I feel thankful to God for His blessings unto us, and unto our brethren who

have journeyed on foot to the valleys. My heart was filled with joy on listening to our returned missionaries who have told of the dealings of God with them. I have been much edified and interested in listening to the testimony of our returned missionaries.

When I first met the train of hand-carts my soul was full, the scene was overwhelming, our hearts were swollen, as brother Kimball said, till they felt as though they were as big as a two bushel basket. Was it sorrow that produced this? No, but joy; and why so? Because it looked as if the very flood-gates of deliverance were opened, and as if we could say to the starving millions, "Come home to Zion, and improve the opportunity that is now open, and renew your covenants, reform yourselves in your lives and conduct."

President Brigham Young has talked about this plan for some time before it came before the public; he has felt that an improvement and change must take place in relation to the gathering of the people, as well as a reformation of life of all those who were gathered.

Whatever counsel the Presidency of this Church have been led to give unto this people, it has been dictated

by the Spirit and power of God, and our safety and salvation lies in obeying that counsel and putting it into practice. We should learn to listen to the operation and manifestation of the Spirit of Truth.

When President Young launched forth into the wilderness, leading the pioneer camp to seek a new location and home as a resting place for the Saints, there were many men that felt as though it was a wild speculation, they thought it was taking a stand that was dangerous, but were they men of faith? They might well feel so if they had not the Spirit of God, but all those that were governed and controlled by the right spirit, felt as he did, and that God was leading him, and that he would lead the people right; and it is so with the hand-cart trains.

We should learn a lesson by this hand-cart operation as we should by every other operation of the servants of God. I know how it looks to the Saints, but "Mormonism" to men that have not the Spirit of God is a great mystery and a strange work indeed, they do not understand the ways or work of God; it looks to them like leading the people to destruction; but in all cases where destruction comes in all ages of the world, it is where the counsels of the Prophets of God are not fully carried out, but where the people deviate in some measure from their counsel. And this was fully manifest in the days of the ancient Prophets as well as in our day.

The word of the Lord and the words of His servants have been proved many times, and that before our eyes; our leaders were led by the Spirit of God, and I can bear testimony that our Prophets and leaders have the Spirit of the Lord, and they are clothed upon with the holy Priesthood of God, and all the powers and keys thereof, and with the holy anointing, and are fully authorized and qua-

lified to build up the kingdom of God upon the earth; they are inspired by the very same spirit that the ancients were; they want to build up the kingdom of God, this is their object.

When I saw brother Ellsworth come into this city covered with dust and drawing a hand-cart, I felt that he had gained greater honor than the riches of this world could bestow, and he looked better to me than he would have done had he been clothed with the most costly apparel that human ingenuity can produce; he looked better, I say, to me, than a man adorned with jewels and finery of every description. The honor any man can obtain by his faithfulness in this cause and kingdom is worth far more than all the honors and riches of the world.

The Elders of this Church have been inspired while on their missions abroad among the nations of the earth; they have had the Spirit of the Lord, and they have borne it forth among the people, and we can see the spirit by which they have been governed in their works. I feel thankful that the Lord has heard our prayers in their behalf, for these men have been remembered; there has not been a prayer offered up by a man or a woman in Israel who have enjoyed the Spirit of the Lord, but they have offered their prayers and exercised their faith in behalf of and in favor of those men; they have prayed for the "hand-cart company," that they might be strong and be able to perform their duties, and we have prayed that they might be preserved from cholera, from sickness, and from the power of the destroyer; and these prayers have ascended up on high and entered into the ears of the God of Sabaoth, and our brethren have felt the power of them; they felt, as brother Ellsworth said he felt, viz., that they had the prayers and faith of their friends in Zion.

Do I look upon these brethren and sisters that come in with hand-carts with any less degree of respect than I should if they had come with horses, with dromedaries, with mules and swift beasts? No, I do not; but I feel that they have accomplished a good work in thus coming to Zion, in the way the Presidency have pointed out.

I feel to rejoice also to see the Spirit and power of God poured out so powerfully upon the Presidency of the Church and those who have been faithful either at home, or those who have been on missions abroad.

The Presidency of the Church are calling upon us as a people to repent and put off our sins. It is right, it is just that we should awake and reform, for we have got to have the same spirit; we have to wake up from the deep sleep and slumbering condition in which we find ourselves. We must arise to a sense of our position and to understand the signs of the times, and become acquainted with what the Lord requires at our hands.

I am satisfied, and have been for some length of time, that the Lord would open some way of relief for the poor Saints; it would require all the Saints that are upon the earth with their means—I was going to say that it would require all the means in the world to bring the poor in the way they have been gathering. There must be a change in the way of the gathering, in order to save them from the calamities and the scourges that are coming upon the wicked nations of the earth. It would require more gold than all the Saints possess upon the earth, to gather the Saints unto Zion from all nations in the way they have been gathering, but now the hand-cart operation has been introduced to this people, it will bring five here to where one has been brought heretofore.

I rejoice in all those men who have stood up to their posts as men of God,

and defended the words of His servants, and assisted in carrying out their plans and designs in gathering the people from the nations; they have been inspired by the power of the great God, and they have carried the words of His servants into operation with success, and had it not been so, the devil would have gained a great victory over the Saints; they have conquered, and this has been the case in every operation that we as a people have taken in hand under the direction of the servants of God.

The moment that you take in hand any new operation in the kingdom of God, that moment you have to renew your warfare, and the Saints will find that wherein they undertake any new enterprize and are sent to the nations of the earth, the devil will be up against them. Look how he raged when the Prophet Joseph commenced preaching upon this continent, and then again when we went from this country to Europe, it seemed as if all hell was let loose. As soon as brothers Kimball and Hyde arrived in England, all the devils in Europe, or in England at any rate, were let loose upon them, and it was precisely the same in London when the brethren went there; and I will say still further, it has been so in every place.

I thank God that those men that have been appointed to lead these hand-carts have been filled with the Holy Spirit, and have had courage and faith to carry out the plan designed by the servants of the Almighty. It is an omen, not only to the Jews, but to the Gentiles; it shows them that there is a God in Israel whose power and Priesthood have been committed into the hands of men upon the earth, and their works cause "the wisdom of the wise to perish, and the understanding of the prudent to be hid;" and this power and principle is felt by the great and the mighty among men.

I feel thankful that the Lord has preserved our brethren the missionaries, and that they have been permitted to return to our midst, and that we have the privilege of greeting them, and that we can rejoice together in the goodness and mercy of God.

I wish to say a few words to the Elders. I suppose we are all Elders; do you teach your families the way of life and salvation? Do you teach your wives and children the counsel of God? We should impress upon the minds of our children the evil consequences of committing sin or breaking any of the laws of God, they should be made to understand that by doing wrong they will inherit sorrow and tribulation which they can easily escape by doing right, and they should learn this principle by precept without learning sorrow and affliction by experience from doing wrong.

We as a people should be humble, be prayerful, be submissive to the powers that be, that we may receive the promised blessings of our Heavenly Father.

I want now to say a few words upon the subject of our reformation. The Presidency have called upon us to reform our ways, to renew our covenants, and to commence to live the lives of Saints. I take this liberty because I have the opportunity of speaking to you. I say then that they have called upon us to put on the whole armor, to reform our conduct. Men having authority have called upon us to forsake our wickedness and our follies, and I may here say that the Presidency have preached to the people in this Territory, not only for the last month, but for the last year, and I have thought that it was a good deal like throwing a ball against a rock, it did not penetrate but bounded back, but they have told us that we were asleep as a people, and we have been told of the condition that we are in by the Prophets of

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God, and as brother Grant has said, we may take the Church as a body with the Priesthood, with but few exceptions, and we have been asleep. What! should the Apostles of Jesus Christ go to sleep, men who ought to have their minds upon nothing else but the things of the kingdom of God? No, they should not, they should not be asleep, but they have not always felt as they should feel.

You may take the Twelve, and the Seventies, and High Priests, and all the other quorums, except the First Presidency, and they have been more or less asleep. I believe the First Presidency have been awake or they would not have known that we were asleep, and they now think that it is time for us to awake and arise from our slumbers, and I feel so too.

I will tell you how I feel about it; men bearing the Priesthood of God, it is a solemn truth, and you know it as well as I do, that almost all the male members in this land bear the holy Priesthood of the Most High, and yet at the same time we have had more stealing, more lying, more swearing in one year than there should have been in a thousand: we have had more stealing here in Utah than has been for our credit, and when you have taken up that you may also take up every other sin and pile them up together and what is our condition before God? Why, we have violated our covenants which we made at the waters of baptism. What is the use then of our saying that we have been righteous, that we have been holy, when we have actually been in a sound sleep, when we have been so much out of the way? It is no use whatever, and the time of sifting and purifying the Saints has come, and for one I am willing to put on the garment, and keep it on; until we burn out all the evil that exists.

Why will we suffer our hearts to be set upon the things of the world,

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when they should be upon the Lord and the building up of His kingdom? And as long as the angels are ready to write down our actions, and the Spirit of God is taken away from the nations of the earth, and they are filled with wickedness and abominations of every kind, and the judgments of God are ready to fall upon the earth, for "Hell has enlarged herself, and the pomp and glory of the world will descend into it." And where should men be awake if not here in Zion?

It is our duty, brethren, to live in that way and manner before our God, that we will find no difficulty in administering in any of the ordinances of the kingdom of God; we should live so that the spirit and power of the Holy Ghost will rest down upon us; we should humble ourselves before the Lord in our closets, and live day by day, so that we can know what is right and what is wrong, and when the Presidency give us any instruction or charge, to live so that we will be ready to follow their counsel.

I believe that the majority of the people are ready to wake up; I believe that they already begin to feel the reformation spirit in them, and it is certainly time, for there are great events at our door, and I likewise feel that we will have as much labor upon our hands as we will be able to perform; it is a great and an important day that we live in, and when we look upon the work of the Lord as Elders, as High Priests, as Seventies, and as men should who bear the Priesthood, we should never be asleep, but be ever ready to do the work of God, and to build up His kingdom, for the day is now come when we must awake and become the friends of God; we must not allow anything to stand between us and our God, or we shall be cut off.

There has been a great deal among us which has been wrong, and for

which we have been reprov'd, and I will not hand the garments to my neighbor, but I will give every one their due, and take that portion to myself which belongs to me. It has been a custom at times when reproofs have been given, and the garment would fit a man, to hand it to his neighbor, but I know that but few of us will escape.

I know that I can take the reproof to myself, and I consider that it is one of the greatest victories for a man to gain, to learn how to control himself. Show me a man that does control himself and I will show you a safe man; or a man that has prepared himself by this principle is on the road to salvation. A man that is prepared to lay all that he hath upon the altar, and his life with it, for the Gospel's sake and the kingdom of God, is in the right way, but the moment that we teach a doctrine that we do not practise we show our weakness. The moment a man or a woman becomes angry they show a great weakness, and so it is with any of us when we do anything wrong.

I feel, as President Young said, that our Father in heaven is touched with the feelings of our infirmities, and when I have looked at the magnitude of the work, and the nature of our Priesthood, and the authority and responsibility which rests upon us and upon all the hosts of Israel, I have felt oftentimes to mourn and weep over the passions and follies to which man is subject in this life.

If men could see and understand their relationship to God, and the position they occupy, they would not see one moment of their lives that they would desire to do a wrong thing, but they would pursue a straightforward course, they would avoid all kinds of evil words and improper expressions.

What was intended by the establishment of the Gospel of Jesus Christ?

Was it for men to become darkened and sleepy? No, for the moment that we do we come under condemnation. I say, then, that we have all been re-proved by our brethren. I speak of the reproofs given because they have been among the things foremost before our brethren, who have preached to us for some time past.

I feel that this call of repentance and baptism for the remission of our sins is an important one, and that we cannot again go to sleep with impunity, and I feel that inasmuch as we will walk in the light, awake from our slumber, repent of our sins, we shall receive the blessings of the Gospel of Christ, and all things that pertain to the kingdom of our God.

These things that God has given to us through our Prophets, will prove the savor of life unto life, or of death unto death.

When I was a boy, there was an old man used to visit at my father's house; his name was Robert Mason, and I heard teachings from him from the time that I was eight years old and upwards, and they were teachings that I shall ever remember, and he taught my father's household many important truths concerning the Church and kingdom of God, and told them many things in relation to the Prophets and the things that were coming upon the earth, but his teachings were not received by but few, they were unpopular with the Christian world, but nearly all that did receive his teachings have joined the Latter-day Saints. Prophets were not popular in that day any more than now, and I have often thought of many things which the old man taught me in the days of my youth since I received the fulness of the Gospel and became a member of the Church of Christ.

He said, "When you read the Bible do you ever think that what you read there is going to be fulfilled? The

teachers of the day," said he, "spiritualize the Bible, but when you read in the Bible about the dreams, visions, revelations and predictions of Ezekiel, Isaiah, Jeremiah, or any other of the Prophets or Apostles, relative to the gathering of Israel and the building up of Zion, where they say that Israel shall be gathered upon litters, swift beasts and dromedaries, you may understand that it means just what it says, and that it will be fulfilled upon the earth in the last days. And when you read of men laying hands upon the sick and healing them, and casting out devils and working miracles in the name of Jesus Christ, it means what it says." And he further said "The Church of Christ and kingdom of God is not upon the earth, but it has been taken from the children of men through unbelief, and because they have taken away from the Gospel some of its most sacred ordinances, and have instituted in their stead forms and ceremonies without the power of God, and have turned from the truth unto fables, but," said he, "it will soon be restored again unto the children of men upon the earth, with its ancient gifts and powers, for the Scriptures cannot be fulfilled without it; but I shall not live to see it, but," said he to me, "you will live to see that day, and you will become a conspicuous actor in that kingdom, and when you see that day, then that which the Prophets have spoken will be fulfilled.

And as brother Van Cott said about his father and grandfathers, that they did not join any church, it was so with me; I did not join any church, believing that the Church of Christ in its true organization did not exist upon the earth, but when the principles of the everlasting Gospel were first proclaimed unto me, I believed it with all my heart, and was baptized the first sermon I heard, for the Spirit of God bore testimony to me in power that it was true.

And I believe that I should never have joined any Church had I not heard some men preach who had the holy Priesthood. But when I heard the fulness of the Gospel, I was greatly blessed in receiving it, and was filled with joy unspeakable, and I have never been sorry, but I have rejoiced all the day long, and when I saw that train of hand-carts, I thought of the teaching and words of the old prophet Mason, for he came the nearest to being a true Prophet of God in his predictions and works of any man I ever saw, until I saw men administering in the holy Priesthood.

He also cast out devils in the name of Jesus Christ, by the laying on of hands and the prayer of faith. "But," said he, "I have no right to administer in the ordinances of the Gospel, neither has any man unless he receives it by revelation from God out of heaven, as did the ancients. But if my family or friends are sick, I have the right to lay hands upon them, and pray for them in the name of Jesus Christ, and if we can get faith to be healed, it is our privilege; and I will here say that many were healed through his faith and prayers, and that, too, within my knowledge." And when that first hand-cart company came into the city, I, indeed, thought of the old prophet, for if they did not come with litters it was as near as possible to it, and I now believe that from this time forth hand-carts will be used more than horses, mules, and oxen.

I thank God that I have lived to see this day and generation, and I pray God to bless you and me, that we may do our duty in our families, and

among our friends, and in our neighborhoods, and in every circumstance in which we are placed. I also feel thankful to see our brethren and sisters coming in, and especially the missionaries, for they have returned filled with the gifts and powers of the Holy Ghost; it does my soul good, and I feel to thank God for these things.

When I came into the Tabernacle, and saw the offerings that were made, I felt satisfied that there was an improvement; and I will say here that whenever the Prophets who lead us call upon us, we should be ready and on hand to take hold of that wheel which he points to and pull, and when we get the spirit of our calling, and the power of God upon us, the Church and kingdom will grow. As President Young said, the vail will be rent, and when the armies of Gog and Magog arise, they will say, let us not go against Israel to battle, for her sons are terrible, and we cannot stand.

If we as a people follow the counsel of the Presidency of this Church, repent of our sins, wake up, do our duty, keep on the armor of righteousness, live our religion, and are filled with the Holy Ghost, we shall soon see that sinners in Zion will tremble, and fearfulness will surprise the hypocrite.

I feel to bless you, brethren and sisters, and pray that we may do our duty in all things, and ever honor the Priesthood, and at last be crowned in the Church and kingdom of God; I ask it in the name of Jesus Christ. Amen.

THE HAND-CART EMIGRATION—OPINIONS OF THE EMIGRANTS CONCERNING IT—FEMALES ENDURE THE JOURNEY BETTER THAN MALES, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, September 28, 1856.

I think it is now proven to a certainty that men, women, and children can cross the Plains, from the settlements on the Missouri river to this place on foot, and draw hand-carts, loaded with a good portion of the articles needed to sustain them on the way.

To me this is no more a matter of fact this morning, after seeing the companies that have crossed the Plains, than it was years ago. I have no different knowledge, feelings, or faith, upon this subject to-day than I have had from the beginning. It has been a matter of doubt with many of our Elders who have gone out to preach, and with many who have staid at home, as to the propriety of starting a train upon the Plains for men, women, and children to walk.

Probably my faith has been based upon actual knowledge. There are a great many men who know but little about what they can do, and there are a great many women that never consider what they can perform; people do not fully reflect upon their own acts, upon their own ability, and therefore do not understand what they are capable of doing.

My reasoning has been like this: Take small children, those that are over five years of age, and if their steps were counted and measured, those that they take in the course of one day, you would find that they had taken enough to have traveled from twelve to twenty miles.

Count the steps that a woman takes when she is doing her work, let them be measured, and it will be found that in many instances she had taken steps enough to have traveled from fifteen to twenty miles a day; I will warrant this to be the case. The steps of women who spin would, in all probability, make from twenty to thirty miles a day.

So with men, they do not consider the steps they make when they are at their labor; they are all the time walking. Even our masons upon the walls are all the time stepping; they take a step almost at every breath.

Many people have believed that they could not walk much of a distance, if they had to walk right along in a road, but this is not so. Our carpenters, joiners, masons, tenders, road makers, tillers of the soil, and persons of almost all avocations in life, men, women, and children, are subject to continual travel. These things I have contemplated, and I have seen walking put into practise.

The longest journey on foot that ever I took at one time was in the year 1834, when a company of the brethren went up to Missouri, the next season after the Saints were driven out of Jackson County. Many in this congregation, and some on the stand, were in that company; brother Kimball and brother Woodruff were in it. We performed a journey of two thousand miles on foot; we star-

ted on the 5th day of May, and accomplished that journey inside of three months, carrying our guns on our shoulders, doing our own cooking, &c. And instead of walking along without having to labor, much of the way we had to draw our baggage wagons through mud holes and over sections of bad road. Twenty or thirty men would take hold and draw a wagon up a hill, or through a mud hole; and it was seldom that I ever laid down to rest until eleven or twelve o'clock at night, and we always rose very early in the morning, I think the horn was blown at three o'clock to arouse us, to prepare breakfast, &c. and get an early start; and we averaged in the outward trip upwards of forty miles a day.

If we laid by a day, or half a day, we generally calculated to make the travel of the week average forty miles a day.

We spent considerable time in waiting upon the sick; and some days and nights the brethren who were able, were standing over the sick and dying, and burying the dead; we buried eighteen of the company. Notwithstanding all this, inside of three months we walked about two thousand miles.

I am not a good walker, though I have walked a great deal in the course of my life, but it is not natural to me to be a great walker. I have walked much during my missions to preach the Gospel; and we have many in this congregation who have walked from twenty to thirty miles on a Sabbath, after working hard all the week, and then preached two or three times.

When I was in England I found that I was poor at walking, in comparison with the females there. Brother Edmund Ellsworth, who has led this first company of hand-carts over the Plains, says that the females have stood the journey better than the males; taking the girls and the boys of equal age, the men and the women,

and the females have best endured the travel.

In England I could walk comfortably with the men, but if the women undertook, they could easily outdo me in walking.

Our American women think it strange to advance such an idea as women's walking. I will refer you to one individual that many of you know, and that is sister Turley, who now lives in San Bernardino; after working hard all the week, she and her husband frequently used to walk twenty or thirty miles on the Sabbath, and attend three meetings.

There are many in this congregation that used to walk and preach, and some of them did so on week days as well as on Sabbaths.

True, in those old countries people are not in the habit of taking journeys of hundreds of miles as the Americans do, but they walk through their towns and counties, throughout their circuits, and walk a great deal more and better than do the Americans.

The common people, the masses that work in the factories, do not own teams in the old countries, and if they wish to visit or go to a fair, they go on foot. If they should get any way of conveyance to places where the railroads have not yet reached, they hire a cart, or perhaps a wagon on springs, and six, eight, twelve, or twenty persons will get in and ride for a few miles; but that is only for the sake of the name of riding, and not particularly for the comfort of it, for they would, as a general thing, rather foot it than ride in many of their modes of conveyance.

To the American this seems strange; but you may go into Scotland and Wales, and then cross to the little island called Ireland, and then to France and the German States, and pass on to Italy, and you will find the generality of the people in the habit of performing their journeys on foot,

not depending upon being conveyed in vehicles.

They are in the habit of working and walking, and their toils and labors are very excessive, and apparently without cessation. Go into the mountainous regions of some of those old countries, and you will see men, women, and children packing soil, like it would be to take it from the banks of Jordan and carry it half way up the sides of these mountains, and, when they can get one, two, or three rods of level surface, making their gardens upon the rocks.

They will take cows up to such places, and pack up fodder, and there keep them, for they are not able to go down and feed and return again the same day.

They will walk on the brinks of precipices, clamber around the rocks, pack up the soil from the bottoms, and thus make a subsistence, raising a few potatoes and whatever vegetables they can, and there they live summer and winter; they are all the time toiling and laboring.

In many districts of England, it is the custom to put children into factories at five years of age, and there they remain so long as they live. Children from five years old and upwards, will go for miles to their labor early in the morning, winter and summer, and must be at the factory at factory time, and there they must stand upon their feet until they are dismissed for half an hour, or an hour, to eat their breakfast, or their dinner, and all the rest of the time they are upon their feet. They are used to labor, accustomed to being on their feet and walking.

We have not yet had a report from any of the brethren who have led the hand-cart companies, with regard to their traveling across the Plains, any more than to say they are here. I think brother Ellsworth says that seven persons died in his company,

between here and Iowa City. How many died in the companies last year? How many will die in the companies who ride? Double that number, very likely. As for health, it is far healthier to walk than to ride, and better every way for the people. When they get up in the morning, instead of wearying the women with running through the long grass hunting the oxen, &c., they are there in camp, and if they wish to do any walking, they can take hold of their little hand-carts and go on about their business. When they come to sandy hills, it is then no doubt hard. (Voice, they can then double teams.) Yes, they can easily double teams, for they are right on hand all the time.

The hand-carts look rather broken up, but if they had been made of good seasoned timber, they would have come in as nice as when they started with them. True, the brethren and sisters that came in with hand-carts have eaten up their provisions, and some have hired their clothing brought, and they had but little on their carts when they came in.

They also started with full loads, and I presume it was hard for them at first, but they became inured to it. And yesterday I heard many of them, and especially the women, observing to some of the sisters that came to see them, while they were questioning them about their journey across the Plains on foot, "that if we had the journey to perform again, and had our choice, we would go on foot rather than go with teams, and be plagued with oxen and wagons." Why, I will answer one query, "We have not time to wait for oxen and wagons."

The hand-cart companies that have come in, had a few strong teams with them, well able to travel, but the companies had to wait every day for these teams, and they hindered them exceedingly. If this is not so, let brother Ellsworth correct me; this is

what I have heard some of them say.

They could have been here ten days ago, perhaps twelve, had it not been for waiting for the teams. If persons have a journey to perform and can get at railroad speed with hand-carts, it is better than to drag along with ox teams.

This is the subject I have on my mind, and I presume the people feel as I do; it is an interesting subject, an interesting event in our history as a people. There is nothing that can be brought before the Latter-day Saints of deeper interest than to know how they can be gathered together, without so great an expense as has hitherto attended the gathering.

We know that our sorrows and our cares in this particular are measurably at an end if we can avoid buying teams and expensive outfits to bring the people here. We have now proved that they can come pretty much by themselves, working their way along and drawing their own provisions, and also their little ones, and the maimed, and old, and blind. If any way can be opened for the gathering together of the poor, it takes off a great burden and labor from the body of the people.

It is an interesting subject, and my feelings are precisely as they have been all the time. I have believed, and I believe to-day, that I can take my own family, my women and children, across those Plains, asking no odds of any team in the world, only what we make ourselves; and I believe I could beat any ox train at it. I have always believed it, I believe it to-day. I presume my family would feel, as others feel, that it is a hard task, a great trial; who can bear such great afflictions? to have to walk a thousand miles? Those who get into the Celestial Kingdom will count this a very light task in the end, and if they have to walk thousands of miles,

they will feel themselves happy for the privilege, that they may know how to enjoy celestial glory.

I recollect that in my young days, before I made any profession of religion, when people were disposed to call me an infidel (though they did not know what infidelity was) because I did not believe in the sectarian religion, I could not see any utility in it, any further than a moral character was concerned, yet I believed the Bible. I felt in those days, after I had made a profession of religion, that if I could see the face of a Prophet, such as had lived on the earth in former times, a man that had revelations, to whom the heavens were opened, who knew God and His character, I would freely circumscribe the earth on my hands and knees; I thought that there was no hardship but what I would undergo, if I could see one person that knew what God is and where He is, what was His character, and what eternity was; and I presume that the people feel with regard to religion, to the doctrine of the Gospel, partially, if not altogether, as I did. They are very anxious to know the ways of life, they want to know the ways of God; they want to become acquainted with His character, to know who He is and what He is. They want to understand just as they are directed to understand in the New Testament, and said to be the words of the Savior, "this is eternal life, to know the only living and true God, and Jesus Christ whom He hath sent." To know that God, and to know Jesus, the people who wish to do right are willing to undergo anything. Those that gather here, if they will do the best they know, will know God, and Jesus whom He has sent, and be as familiar with Him as they can be with any character whose face they see not; they can know His character and understand His ways.

I shall now give way, and call upon

brother Ellsworth to address you; and if any of the other brethren who have been called upon to come to the stand, are in the congregation, they will please come forward, for it is of great interest to me, to learn something of the travels of our brethren and sisters.

EMIGRATION — THE SAINTS WARNED TO REPENT OR JUDGMENTS
WILL COME UPON THEM.

A Discourse, by President H. C. Kimball, Delivered in the Bowery, Great Salt Lake City, September 28, 1856.

I feel very thankful to my Father and my God in regard to the two hand-cart companies that have just come in, led by brothers Ellsworth and McArthur.

I went out with brother Brigham to meet those companies, and when within a mile and a half of the foot of the Little Mountain we left the company that was with us, and drove on until we met Captain Ellsworth's company. I did not shed any tears, though I could have done so, but they would have been tears of joy; my heart was so full that it was impossible for a tear to pass it; that is the way I felt. Why did I have those feelings? Was it because the company were on foot, dusty, and pulling hand-carts? No, for I was aware that they had come into these valleys easier than most, if not all, other companies. Their task was light in comparison with that of the pioneers in 1847, for they had to build bridges, cross deep and wide rivers upon rafts, and make hundreds of miles of road, digging up and throwing out stones and cutting down trees and thick brush.

Brother Mills mentioned in his song, that crossing the Plains with

hand-carts was one of the greatest events that ever transpired in this Church. I will admit that it is an important event, successfully testing another method for gathering Israel, but its importance is small in comparison with the visitation of the angel of God to the Prophet Joseph, and with the reception of the sacred records from the hand of Moroni at the hill Cumorah.

How does it compare with the vision that Joseph and others had, when they went into a cave in the hill Cumorah, and saw more records than ten men could carry? There were books piled up on tables, book upon book. Those records this people will yet have, if they accept of the Book of Mormon and observe its precepts, and keep the commandments.

Again, how does it contrast with Joseph's being sent forth with his brethren to search out a location in Jackson County, where the New Jerusalem will be built, where our Father and our God planted the first garden on this earth, and where the New Jerusalem will come to when it comes down from heaven?

I mention these few things by way

of contrast with the hand-cart operation; they are events that I have heard Joseph speak of, time and time again.

There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, and listen to the counsel of brother Brigham and his counselors, of the Twelve Apostles, of the Bishops, and of every officer in the Church of God; until you are willing to keep what we call the celestial law.

What is the celestial law? A great many of you think that you have not come to it, but the fundamental principles of "Mormonism," faith in Jesus Christ, repentance for sins, and baptism for their remission, which is the door into the kingdom of God, are the first letters of the alphabet of the celestial law; and if you turn away from those principles, you turn away from everything that your salvation depends upon.

There is a reformation proposed; it has already commenced in the north, and the people there are repenting, that is, they say they repent; and many have gone forward and been baptized for the remission of their sins.

But, brethren and sisters, you may go forward and be baptized, and say you repent, and receive the laying on of hands, and if you do not repent and lay aside your wickedness, you will go to hell. I tell you that there is nothing that will turn away the wrath of God, and the chastenings that are to come on this people, if they do not repent indeed; now mark my words.

There has been too much said here, by brother Brigham and his brethren, to fall to the ground unnoticed, and you must observe every word of it.

I am very thankful that so many of the brethren have come in with hand-carts; my soul rejoiced, my heart was

filled and grew as big as a two-bushel basket. Two companies have come through safe and sound. Is this the end of it? No; there will be millions on millions that will come much in the same way, only they will not have hand carts, for they will take their bundles under their arms, and their children on their backs, and under their arms, and flee; and Zion's people will have to send out relief to them, for they will come when the judgments come on the nations. And you will find that judgments will be more sore upon this people, if they do not repent and lay aside their pride and their animosities, their quarrelling and contentions, their disputations among themselves.

Those that have come in with the hand-carts may wonder how this can be, for doubtless many of them thought that they were coming to where it was all peace and harmony, and so remain for ever. So it would, were it not for the wicked ones that come here. You who come with the hand-carts have brought nobody here but yourselves, and probably, as brother Ellsworth said, there are as good people among his company as ever were on the earth, according to their knowledge; and then he said there were some of the worst. I do not doubt it, for he never stopped to select them, but he brought all that happened to be in the net, and there were several kinds, I suppose.

Any man or woman that has got the Spirit of the Lord, may know that God is with those missionaries who have come in with these companies, and they have made a character for themselves that will live for ever, and they will live for ever; and God bless them for ever, and they shall be blessed for ever. And when brother Brigham, and Heber, and Jedediah, and the Twelve Apostles go through the straight gate into the kingdom, they shall go with us.

Your face looks good to me, brother McArthur; I sat beside you to-day, and it warmed my heart clear through. I have known him from his boyhood, and so I have the others. And Joseph A. Young, and William H. Kimball, they know nothing but "Mormonism;" they were born in it. They could not fully discern the difference, until they went on a mission to the lower world, where they were under the necessity of depending upon their God, and now they know that God lives, that "Mormonism" is true, that Brigham Young is a Prophet of God, and that Joseph Smith was a Prophet.

No man or woman can have the spirit of Prophecy, and at the same time do evil and speak against their brethren; and you will find that man or that woman barren and unfruitful in the knowledge of God, and filled with disputations.

When you hear false statements from disaffected characters, do not circulate them; do not send them back to England, France, &c., to prevent those from coming here that otherwise would come. The Saints will gather, and hand-cart companies will become common; there will be more of them than there will be of ox or mule trains.

If brother Brigham should say to me, next spring, go back and bring up a hand-cart company, I am ready to do so. I can do it with less fatigue than the labour I perform every day of my life. Will twenty or twenty-five miles daily travel excuse me? No. I am never still, never idle, and I never expect to be, in heaven nor on earth.

I have often told you that all my lazy hairs were gone; and I have often told the young Elders, to encourage them, that the first mission I took, after I was ordained one of the Twelve, was through New England and into Noya Scotia, 1500 miles travel on foot

with my valise on my back. Soon after I started I found that I was rather unlearned, though I knew that before, but I knew it better after I started.

I began to study the Scriptures, as brother McArthur did, and I had so little knowledge that the exercise of study began to swell my head and open my pores insomuch that the hairs dropped out; and if you will let your minds expand as mine did you will have no hair on your heads. I expected to lose all my hair, and my head too; but I am alive and in the house of Israel; and I expect to live to see this people prosper, the house of Israel gathered, and scattered Israel connected with this people; and we will bring about the purposes of God. My body may fail, but my spirit will never die, nor will the spirit of any good "Mormon." Let us "live our religion."

I presume there were as many devils after those hand-cart companies as ever followed any company of Saints that ever left the States, and their object was to defeat them in this attempt, but they have not been permitted to do it.

The Elders that go forth and preach the Gospel will have to lead the hand-cart companies over the Plains, and learn to go on foot. Am I not glad? Yes, I rejoice exceedingly. I have prayed for those companies night and day, and I never was more pleased to see any persons than I was to see those brethren and sisters, and the Elders that have brought them here. I baptized several of them eighteen years ago in Chatburn and Downham, England, and I thank God that they have come here. It proves that they were good Saints, to stand so long in that wicked country, and sustain "Mormonism" eighteen or nineteen years.

In Tithebarn I stood upon a barrel and preached, and a woman came and

took hold of my coat ; I said, " What is wanted, lady ? " " I want to be baptized. " I jumped from the barrel and baptized twenty-five persons, some of whom are here. That was nineteen years ago, when " Mormonism " was introduced into that nation ; I went over about the time when the Church was broken up in Kirtland, and when there were not twenty persons on the earth that would declare that Joseph Smith was a Prophet of God.

When we returned from England, we could report from two thousand to twenty-five hundred Saints added to the Church, after being away about eleven months. When we got back the Church was all driven from Ohio, and we went to Missouri. I arrived there in time to be sick three weeks ; and then the mob prevailed and we were driven out.

And as fast as we could get well and get out of a place, I was taken sick and driven again. That is the way I have been kept going, and I expect to be kept going in that way, if this people do not do right and keep the commandments of God.

" Live your religion, " keep the commandments of God, listen to the servants of God, and you will stand for ever, and the world cannot trouble you.

Last Sabbath I referred to the conduct of the ancient inhabitants of this continent, and the dealings of the Lord with them ; and it is the only way in which those who profess to be the people of God are kept humble. When they prospered in riches they were lifted up, and God sent famine and pestilence among them, and sickness and death, until He pretty much destroyed the nation, until they humbled themselves ; and I wish to apply that experience to this people, and they will feel it if they do not repent.

Your ears may hear my words, but do my words enter your hearts ?

Will you repent sincerely before God ? If you will we never will be afflicted, no, never. I do not know of any way for this people to appreciate their blessings, only by affliction and by being brought into sorrow. And if you do not repent, the little we saw night before last, when the hand-cart train came in, will be no comparison to the straitened circumstances you will be brought into ; and people will look upon us and weep to see the suffering and affliction that we will be brought into.

Many of this people have broken their covenants by speaking evil of one another, by speaking against the servants of God, and by finding fault with the plurality of wives and trying to sink it out of existence. But you cannot do that, for God will cut you off and raise up another people that will carry out His purposes in righteousness, unless you walk up to the line of your duty. On the one hand there is glory and exaltation ; and on the other no tongue can express the suffering and affliction this people will pass through, if they do not repent.

Brother Brigham is placed here, and he has chosen men to stand by him, holding the keys of life and salvation to this people ; and we shall bear off the kingdom, even though there be but few that will stick to us. They cannot be shaken, for God says everything that can be shaken shall be shaken, and that which cannot be shaken shall remain.

Scores will shake, and the earth will be caused to shake, and the thunders will roll and the lightnings flash, and the desolation of famine and pestilence awaits the world and its inhabitants.

How many times I have told you to take care of your grain and not waste it, for before another harvest many of you will see such times as you did the past season. Some do

not believe this, but a great many do, and they are laying up their grain. Much wheat has already been sold here, by those who were begging last year, for a dollar a bushel, and from that to a dollar and a quarter, and a dollar and a half. I had grain enough, last spring, to have sustained my family and lasted me another year, though it takes over a thousand bushels to feed my family one year; but I have fed it all out, and now I have not over two hundred bushels, and I shall have to buy eight hundred more to feed my family till another harvest.

I am going to live my religion; and if need be I will sell my furniture, my beds and bedding, and everything I have, for grain. I look for hard times, and this year is not going to end them.

There are from eight to ten thousand people coming here this year, and scarcely a man in all the valleys of the mountains has any old wheat; nearly all had to commence consuming the present crops; just look at it, and reflect.

I have not stopped rationing my family to half a pound a day, and do not mean to this year; though I would have added a little more to it if they had needed it, but they do not. Many are wasting their grain, and feeding it to their horses and cattle; and others are lavish with it. Do not lay out your means, your wheat, and your substance, for that which profiteth nothing, for ribbons, gewgaws, jewelery, artificials.

For God's sake cease this course; for your own sake, for my sake, and for Christ's sake, let us go to work and make our own shoes from our own leather, and make and produce all we need, and use it wisely.

If I would suffer it, I should have to lay out \$500 yearly for morocco shoes and bootees at from three to five dollars a pair, for the women

could not wash without putting on a pair of fine shoes. How many times have I told you these things? And brother Brigham has told you. They are on my mind all the time, and I cannot get them off, but I must keep telling you until my mission is complete; I cannot help it. I foresee the consequences of an unwise course, as plainly as I see your faces to day.

Let the men who are on the Public Works, if they get a pound of bread-stuff a day, lay up one third of it; I tell the men who are laboring for me to lay up their flour for a rainy day. Why? Because when I get my grainery full, I do not want to deal it out to you; for harder times are coming by and bye, and there is going to be an awful famine. And if we do right, we shall take a course to lay up our surplus grain, and labor to cultivate the earth six years, and let it rest during the seventh. Brother Brigham taught us that when we first came into these valleys, and brother Woodruff has his prediction written, and by and bye it will come out in the History.

I want you to repent and lay up wheat, corn, and everything else you save. I have handed out bread to some of the most industrious and saving people, until I have handed out every ounce, and had to borrow for six weeks. Why did I do it? That I might answer a good conscience before God and man, and not come under condemnation. Will I do it another year? If I do, you shall pay for it. Why? Because it will not answer for us to be dillatory and neglect our duties, when the servants of God are teaching us from Sabbath to Sabbath, and from day to day.

I hope that the Bishops will step forth and get places for those who have just come in; and I hope that the people will employ them, and not let them lay in their tents, for if they stay there idle they will become sick;

but if you set them to work they will not be sick.

I will not tell you to do a thing that I will not do myself. I have spoken to a man that brother Ellsworth gave me an introduction to, and to his wife and child, and to his wife's mother, who is seventy-six years of age, and I am going to provide them a home and set them to work. I told the man that he need not make any calculation on receiving wages, for if I took care of them all, I thought I should have plenty to do to feed them and make them comfortable through the winter; for the winter is at hand, and it probably will be a hard one. I will use them as well as I was used when I was in England. I spent seven months in London, and established a Church there, brother Woodruff was with me, and did not do it with their purse and scrip. That is now a great Conference; it is the greatest Conference in the world, except this. Listen to what you hear, and tell your neighbors of it; and when it comes spring, do not have it to say that you are without bread.

When you get your full rations, save one third of them. I feel for this people; my heart is good towards them; I feel kind and generous, and I do all that I can to do them good. But I cannot do everything, and set everybody to work. Every one of you extend the hand of kindness and benevolence to those that have come with the hand-carts. They have shown their faith by their works, and it made the tears come out of your eyes to see them, and God bless them for ever and ever; and I pray that not one of them may ever deny the faith. And I bless every one of you, and every thing that is within the pale of the kingdom of God; and I curse every thing that seeks to pull this people down and destroy them; I say, may the curse of God descend upon them, that they may go down and become powerless; and those that speak well of, and administer to Zion, they shall be blessed forever, and no enemy shall prevail against them from this time, henceforth and for ever, and all who are in favour of this say amen. [All the congregation said amen.]

THE EMIGRATING SAINTS WERE PROMPTED BY THE SPIRIT OF
GOD.

*Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City,
November 9, 1856.*

I wish to say to the brethren, as many as are here to-day, who have come across the Plains with the hand-carts, that I feel to bless you, and you may be sure that you have my best feelings all the time.

While brother Ellsworth was speaking about the Spirit, and the spirits that were around them, the spirit that he seemed to have to contend with, and the spirit that the people had to contend with, I wanted to tell one secret. While those brethren and sisters were faltering, and did not know whether to stop or go along, there was faith in this valley that bound them to that journey, and they were obliged to perform it, they could not help performing it. Who had that faith? The people here; and the Spirit of the Lord was all the time prompting them, and the brethren who led them. They were, as many are now, they were prompted to do as they did; they could not do anything else, because God would not let them do anything else. The brethren and sisters came across the Plains because they could not stay; that is the secret of the movement. But let the devil have his will, and do you suppose that any of them could have crossed the Plains? No, not a person ever would have started. But they did start, and they performed the journey.

We are doing a great many things, and Joseph did a great many things, because the Spirit of the Lord prompts us to do them, as it prompted him. Joseph could not do anything else than what he did; it is the same with us all the time. The Lord prompted the hand-cart companies all the time, in the midst of their afflictions, to prepare for and start upon their journey, and they only had faith and power for the day, and on the morrow it seemed as though they certainly had to stop. But when to-morrow came they had faith and power to perform the journey of that day, and so they have been prompted day by day, to this point.

God is at the helm of this great ship, and that makes me feel good. When I think about the world, and the enemies of the cause of God, I care no more about them than I do for a parcel of musketoos. All hell may howl, and they may run up and down the earth and seek whom they may destroy, but they cannot move the faithful and pure in heart. Let those apostatize who wish to, but God will save all who are determined to be saved.

Brethren and sisters, I bless you in the name of Jesus Christ. Amen.

DISCORD AT MEETINGS REBUKED—A TEXT FOR SPEAKERS AT THE CONFERENCE—SUBJECT FOR THE PEOPLE—A CALL FOR MULES, HORSES, WAGONS, TEAMSTERS, FLOUR, ETC.

Remarks by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, October 5, 1856.

I wish the most strict attention of the entire congregation, for if there is walking and talking within and around this bowery, a great many will not be able to hear. And I request those who wish to talk and whisper, to remove so far that they will not disturb the congregation to-day, nor during the Conference, as the assembly, undoubtedly, will be very large.

If we could possibly build a bowery, or a tabernacle, that would bring the people so near to us that we would not have to speak so loud, we should certainly do it; but this we cannot do, for by the time that we could build a tabernacle for seating fifteen thousand persons nearer the speaker than are the outskirts of this congregation, the people would have so increased, that we should just be as far from our object as now.

I shall require the people to be perfectly still, while they are here and we are trying to speak to them. Let there be no talking, whispering, nor shuffling of feet. It would be beneficial for mothers who have small children here that will cry, to leave the bowery, if they cannot keep their children still. I make this suggestion, in consequence of what has passed.

I will say, in regard to the sisters who bring children here to make a noise, they have never yet sufficiently thought, nor sufficiently considered their own place in this world, nor the place of others, to know that there is any other person living on the earth

but themselves; and they think, when they hear people talk, that it is a noise through a dark veil. I cannot say much for the education, based on good feeling, that such persons have. Were I to describe it in a plain way, I should say that they are people of no breeding, that they were never bred but came up; that is about as good a character as I can afford to give to any mother that will keep a squalling child in a meeting. I have never said to the congregation, look and see who they are, for you may distinguish by your ears, without looking, the mothers that have had good teaching and been brought up in a civilized society.

So it is with some men; and to the disgrace of some of our police, I will state that in Conference times, and when we have unusually large assemblies, they will converse right in the congregation, and just on the outside, disturbing the meeting. I would that we had a police that understood good breeding. If the police want to know how to manage to keep order, notwithstanding I have frequently told them, I will now tell them again. Instead of shouting "silence," go and touch the unruly person.

Were I a policeman I would follow a practice of my father's; it used to be a word and a blow, with him, but the blow came first. I should act upon that plan, when persons are holding caucus meetings in or about our congregations; and if they would not desist, I would rap them hard enough

for them to take the hint without my speaking.

I make these remarks, because I wish the brethren who will speak to you to-day, the Elders who have lately returned, to be heard. Those who speak in large assemblies understand that they often have to raise their voices as though they were giving commands to a large army, but we expect our Elders will speak as they have been in the habit of doing. If they can raise their voices above the crying of children and the talking and whispering of the people, so that all can hear, it will be well; but this we cannot expect.

To-morrow our semi-annual Conference commences, and I notice that many have come in from a distance. We shall have large congregations during the Conference, and we wish perfect order maintained.

I will now give this people the subject and the text for the Elders who may speak to-day and during the Conference, it is this, on the 5th day of October, 1856, many of our brethren and sisters are on the Plains with hand-carts, and probably many are now seven hundred miles from this place, and they must be brought here, we must send assistance to them. The text will be—to get them here! I want the brethren who may speak to understand that their text is the people on the Plains, and the subject matter for this community is to send for them and bring them in before the winter sets in.

That is my religion; that is the dictation of the Holy Ghost that I possess, it is to save the people. We must bring them in from the Plains, and when we get them here, we will try to keep the same spirit that we have had, and teach them the way of life and salvation; tell them how they can be saved, and how they can save their friends. This is the salvation I am now seeking for, to save our bre-

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thren that would be apt to perish, or suffer extremely, if we do not send them assistance.

I shall call upon the Bishops this day, I shall not wait until to-morrow, nor until next day, for sixty good mule teams and twelve or fifteen wagons. I do not want to send oxen, I want good horses and mules. They are in this Territory, and we must have them; also twelve tons of flour and forty good teamsters, besides those that drive the teams. This is dividing my text into heads; first, forty good young men who know how to drive teams, to take charge of the teams that are now managed by men, women, and children who know nothing about driving them; second, sixty or sixty-five good spans of mules, or horses, with harness, whipple-trees, neck-yokes, stretchers, load chains, &c.; and, thirdly, twenty-four thousand pounds of flour, which we have on hand.

I will repeat the division; forty extra teamsters is number one; sixty spans of mules or horses is part of number two; twelve tons of flour, and wagons to take it, is number three; and, fourthly, I will allow the brethren to tell something about their missions, by way of exhortation to wind up with.

I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the celestial kingdom of our God, unless you carry out just such principles as I am now teaching you. Go and bring in those people now on the Plains, and attend strictly to those things which we call temporal, or temporal duties, otherwise your faith will be in vain; the preaching you have heard will be in vain to you, and you will sink to hell, unless you attend to the things we tell you. Any man or woman can reason this out in their own minds, without trouble. The Gospel has been already preached to those brethren and sisters now on

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the Plains; they have believed and obeyed it, and are willing to do anything for salvation; they are doing all they can do, and the Lord has done all that is required of Him to do, and has given us power to bring them in from the Plains, and teach them the further things of the kingdom of God, and prepare them to enter into the celestial kingdom of their Father. First and foremost is to secure our own salvation and do right pertaining to ourselves, and then extend the hand of right to save others.

I have given you my text and the subject, and shall give way to the brethren, and request close attention, and that there be no noise; for I realize that men who go forth to

preach are in the habit of speaking to small congregations, in small halls, where all can hear without much elevation of the voice. This cannot be done here, for we have to shout, and exercise our lungs to the utmost, to make so many people hear.

I am satisfied that the prayer by brother Spencer was not heard by one-third of the congregation this morning; a little moving of the feet, a little whispering, the noise occasioned by mothers' trying to keep their children still, a little noise of this kind and a little of that, all tend to break the sound of the speaker's voice, and the people cannot catch his words, and of course are not edified. May the Lord bless us all. Amen.

THE HAND-CART ENTERPRISE—RETURNING MISSIONARIES—EXHORTATION TO THE SAINTS TO RESCUE THE BRETHERN AND SISTERS ON THE PLAINS, ETC.

A Discourse by Elder Franklin D. Richards, Delivered in the Bowery, Great Salt Lake City, Sunday Morning, October 5, 1856.

My brethren and sisters in the Lord, I rejoice exceedingly in being permitted to go to the nations of the earth to engage in the discharge of duties laid upon me, and in getting back in safety to your midst. To see how you have increased in numbers, and how you have extended abroad, truly indicates that the work of the Lord is onward here, and it is onward too in the old countries, where the Gospel has been preached with success.

I cannot take the time now to rehearse the varied circumstances and incidents of my mission, for the main thing before us now is to help in the brethren who are on the Plains. The

subject of immigration by hand-carts is one that will do to talk about; I have learned that by experience in the little I have had to do with them; it will also do to pray about, and it does a great deal better to lay hold of and work at, and we find it to work admirably.

We have not had much preaching to do to the people in the old countries, to get them started out with hand-carts. There were fifteen or twenty thousand waiting for the next year to roll around, that they may be brought out by the arrangements of the P. E. F. company. Those who had any objections to this mode of

traveling we wanted to wait, and see if the experiment would work well.

The subject is popular in those countries, and the hardest part of my talking was to find the means to bring out the many that were urgently teasing me to let them come. When the first hand-cart company came in it was a soul stirring time; banners were flying, bands of music played, and the citizens turned out almost *en masse* to greet them. But they will yet come with hand-carts by thousands, and when they get here, they will be most likely to enjoy "Mormonism."

This time we have not been preaching them easy and smooth things, for we had heard of the hard times you have had in the valleys, and we have invited them to come and share with you; and we have given them to understand that in coming here they came to work out their salvation.

The Saints that are now on the Plains, about one thousand with hand-carts, feel that it is late in the season, and they expect to get cold fingers and toes. But they have this faith and confidence towards God, that He will overrule the storms that may come in the season thereof and turn them away, that their path may be freed from suffering more than they can bear.

They have confidence to believe that this will be an open fall; and I tell you, brethren and sisters, that every time we got to talking about the hand-carts in England, and on the way, we could not talk long without prophesying about them. On ship-board, at the points of outfit, and on the Plains, every time we spoke we felt to prophesy good concerning them. We started off the rear company from Florence about the first of September, and the Gentiles came around with their sympathy, and their nonsense, trying to decoy away the sisters, telling them that it was too late in

the season, that the journey would be too much for their constitutions, and if they would wait until next year, themselves would be going to California, and would take them along more comfortably.

When we had a meeting at Florence, we called upon the Saints to express their faith to the people, and requested to know of them, even if they knew that they should be swallowed up in storms, whether they would stop or turn back. They voted, with loud acclamations, that they would go on. Such confidence and joyful performance of so arduous labors to accomplish their gathering will bring the choice blessings of God upon them.

I would like to say a word to the sisters here, for they have a tremendous influence sometimes. Let me say to some of those that came out in the earlier years of our settlement in these valleys, you thought the journey quite long enough, and that if it had been a week, a fortnight, or a month longer, you did not know how you could have endured it. Many of you came in wagons, bringing the comforts of life with you in abundance.

Sisters, think of those fatiguing times, and stir up your good men in behalf of those who are footing it, and pulling hand-carts thirteen hundred miles, instead of riding one thousand as you did. The aged, the infirm and bowed down, and those who have been lame from their birth, are coming along upon their crutches; and they think it is a good job if they can walk the most of the way through the day, and avoid riding all they can.

Indeed persons of nearly all ages and conditions are coming. There are also delicate ladies, those who have been brought up tenderly from their youth, and used to going to school and teaching school, playing music, &c.; but when they received the Gospel they had to bid good bye to fathers, and mothers,

and were turned out of doors; that taught them the first principles of gathering up to Zion. And the idea that there was a place here that could be truly called home, inspired them to go along, to the astonishment of their friends, and kindred, and that of the Gentiles on the way.

When I think of the devilish doings of those abroad, I feel wroth in my soul to see what the Saints have to put up with. The wicked found, after trying their best, that they could not coax away even the most tender and delicate from their toil of drawing their hand-carts, from fifteen to twenty miles a day. The Saints are happy to perform this labor, and make the welkin ring at night, when their day's toil is over, with their songs of praise and rejoicings. I could but think of the way Israel walked in olden times, when the Lord rained down manna for bread, and they were not allowed to keep any till to-morrow, and in that wilderness required of them to build a gorgeous tabernacle and carry it on their shoulders.

I have thought that the gathering of the honest in heart in these latter times is much like that good old mode; and it must be good, because it is in the Bible. The Gentiles found that they could not turn away the good and the faithful, who are back in the hills pulling their hand-carts.

Many of those now back are poor, and had not enough to get away from their homes with, and now they have scarcely a change of clothing. If they can have some shoes sent out to them, and a few blankets to make them comfortable at night, and flour enough, with what beef they have along, to make them a good meal in the morning, they will make those hand-carts work powerfully. But if they are tender footed through going shoeless, and when they lay down at night, if they lay cold, it will tend to retard

their progress very much, however good their faith and resolution may be.

I realize in talking to you, and applying to you for help to aid those brethren and sisters, that it is as just and worthy a cause as can be espoused. I pray you, as you regard those on the Plains, as you wish them to come and share with you the words of life and the ordinances of the House of the Lord, and as you desire Zion to be strengthened, and righteousness to take the place of wickedness on the earth, to arise up and bring those Saints in, for it is late in the season, and ten to one they will have snow storms to encounter; though the Lord will not let them suffer any more than they have grace to bear. It is our highest privilege to do all we can to ameliorate the sufferings of those brethren that are thus trying to work out their emigration.

President Young wrote to me a year ago, stating that if I got his letter I should have joy in carrying out his plans; I testify here that I never entered into any measures that filled up my soul with joy, faith, and energy so much as this plan for gathering of the honest poor. It was late when I began the work, but we could not get at it any sooner. We have wrought with our might, and brother Daniel Spencer has been a pillar of strength upon which the hopes of thousands have rested securely. I rejoice exceedingly with him in the excellent feelings that his own conscience and bosom inspires him with when he remembers his labors.

Brother Wheelock has been like an angel among the churches in the old countries, and they have been strengthened in the work we are called to do. We did not stop to enquire whether the plan was a feasible one or not, that was none of our business; and when the word said hand-carts, we understood it so.

Brothers Van Cott, Grant, Kimball, Webb, and others have labored with all their might this season. I assure you it has been by some hard thinking, hard working, and doing the best we could unitedly that we have accomplished what we have. But our souls cannot be satisfied nor rest, until we feel assured that the brethren and sisters now on the Plains are brought forward, and made as comfortable as the circumstances of the case will admit of.

Before leaving England, on the 26th of July, I had the pleasure of welcoming brothers Pratt and Benson to that interesting and important field of labor. We had a joyful Conference at Birmingham, and a Council of the general authorities of the Church in those countries. Those brethren expressed themselves very satisfactorily and cheerfully, as to the condition in which they received the work at our hands; they spoke with great energy and power. The fire of the Lord was felt through that Conference, and will be felt in all the Conferences through the Pastors and Presidents who were with us, counseling on the condition of the work of the Lord in the European missions. The cause of truth is progressing there as well as here.

It gives me great joy, on returning, to see what an advancement there is in the increased out-pouring of the Spirit of God upon this people. Those that stay here continually cannot so abundantly realize and appreciate this, as those can who go out into the world for a season and return again.

I feel thankful for the privilege of being with you to try to partake of that Spirit, and improve with you in the work of reformation. I realize every time I go out from you, that the works of darkness are more consolidated and powerful against the cause of God on the earth, hence the Saints need increasing strength

and power. I feel joyful to come back here, and feel the spirit and influences that are here.

The brethren that abide here year after year, do not know the power that is in them by the workings of the Holy Ghost, and the exercise of the holy Priesthood; but when they get out in the field of battle, where they have to contend against the adversaries of truth, then they can realize the strength of the Lord upon them, they can realize that He is with them, and makes their labors successful.

It is, I believe, as comforting a thought as the human soul can enjoy, to realize the worth of home, while abroad in the world. When you were first called to receive the Gospel, many of you were at once alienated from your homes and nearest kindred, and have never found a place where you could feel at home, until you found it among the Saints. This is the only home for the righteous on the earth, and blessed is that Saint who can appreciate it, and enter into the righteousness and power of it, and enjoy its benefits in their true light and spirit.

I felt to-day that I could love to sit and drink in the Spirit's gracious influences. I could feel, while on my way in from the Weber, that there was a spirit here watching over the people, such as is not to be found anywhere else on the face of the earth. It is nourishing and cherishing to the servants of God, and the whole Church in these mountains. How thankful we ought to be. The Lord has brought His Zion here to strengthen her; to admonish, reprove, build up, and prepare His Saints for the events that are coming. And I pray the Lord to give us hearing ears and understanding hearts, that we may always have ready hearts to do His will.

In ten years past, last July, I have been sent to England on three missions; and out of that ten years I

have been absent from home something over seven. I have made a good many acquaintances and friends in the old countries; I have labored with joy in my field of labor, and God has blessed me. My heart has been made glad, and I have been enabled to bless others.

During the last two years, we have sent out eight thousand Saints; and nearly double that number have been added to the Church by baptism in that country. I fear that I have almost become a stranger in Israel; there are but few that I am acquainted with here, and it helps me to appreciate the privilege of getting home, and of seeing brother Brigham and Heber, and Jedediah, and the Saints in Zion.

The Elders that go out to labor in the world, are from time to time called upon to measure themselves, and they have labors and duties laid upon them that no man can perform, except in the name of his God. And it behoves every man and woman to strengthen themselves in the name of their God continually, to have their armor on, and keep it bright, as the President said to us last night; I do not intend to lay it off.

I thank God for the strength He has given me among the nations; I praise His name for these good brethren that were with me. I never labored with a company of brethren with more joy, satisfaction, and good cheer; I mean these brethren who went with me, Joseph A. Young, William H. Kimball, George D. Grant, and others. They have been like the deer on the mountains to carry the expresses of the Saints, and to render any and all kinds of help in hard times. They are men for whom the Lord has much regard; and though their words might not come forth in the same smooth shape as those of some men, yet they hit as hard when they were called upon to chastize the wicked; and they also comforted those that needed comfort.

They took hold with me, shoulder to shoulder. I do not wish to take much credit to myself, for what I have done has been accomplished in the name of the Lord; my brethren out of the Office and in the Office helping me to their utmost. I wonder and am astonished, when I think of what the Lord has brought His people through in the last days. What would have put another people underground, they have surmounted by the influence and power of the Eternal.

Already we are a great people, there is hardly room for us, yet we are but as a drop of the bucket to the great work before us which has yet to be done; and the more there is accomplished the more we see there is to do, and doubtless it will keep on so, worlds without end.

I want to grow up with the Church; it fills my heart with praise, and melts me into contrition, when I think I am called upon to engage in such a work. I wish to employ all my energies and influence, everything I can control in its interests. I ask the Lord to lend me the blessings and comforts of this life for the time being, and to inspire me to use them to His glory, whether it be a family, or earthly substance.

It is one thing for a man to learn to live away from home, and to preach the Gospel and magnify his calling there, and it is another thing for a man to learn to live at home, and magnify his calling here. I want to obtain grace, that I may magnify my calling at home and away from home, and I desire the continuation of your confidence, love and faith, that I may live and wisely improve upon that which is not my own; that in the end I may receive the true riches.

Concerning the hand-cart companies this year, it is an experiment. We cannot yet tell you exactly what it costs to come through in that way; but we know that it is going to cost

those on the other side of the mountains cold feet, and a great deal of affliction and sorrow, unless we help them. The word to-day is, mules, wagons, flour, shoes, and clothing. I entreat you, as you value yourselves, and the interests of this people, do to those brethren and sisters that are out on the Plains as you wish to be done by.

Many of you have been permitted to live at home to enjoy the comforts of life, and you have accumulated to yourselves wagons and teams, and now is a time for you to do good with

them. I feel to thank the Lord my God; my heart is full of thanksgiving and praise to Him, for blessings bestowed upon me and upon His people, while I have been gone. When we were crossing the Plains, men, women, and children were destroyed, but the Lord has preserved us, and permitted us to arrive in time to attend Conference.

May He ever help us to appreciate His goodness unto us, and thereby we be led to do good unto others so long as we dwell on the earth, in the name of Jesus Christ. Amen.

GOD IS OUR FATHER; JOSEPH SMITH HIS REPRESENTATIVE ON THE EARTH; BRIGHAM YOUNG JOSEPH'S LEGAL SUCCESSOR.—CALL FOR TEAMS TO MEET THE EMIGRANTS.

Remarks by H. C. Kimball, made in the Tabernacle, Great Salt Lake City, Utah Territory, October 5, 1856.

There is a little matter of business I wish to lay before this congregation this morning, and I do not know of anything that will test the people only to lay before them their duty, which gives them a chance to step forward and act therein.

We have not as yet any durable location; we are merely probationers in this present state, and we shall always be so, until we obtain a permanent exaltation, by following in the footsteps of our God. He is our Father and our God, and His Son Jesus Christ is our Savior, and the Holy Ghost is to be our comforter, and will comfort all those who will prepare their tabernacles as fit temples for him to dwell in.

When the Holy Ghost dwells in us it will enable us to discern between

right and wrong, will show us things to come, and bring things to our remembrance, and will make every one of this people prophets and prophetesses of God.

We have acknowledged brother Brigham to be our leader, and he holds the keys of the kingdom of heaven here on the earth. Whether people believe it or not, he is God's representative in the flesh, and is the mouth-piece of God unto us.

Brother Joseph Smith many a time said to brother Brigham and myself, and to others, that he was a representative of God to us, to teach and direct us and reprove the wrong doers. He has past behind the veil, but there never will a person in this dispensation enter into the celestial glory without his approbation.

Brother Brigham is brother Joseph's rightful successor, and he has his Counselors, and together they are an earthly pattern of the divine order of government. Those men are God's agents, His servants, and are witnesses of your covenants, which you will have to fulfil. And what you do not fulfil in this year you will have to do in the next; and what are not then fulfilled will have to be in some future time.

Some people think that, because they have passed through a great many troubles, have been to the nations to preach the Gospel, and have been robbed and plucked up several times, that will make an atonement for their sins. What you have passed through has nothing to do with atonement for sins. If you have sinned you have got to make an atonement for that sin, and the trials you have passed through in doing your duty are not the atonement. Trials are to test you, to prove whether you will do those things that are right. Some try to make out that their trials will answer as an atonement, but I tell you that they will not. If you commit sin there must be an atonement to satisfy the demands of justice, and then mercy claims you and saves you. But, as brother Grant has said, many of our old men think, because they were in the Church in the first beginning, that they can now lay upon their oars, that is, that they can sit down in the ship and not use the oars any more. But God requires every man and woman to be faithful; and if they have sinned, they have got to make an atonement for that sin, and your trials do not make that atonement.

God says that we shall be tried in all things, even as was Abraham of old. He was called upon to offer up his son, and was found willing to offer him up, but, as the sin was not sufficient to require the shedding of his

son's blood, a lamb was provided, and its blood atoned for the sin that Abraham's son was to be offered up for, and saved the son.

If you are ever saved, you have got to take a course to draw near to the throne of God; and how can you draw near to the throne of God, except you draw near to those men who are placed as His representatives in the flesh? The same principles, the same order, the same Priesthood, the same gifts, and the same powers are instituted, established and organized in our day as they were in the days of Jesus, and all the reason that people do not see it is because of their traditions; the veil of darkness is over their minds, and they cannot see it.

With all the instructions that are given to you by brother Brigham, brother Heber, and brother Jedediah, many of you will go home and find fault with them; and you will have your contentions and your animosities, when you should take a course to sustain their words, for you cannot sustain them without sustaining their words, nor can you serve God and slight their counsels. If you expect the favor of God, favor His servants and sustain them. This is plain doctrine, and you will find it so, and I am not ashamed to teach it to you.

When brother Brigham points out a course, it is for this people to rise up and go to and carry out His purposes with their might; and until that is done this kingdom never will prosper as it should, worlds without end.

Now I will come to the business, and tell you what is wanted. Our brethren and sisters are on the Plains with their hand-carts, and there is snow on the ground, and many are bare-footed, and destitute of comfortable clothing, and we want some men and teams to fix up this day, and be ready to start for them to-morrow.

We want horse and mule teams, if they can be had; but if they cannot, we want ox teams.

We do not wish you to take out loads, though it will be well to put in a couple of hundred pounds or so of forage, grain, &c., to two span of mules or horses, or to two yoke of cattle, with a light wagon, and go speedily and take those people into your wagons and bring them here, doing as you would wish to be done by in the same circumstances.

Would not all of you, if you were out on the Plains, say that if you were the good people in the valleys you would go out and help them in? Would you not all feel so? But you are not there, and you do not fully realize their feelings.

Now manifest your faith by your works. You will not, probably, have to go any further than Fort Bridger before you meet some of them, and you can go and return in a week, or may be in two weeks, and may be in twenty days.

"O, dear," says one, "I have not got up my winter's wood." Well, you will not get it up by staying here, but if you will help in those on the Plains and do all other things that you are required to do, God will give us a summer all winter; and if you do not do so, He will give us winter all summer.

Our God can change the seasons and drive away the storms, the tempest and the snows, to favor this people, if they will do right; and if you wish to be favored of God, favor us and this people; favor your brethren, and do as you are told.

Brother Dan Jones has been talking to you about the clay in the hands of the potter. If you get hold of a lump of clay that is snappish and wilful, and not willing that you should twist it into any shape or form, what is the use of working it? You throw it back into the mill and let it be ground

again, and then take it out and make of it a vessel unto honor.

Perhaps some do not really believe that when a man is thrown back into the mill, or goes into the spirit world, that he ever will be redeemed, but he will, if he has not sinned against the Holy Ghost. He will be ground and worked up until he becomes passive, and then God, through His servants, will redeem him, and make him a vessel unto honor.

A great many will go to hell, and the very men that are preaching to you now will visit you and offer you salvation, after you have laid there, perhaps, thousands of years, for you must stay in the mill until you are passive and obedient.

Jeremiah, at the command of God, went to the potter's house where the potter was molding the clay, and when he went to turn it on the wheel it was refractory and rebellious; and he worked at it and sweat over it, but after all it was rebellious, and fell down on the wheel.

What did he do then? He cut it off from the wheel and threw it back into the mill, and after he had ground it awhile, he took it out and made of it a vessel unto honor; so of the same lump he made a vessel unto dishonor, and one unto honor.

Did the potter make it dishonorable? No, the vessel made itself unto dishonor; and the next time it was pliable and passive, and the potter made of it a vessel unto honor, because it was honorable and submissive.

I wished to make these few remarks, because they touch upon things that are on my mind all the time. And if you wish to be Saints, for God's sake be Saints, and if you wish to be devils, be devils, and get out of this place; and let those that will be Saints, be Saints; and let them commune together and carry out the purpose of God.

I would rather have three hundred

men and women that are perfectly amenable to the authorities of this Church, than a numerous people that are rebellious; and I could do more to bring about the purposes of God, and do it ten times quicker, with a few faithful persons, than with hosts of the wicked.

You know this, every one of you. I can accomplish more work with one man that is amenable to me, and will do as I tell him, than I can with twenty who are disobedient; so I can with one woman. I had rather have one woman that is humble, than twenty that are not; and she is more honor and glory, and happiness and heaven to a man, than twenty disobedient ones.

You that have but one wife know this pretty well, but we who have scores, know it better; we are further advanced in the experience of this life.

Now, brethren, what do you say? This is the word of the Lord to us, that we rise up and gather up our teams and start forthwith, not with loads,

except feed; take hay and deposit it in different places, so that you can have some when you come back, and bring in those brethren and sisters, and you will have a pleasant time, and God and His angels will go with you, and you will be prospered, upheld, and sustained.

That man that drops down his head under his wife's arm, and says, "I guess they don't see me;" and that wife that says, "O, my husband, I cannot spare you, I cannot sleep alone, for when night comes I shall get cold;" O, the poor little things.

I say that those who will take counsel and prepare themselves to go back on this mission shall be blest; and if a man has but one yoke of cattle, let him put that on with those of some other person.

I now want every man that will actually go and help, and not say he will go, and not go, to rise up.

[One hundred and fourteen teams were volunteered, and reported ready to start forthwith.]

**THOSE WHO ARE IN DARKNESS CANNOT DISCERN THE LIGHT —
EXHORTATIONS TO MALE AND FEMALE TO SEEK AFTER THE
LIGHT OF THE HOLY GHOST — WOMEN WHO LEAVE THEIR
HUSBANDS, ETC.**

A Discourse, Delivered by J. M. Grant, in the Tabernacle, Great Salt Lake City, Utah Territory, October 26, 1856.

While the sacrament is passing, I will occupy a short time, for I wish to bear my testimony to the truth of what we heard in the fore part of the day. It is not for want of truths or testimonies that the people are care-

less, but it is for the lack, on their part, of living up to the truths and testimonies they hear.

We have, in the revelations of God and in the teachings of the servants of God, a great variety of truths, but

those truths are not specially in force and brought to bear upon our minds, and to be carried out in our practice, until we are fully impressed by that gift of the Lord God, which we call the Holy Ghost.

When the Spirit of the Lord rests upon a community, they naturally are inclined to feel after the Lord their God, and they are inclined unto righteousness, and they like the influence of that Spirit which leads into all truth; it is sweet and very delicious to them. But when darkness beclouds the people in consequence of their transgressions, they have but little relish for the things of God; they relish every thing else but the things which pertain to the kingdom of God on the earth, and the kingdom of God hereafter. They cannot enjoy the Gospel as do those who are not in the dark, for those who are in the light can appreciate the light they are in the enjoyment of.

But while people are in the dark, they do not see the light; their deeds are not made manifest, for it is the light that maketh manifest. If a room be dark, the objects in that room are not discernible, but when light breaks into the room, the objects therein can be plainly seen.

We may say the same of the people of God; when they are in the dark, no difference how much light they may have had, if they pass from the light into the dark, they may remember that they once saw the light, they do not enjoy the light because they have passed from light into darkness, and they do not discern the objects in themselves. They gradually are sliding from the law of God, or from the Church of God, and do not discover where they are going or what from, from the fact that they are in the dark, they cannot see.

But when the light comes they discover that they are about falling from a precipice, about plunging into ruin,

about going to destruction; the light makes this manifest, and they see their situation.

I have no idea that chastisement from this stand will increase the darkness, or aggravate the transgressions of the people; but if light breaks forth from any source and reflects upon the people, they then see the motes, the beams, and the dross in themselves. While the light is made manifest, the Spirit of God reveals the secrets of the heart, and makes manifest those dark spots that exist among the Saints of God.

Some suppose that they can pass by the Priesthood of God on the earth, and very lightly esteem the men who hold it. They think it is not material about offending the Bishops or the presiding Elders, or the councils that preside over them, and no difference, specially, about brother Brigham, "he is only brother Brigham, no difference about giving offence to him, or in associating with him."

"We are conscious," says one, "that we have offended him and many of the Councils of the Church, but notwithstanding this, we will go to God and ask Him, in the name of Jesus Christ, to forgive us, and we will make it all right between us and our God; and if we can only keep the stream pure between us and our God, no difference whether the water is dark and turbid between us and His servants, or not. We can get the Spirit of God for ourselves, and the blessings we want we will ask God for, no difference about offending His Servants."

A great many people actually suppose that they can treat with impunity the authority of God, and the light of God, the chain that the Almighty has let down from heaven to earth, which we call the Priesthood; that they can break and insult that chain and trifle therewith, as much as they please, and when they please, that they can abuse Jehovah in His power and attri-

butes. I reason in a different circle, or upon a different principle; I have practised a different principle. When I offend one of God's servants, I consider it my duty to atone, to make reconciliation for my offence, no matter whether he be above or below in this Church, as the term is used; no matter whether it be President Brigham Young or my teacher, I have erred in either case.

A great many say, "If I can only keep the stream clear between me and the heads of the Church, that is all I want or care for."

A High Priest in the road the other day, a talented man, an important man, said, "If he could only keep the stream clear between himself and the heads of the Church, that he would consider that he was all right." I said to him, if you act upon that principle, in the same sense you have thrown it out to me, it will send you across lots to hell. The spirit of the principle to me was, that it did not matter about offending persons below him, or injuring different individuals in the Church, such as Elders, Priests, Teachers, Deacons, and Members, if he could only keep the stream pure between him and the First Presidency.

This idea a great many people entertain; they can offend their Bishops, or the Bishop's Counsellors, and the Teachers, and they can offend the President of a Branch of the Church, the President over the High Priests' Quorum, and the President over the High Council, and they can offend all the Church, so they can only have the good graces of brother Brigham and his Council, that is enough for them.

That is actually the idea of some people. Such doctrine as that, with me, is the height of nonsense. You have not their good graces, only as you treat every person right. If you are dishonest with one of those poor benighted Indians, you foul the water between me and you, and God Al-

mighty will not give me power to bless you, until you rectify that wrong with that poor Indian, or with the least person on the footstool of God. And you should not pass by your Bishop and insult him, if you do, you will forfeit your claim to the throne of God in heaven, until you make reconciliation to that Bishop, or to any other person you have injured; and then it is time enough for you to bring your offerings, and they will be accepted in the sight of God, and in the sight of His servants.

We exist here in an organized Branch of the Church, we have several councils, quorums, and organizations. We were called upon during the last Conference, to elect a President of this Stake of Zion; Daniel Spencer and his two Counsellors, Elders Fullmer and Rhodes, preside over this Stake. Now suppose they know that the Bishop of some ward, or one of his Counsellors, is teaching an erroneous doctrine, it is the duty of Daniel Spencer to send for that Bishop, or that Counsellor, or instruct some one in that ward to rectify that people.

The Presidency of this Branch of the Church should go to work and learn whether every quorum in this Branch is doing its duty. The First Presidency, by their sanction, have ceded the local Branch of this Church in Great Salt Lake City, to Daniel Spencer and his Council, and he should understand whether the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth wards are in order; and if his jurisdiction extends beyond the city, he should ascertain whether every man is doing right within the bounds of that jurisdiction. And he ought to come up to the First President of the Church, and consider himself one of his Council, and report the situation.

of the different wards; and he ought to have a book containing full and correct reports from every Bishop of the different wards, that when the First President of the Church shall say, brother Spencer, in what condition is this or that Branch of the Church, he may be able at once to give a truthful report. He ought to know all about the High Priests, their number, and the number of the Seventies; where they meet, and what they are about. His eye ought to be through the city like the eye of God, to search the people over whom he is made President; and he ought to know that his Counsellors are alive and active in the discharge of their duty. I do not know whether he can report so now or not, but I very much doubt whether he can.

Brother Spencer should come to the First President of the Church, and not consider that he is intruding, for he is rightly connected with him. Can a man be intruding when he does those things he has a right to do, and which pertain to his duty? No. Neither can he be intruding by reporting to the first President of the Church.

The presiding Bishop belongs to the First Presidency of this Church, and he ought to know about the situation of each ward, and not merely talk about the people's paying their tithing, for there has been too much mere talking about it already. I would ask, have the people in this city paid their tithing? I sincerely doubt whether one fourth or even one eighth, have paid it. It is the duty of the Bishop not only to sound his trump outside this city, but in this city, and learn what persons are deficient in this point, and not cease with merely talking about it. Talking so much and not doing is one of the grand evils; it is not for the Bishop to merely talk about the people's paying their tithing, and say that

they are good fellows, &c., but we want him to *know* that the people pay their tithing, and that they are right; and then come to the First President of the Church and tell him those facts, reporting faithfully the situation of all the Bishops in the Church, and how they stand in their accounts with the General Tithing Office; and let him gather all the pile together.

If Bishop Hunter waits until the roads are muddy, he may expect to meet with drawbacks and losses, the bins are now as full as they will be. Strike while the iron is hot, is the old adage; but my adage is, strike while the roads are good, and while there is grain.

If you wait until after cold weather comes, after the mud comes, and after the people come in hungry, the bins where the wheat is now may be like they were with brother Browning; he had several hundred bushels of tithing wheat, and when we sent for it, there were somewhere about forty or fifty bushels; it had wasted; the cats, the goats, the ducks, the rats, the mice, the geese, and the ganders all were at work in those bins.

I want the Bishop to understand that we want the tithing brought to the store-house of God, while it can be brought without delay; not merely to talk about it, but we want the work performed. I tell you that the people in this city do not walk up to their duty on the subject of tithing.

Members of the quorum of the Twelve, when at home, ought to be right about the First President of the Church with the power of God that is in them, and communicate some of that light to brother Brigham to comfort him. Do you expect brother Brigham to put fire into the whole of this people, and no man on earth put fire in him and bless him, and give him instruction and information? Must he impart and teach,

and teach, and no man tell him anything?

We have missionaries who go out to different parts of this Territory, and over the earth, gaining experience and information, but can we get them up here to tell us one single thing they know? No, unless you take them by the back of the neck, and the seat of their pantaloons and haul them in sight, making them squeal like a "possum cat," before you can get anything out of them.

We want you to impart what you know, if you have the light of God, or any information about heaven, earth, or hell. We want you to furnish your share to the fund of information, and not cry, all the day long, give, give, give, without imparting anything to the giver. We want the Twelve, when they are full of the Holy Ghost, to come up and bless us. And if any of you know how to make a good goose yoke, a hog yoke, a good jack-knife, or anything else that is valuable, do not put your hands on your mouths and cry mum.

If you know how to raise wheat, potatoes, or anything else, impart your knowledge, that the light in you may not be hid under a bushel. It is so with almost every person in the Church; if they have light they keep it under a bed, or under a bushel; they keep it locked up within their bosoms, and we cannot get it out.

If a man knows anything valuable, we want him to impart his knowledge. We want the President of the Seventies, brother Joseph Young, about us; we do not want him to go on the hill where Lorenzo lived, but we want him to live in the city near brother Brigham, because, if he does not, he will die. Some of brother Joseph's Council want to wander off, saying that brother Brigham says they may go. Why; Because they want to go. If the light of God was in them, and the gift of the Holy Ghost, they

would know that their place is at head quarters. We want such men to come and be one with the Prophet, and believe and understand for themselves.

If you offend your brother, you have to make reconciliation. You might as well baptize a dog, as baptize a man or woman who will not make reconciliation for the offences they have committed. Some women will say, "What is the difference, suppose I offend my husband, if I can only lie to brother Brigham, and tell him a first-rate tale, and make out that my husband is a poor curse? I will get as many blessings as I want from brother Brigham, and from others that I can make believe that I am a good woman."

I may not have used their words exactly, but those words portray their practices. That woman who offends her husband, if he has on him the power of the Priesthood and does right, I would not give a groat for all the blessings she will get from the Holy Ghost. You may as well baptize a dog, or a skunk, as such a woman, until she makes reconciliation with that man of God whom she has offended.

I sometimes talk about the old stereotyped edition of "Mormons?" Is it that I do not love our old fathers in Israel? No, for I know their labors, toils, and anxiety, and I love them; but many of them feel that they have done enough. Men have to be rewarded according to their works; if a man ceases to work, there is no more blessings for him. He is lariatted out, as Orson Pratt lariatted out the Gods in his theory; his circle is as far as the string extends. My God is not lariatted out.

I do not want the old men to grow dull. Was father Adam dull in his old age, when he blessed his children, and predicted what would befall them down to the latest generation? Will

a man, fired up by the fire of the Almighty, be dull? No. I do not want the old men to think that they have done enough, but to exert themselves to the last, and not to believe in a God that is lariatted out, nor be lariatted out themselves, and say, "I have worked ten, fifteen, or twenty-five years, and I do not want to work any more, my rope is long enough now."

Do not imbibe that principle, but keep advancing and advancing in the knowledge of the truth, in the light of the Almighty, which brightens up your intellects, enlightens your minds, and makes you feel the fire and power of God Almighty in your earthly tabernacles. We want our fathers in Israel to wake up and bless their children, to bless the young men and the Church of God, and let the fire of the Almighty be in them. We want the presiding Patriarch to freely call upon the Prophet, brother Brigham; and we want the heads of the different departments of the kingdom of God to come up and strengthen the hands of the Prophet.

The old men, those men who have been in the Church twenty years and more, are ready to run from the man of God that holds the keys of the kingdom of heaven. If you was full of the Holy Ghost you would not do this, but you would be round about us, instead of being all the time with your wives. It is the greatest piece of nonsense that was ever planted in a Gentle breast, for a man to tie himself down to be at home day and night with his women. Where would this kingdom go, if brother Brigham and his Council were to do so? It would go to hell, across lots, in double quick time. Do not let your wives bind you up with green withes and strong cords as Delilah did Sampson, and make you powerless. Break asunder the cords, the ropes and cables that bind you, and come forth, ye old men, out of

your shells, and break your lariats and your stakes, and begin to drink of the fountain of life, with God and His servants.

I might say to the young men wake up from your sleep, that you may have the blessings of God poured out upon you. And if the women want to know what I think of many of them, let them read the 32nd chapter of Isaiah; I had better read part of it for you. "Rise up ye women that are at ease, hear my voice, ye careless daughters, give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins."

I want to say to many of our old women, and to hundreds and thousands of our young women, that the life of God Almighty is not in you; you are at ease, and careless, and dull, and blind, and you do not understand the rights that God Almighty wishes you to enjoy. I want such women to humble themselves in sackcloth and ashes, until they get the Holy Ghost. I want every mother and daughter in Israel to serve their God, have the light of God in them, instead of pride, foolery, nonsense, and everything that is light and vain. Rise up, ye careless women that are asleep in Zion, and betake yourselves to mourning and lamenting before God, until the light of heaven shall shine upon you, until the light of God shall chase away your pride, and your abomination, and your sins, and be round about you, and until the eye of heaven smiles upon you and blesses you forever. I want you to be blest and saved, that your children may rise up and be blest. I want the women to understand that there is something in Zion for them to do, instead of going

to sleep. There is a work upon you ; you have made covenants and sacred obligations, as well as the men, and we want you not to falsify those obligations, but to keep the law of your husbands, and listen to them, and know that they are your head.

A man is a president to his family. If the Church has a head, which is Christ, then is the man the head of his family. Some men are not the heads of their families, but their wives walk on them, their daughters walk on them, and their sons walk on them, and they are as the soles of their shoes.

Talk of some men's being the heads of their families. It makes me think of the old deacon, that went to teach a man and his wife who were quarrelsome ; said he, " Do you not know that you and your husband are one flesh ? " " You don't say that, do you, deacon ? " " Yes, the Lord has made you one. " " Lord God, " said she, " if you were to pass by here when me and my old man are quarreling, you would think there were fifty of us. " This is often the case in Israel ; instead of the men being the heads of their families, they are as sole-leather under their feet.

I want the women to understand, when they have a good husband, one that does his duty, that he is president over them, and that they have made covenants to abide the law of that husband. Talk about women leaving their husbands ! I would be far from taking a woman that would leave a good man. A woman that wants to climb up to Jesus Christ, and pass by the authorities between her and him, is a stink in my nostrils. I have large nostrils, and I often talk about smelling, for my olfactory nerves are very sensitive. I want women to know their places and do their duty ; but there is a low, stinking pride in a woman, that wants to leave a good husband to go to another. What

does it matter where you are, if you do your duty ? Being in one man's family or the other man's family is not going to save you, but doing your duty before your God is what will save you.

Because I am one of the Council of the First President, will that save me ? No, but if I am saved, I shall be saved because I do my duty as a man of God. Shall a man be saved because of some particular Quorum to which he belongs, or a woman be saved because she is in some particular family ? No, that is foolery. Men and women are saved because they do right. It is nonsense for a woman to suppose, that because she is sealed to some particular man she will be saved, and at the same time kick up hell's delight, play the whore, and indulge in other evil acts and abominations.

Even some mothers in Israel actually suppose that if their daughters are sealed to a certain man they will be saved, no matter what they do afterwards. That is damned foolery ; and I want men and women to understand that salvation is based on a better foundation, that it is made up of righteousness, joy, and peace in the Holy Ghost.

We want you to understand that the power of the Holy Ghost should be in you. We want fathers, mothers, sons, daughters, and the whole Church renovated and made one. Do you suppose that I can be saved by standing alone, or that brother Heber can, or by attempting to use our Apostleship independent of brother Brigham ? We have sense enough to know that we have no power, only as we are one with him. Or can the Twelve, or any one else, have any power, only as they are one with brother Brigham ? No. In the same way no woman can be right, only that woman who is one in spirit with her husband. We should then be one in understanding, in power, in the gifts of God and in the light

of the Gospel, and do right all the time. May God Almighty wake up the fathers, the mothers, the sons and the daughters, and bless you all

and keep you in the path of your duty, and save you in the name of Jesus Christ. Amen.

ON THE DEATH OF PRESIDENT JEDEDIAH M. GRANT.

A Funeral Sermon, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, Utah Territory, December 4, 1856.

We expected that this congregation would have been assembled and seated by ten o'clock, or by a quarter past ten at the latest; it is now twelve, lacking five minutes, and near the time when we should be moving to the place of burial.

The time is so far advanced, that I shall not presume to answer my feelings, in my remarks on this occasion. I expected to have had time enough for offering some of my feelings and views, with regard to the living and the dead. True, it would take me a long time to reveal to you what is in my heart, but I expected to have had time to bestow a portion thereof on this congregation.

I will say to those here assembled, and especially to those more immediately connected with brother Grant in the capacity of a family, you have no cause for mourning, neither have we. True, we were very fond of the company and society of brother Grant; brother Jedediah was a man we all loved, and we would have liked to have had him staid with us; we would have been pleased in longer enjoying his society here.

But this our place of abode is only temporary; we are on a journey; we have only to winter and summer, as it were. Brother Grant has got through here, and has gone to his

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spiritual place of abode for a season. Not that he has reached his journey's end, nor will he, until he has again received this body that now lies before me. Every material part and portion pertaining to his body, to the temporal organization that constitutes the man, will clothe his spirit again, before he is prepared to receive the place and habitation that is prepared for him, yet he has gone to his spiritual home for a season.

I am aware of the feelings of families and friends on such occasions. Many times I can govern and control my feelings, at other times I cannot. When I can control my own feelings, I can collect my thoughts and express my ideas as clearly as my language will permit.

In the few remarks that I will make to-day, I will not go to the Bible, to the Book of Mormon, nor to the Book of Doctrine and Covenants, for my text, for I will give you a text which comprehends the sermon also, so that if I do not dwell directly upon it, I trust that what I say will be true, for it will be incorporated in my text, and the text alone will be a sermon.

On this occasion I will say, as on other occasions, blessed are they that hear the Gospel of salvation, believe it, embrace it, and live to all its pre-

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J. H. Smith

cepts. That is the text, and a whole sermon in and of itself.

Time will not permit me to tell, only in part, wherein they are blessed, how and with what they will be blessed, for it takes a life time to prepare for this blessing.

Some people would have to live to be a hundred years of age, in order to be as ripe in the things of God as was brother Grant, whose body now lies lifeless before us; to be as ripe as was the spirit which lately inhabited this deserted earthly tabernacle.

There are but few that can ripen for the glory, the immortality that is prepared for the faithful; for receiving all that was purchased for them by the Son of God; but very few can receive what brother Grant has received in his life time. He has been in the Church upwards of twenty-four years, and was a man that would live, comparatively speaking, a hundred years in that time. The storehouse that was prepared in him to receive the truth, was capable of receiving as much in twenty-five years as most of men can in one hundred.]

Though we might say that the time has been short which he has had to prepare himself in the flesh for receiving all that is treasured up for the faithful, yet there are but few men in this Church that ever will be prepared to receive what he will receive, though they live thirty, fifty, seventy-five, or a hundred years, or to the coming of the Son of Man; there are but few men that will be prepared to receive the same degree of glory and exaltation that brother Jedediah will receive. This may be attributed to the peculiar organization of man.

It is not every man that is capable of filling every station, though there is no man but what is capable of filling his proper station, and that, too, with dignity and honor to himself. When you find a person that is capable of receiving light and wisdom,

one that can descend to the capacity of the weakest of the weak, and can comprehend the highest and most noble intelligence that can be obtained by man, can receive it with all ease, and comprehend it, circumscribe it, understand it from first to last, that is the man that can ripen for eternity in a few years; that is the individual who is capable of occupying stations that many cannot occupy.

Brother Grant we were well acquainted with, and there is no person but what laments his departure from this world. But what will we mourn for? I want to ask myself that question, as I have a great many times. What will you mourn for, because brother Grant has gone where he can do more good? No, we will not mourn for that. Will we mourn because he has overcome all his enemies here, all that are opposed to Jesus Christ and to his Gospel, because he has won the prize? Will we mourn for that?

He is prepared to dwell with Prophets, with brother Joseph, with the ancient Apostles, with Moses, with Abraham, and to dwell in the presence of Jesus Christ. We will not mourn for that. What will we mourn for? He has lost nothing, but has gained all.

Why do we mourn? Perhaps it will be difficult for me to tell you, yet I know. It is not the knowledge that God has given you or me, that causes us to mourn; it is not the Spirit of the Gospel that produces within us a mournful feeling; it is not the Spirit of Christ, the knowledge of eternity, of God, or of the way of life and salvation. Our mourning proceeds from none of those causes. What causes us to mourn? Neither more nor less, to me and so far as I can convey my idea by language, than the earthly weakness that is in us. It is not the knowledge of the Almighty, the power of God, the

light of eternity, but it is the darkness, the weakness, the ignorance, the want of that eternal knowledge, so far as I can conceive, that makes any person mourn here on the earth. If this conveys the idea to you, as it does to me, it will satisfy me.

Mourning for the righteous dead springs from the ignorance and weakness that are planted within the mortal tabernacle, the organization of this house for the spirit to dwell in. No matter what pain we suffer, no matter what we pass through, we cling to our mother earth, and dislike to have any of her children leave us. We love to keep together the social family relation that we bear one to another, and do not like to part with each other; but could we have knowledge and see into eternity, if we were perfectly free from the weakness, blindness, and lethargy with which we are clothed in the flesh, we should have no disposition to weep or mourn.

Perhaps it is not proper for me to make a few remarks with regard to this day's operations. Funeral ceremonies have often borne upon my mind with considerable, I will say, weight, and especially since I came into the vestry at the time appointed for the services to commence. I have often reflected with regard to paying particular respect to that which is useless, to that which is nothing at all to us. And while waiting in the vestry, I was pondering upon how many bands of music attended Jesus to the tomb, upon what the procession was, how many wore crape, who mourned, and the situation of the mourners.

There are but few of us but what have been honored with as convenient a place for a birth as was Jesus, though I presume that his mother was comparatively comfortable while lying on the hay in the manger; there are but few of us but what have had the privilege of a house to be born in.

I was reflecting upon how many there were to lament and mourn for Him when he went out of the world; and the few that did mourn had to make their escape, like going on to Ensign Peak; they had to stand afar off to mourn, and durst not be seen near the place of the crucifixion. When the body had hung on the cross until night, Joseph begged the privilege of taking it down and carrying it to the tomb.

I was reflecting further. Suppose brother Grant could speak to us this day, he would deprecate to the lowest degree the fuss and parade we are making. He would say, "Away with you; stop your blowing of horns, beating of drums, and hoisting of colors. Give my body a place to lay and rest, and do not consider me better than other men. Take my body and bury it deep enough, so that it can rest where the floods cannot wash it out, where it can remain until the trumpet sounds, when I may awake up and help you again.

Perhaps it is not proper for me to make these remarks, yet I hope they will not injure the feelings of any one. But I say to each and every one of you, whether I die in this city, or wherever I die, when my spirit leaves my body, know ye that that tabernacle is of no use, until the command comes for it to be resurrected; and I do not want you to cry over it, nor make any parade, but give me a good place where my bones can rest, that have been weary for many years, and have delighted to labor until nearly worn out; and then go home about your business, and think no more about me, except you think of me in the spirit world, as I do about Jedediah.

I have not felt, for one minute, that Jedediah is dead; I feel he is with us just as much as he was a week or a month ago.

The few words I say will perhaps

be a consolation to you, and perhaps not, but I tell you some of my feelings and views.

I want you all to remember this; when I die, let your flags remain in their proper places, omit your parade, and lay me away where I can rest. And I do not wish any of you to cry and feel badly, but prepare yourselves to fight the devils while you live, and after you pass through the veil; and let me tell you, that there we will do a great deal more than we can here.

Another thing I want to promise you, every one of you, if you will be faithful; I promise it to myself. True, brother Grant was a great help to me; he stood by me, and was willing to come and go, and to do whatever was requested of him, in order to take the burden from me; but I tell you that we will have not only four, but an hundred fold for him, just as good, and so we will for every good man that lies down; I promise you that. Brother Grant we call a great man, a giant, a lion; but let me tell you that the young whelps are growing up here who will roar louder than ever he dare, and instead of there being two, or three, or four, there are hundreds of them.

Perhaps many of you will think I am not correct in my views, that I am enthusiastic, that I am mistaken; but let me tell you that the very sons of these women that sit here will rise up and be as great as any man that ever lived, and as far beyond Jedediah, or myself, and brother Heber, as we are in the Gospel beyond our little children. I am not going to gather the lions of the forest from the sectarian world, that is not where I am going to get them, but the mothers in Israel are going to rear them. They will raise hundreds and thousands that will know more about the things of God in twenty years than Jedediah did in his life-

time, which was forty years. Will they know more than I do? Yes.

I do not make any calculation, and never did, but that my boys who are now growing up will be as far beyond me, at my age, as I am beyond the knowledge I had in my infancy. We will not mourn for that, will we? No. For one I am comforted, if I can overcome the weakness that is upon me, which is the result of ignorance; that pertains to the flesh—to fallen nature. The cause of mourning does not pertain to God, nor to the things of God, but arises from the weakness of human nature.

When we lose such men as we have since we came into the valleys of the mountains, such men as brother Whitney, brother Willard, brother Jedediah, brother Orson Spencer, and many others, it is a matter of regret.

Brother Grant can now do ten times more than if he was in the flesh; do you want to know how? He is in the spirit world, he has conquered death and hell, and will the grave, when he again assumes his body. He is no more subject to the devils that dwell in the infernal regions; he commands them, and they must go at his bidding; he can move them just as I can move my hand. Do you know how that is done? It is done by the principle in me that is called will, which principle God has planted in all intelligences according to the capacity bestowed upon them. That intelligence is in us; we may call it will; it is the power of life in every creature and in all intelligences, and by that power I stretch out my arm and bring it to me again at my pleasure, I look to the right or to the left, and I speak according to the dictates of my will. When I govern myself, I do this or that, I rise up to go to that city and return again, I sit down and rise up, and do what I please.

When men overcome as our faithful brethren have, and go where they

see Joseph, who will dictate them and be their head and Prophet all the time, they have power over all disembodied evil spirits, for they have overcome them. Those evil spirits are under the command and control of every man that has had the Priesthood on him, and has honored it in the flesh, just as much as my hand is under my control.

Do you not think that brother Jedediah can do more good than he could here? When he was here the devils had power over his flesh, he warred with them and fought them, and said that they were around him by millions, and he fought them until he overcame them. So it is with you and I. You never felt a pain and ache, or felt disagreeable, or uncomfortable in your bodies and minds, but what an evil spirit was present causing it. Do you realize that the ague, the fever, the chills, the severe pain in the head, the plurisy, or any pain in the system, from the crown of the head to the soles of the feet, is put there by the devil? You do not realize this, do you?

I say but little about this matter, because I do not want you to realize it. When you have the rheumatism, do you realize that the devil put that upon you? No, but you say, "I got wet, caught cold, and thereby got the rheumatism." The spirits that afflict us and plant disease in our bodies, pain in the system, and finally death, have control over us so far as the flesh is concerned. But when the spirit is unlocked from the body it is free from the power of death and Satan; and when that body comes up again, it also, with the spirit, will gain the victory over death, hell, and the grave.

When the spirit leaves the tabernacle of flesh and goes into the spirit world, it has control over every evil influence with which it comes in contact, and when it takes up the body again, then the body also, with the spirit,

will have control over every evil spirit that is in a tabernacle, if there is any such being, just as far as the spirit that has the Priesthood had control over evil spirits.

Perhaps you do not understand me. Take a spirit that has gone into the spirit world, does it have control over corruptible bodies? No. It can only act in the capacity of a spirit. As to the devils inhabiting these earthly bodies, it cannot control them, it only controls spirits. But when the spirit is again united to the body, that spirit and body unitedly have control over the evil bodies, those controlled by the devil and given over to the devils, if there is any such thing. Resurrected beings have control over matter as well as spirit.

Brother Grant's body which lies here is useless, is good for nothing until it is resurrected, and merely needs a place in which to rest; his spirit has not fled beyond the sun. There are millions and millions of spirits in these valleys, both good and evil. We are surrounded with more evil spirits than good ones, because more wicked than good men have died here; for instance, thousands and thousands of wicked Lamanites have laid their bodies in these valleys. The spirits of the just and unjust are here. The spirits that were cast out of heaven, which you know are recorded to have been one-third part, were thrust down to this earth, and have been here all the time, with Lucifer, the Son of the Morning, at their head.

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them, and that He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land, you will find yourselves in the presence of God, for as David says,

“If you take the wings of the morning and fly to the uttermost parts of the earth, He is there; and if you make your bed in hell, behold He is there.”

You are in the presence of God, and when your eyes are opened you will understand it. Brother Grant's spirit is in the presence of God; and he is with Joseph, when he is not required to be somewhere else. He is at work for the benefit of Zion, for that is all the business that Joseph and the Elders of this Church have on hand.

You and I have yet to deal with evil spirits, but Jedediah has control over them. When we have done with the flesh, and have departed to the spirit world, you will find that we are independent of those evil spirits. But while you are in the flesh you will suffer by them, and cannot control them, only by your faith in the name of Jesus Christ and by the keys of the eternal Priesthood. When the spirit is unlocked from the tabernacle it is as free, pure, holy, and independent of them as the sun is of this earth. Jedediah can now do more for us than he could by longer staying here.

Where do you suppose the spirits of our departed friends are? Where they ought to be; they are here, on the other side of the earth, in the East Indies, in Washington, &c.; they are controlling the fallen spirits here, or somewhere else. They could not control the spirits of evil men while here, only by faith, but now one of our departed brethren can control millions of disembodied evil spirits; while they were in the flesh they were afflicted by them. Is this not a great consolation to us? Some one may ask me for the proof for my statements, and may enquire whether it is in the Bible; yes, every word of it. I could prove it every word from that

book, but I do not need to go to the Bible, my scripture is within me.

Brother Kimball could tell what I will now just touch upon better than I can, for he heard it; I will, however, say a few words about it. A short time before his death, brother Jedediah went to the world of spirits two nights in succession, and saw perfect order amongst them. He saw many of the Saints whom he was acquainted with, and saw his wife Caroline and his child that was buried on the route across the Plains, and dug up and eaten by the wolves. She said to him, “Here is my child; you know it was eaten up by the wolves, but it is here, and has taken no harm.” It was the spirit of the child he saw. He came back to his body, but did not like to enter it again, for he saw that it was filthy and corrupt. He also told how his brethren and family felt, when he told them what he saw in the spirit world. He said that his friends felt like saying, “Well brother Grant, may be it is so, and may be it is not so; we do not know anything about it.”

You know nothing about what I am telling you concerning the spirit world any more than brother Grant's friends knew about what he told them. Why? Because we are encumbered with this flesh, we are in darkness; the flesh is the veil that is over the nations. When we go from the body, we have eyes to see spiritual things and understand them.

I have not answered my feelings, and cannot, owing to the lateness of the hour. It wanted but five minutes to twelve when I began to speak, and it is now time to bring the services to a close.

I hope you will remember what I have said, for it is true; and if you do not, I hope it will be told to you until you do. May God bless you. Amen.

REMARKS AT THE FUNERAL OF PRESIDENT JEDEDIAH M. GRANT,

*By President Heber C. Kimball, Made in the Tabernacle, Great Salt Lake City,
December 4, 1856,*

The ideas that brother Brigham has just advanced are congenial with my feelings, perfectly so.

During brother Grant's brief sickness I would not believe, for one moment, that he was going to die, though my feelings would at times incline me to doubt as to his recovery; but I would not give way to them. And now it is only the body that is dead, for his spirit will never die! It has overcome death and hell, and laid aside its earthly tenement that that may return to its native element, awaiting the morn of the resurrection, when the spirit will receive it in an immortal state, and then have gained the victory over death, hell and the grave.

In regard to the lifeless body that now lies before us, let me tell you that mourning and making a great parade over it, is similar to what it would be for me to lament about a house which the occupants had forsaken. I left a house in Nauvoo, but do you suppose that I fret about it? I do not. And what is the use of gathering the bands together and the troops, and performing lengthy and pompous ceremonies over a tenement the spirit has left? I would not give a picayune for all your parade.

I will not stoop to the principle of death. I could weep, but I will not. There is a spirit in me that rises above that feeling, and it is because Jedediah is not dead.

I went to see him one day last week, and he reached out his hand and shook hands with me; he could

not speak, but he shook hands warmly with me. I felt for him, and wanted to raise him up, and to have him stay and help us whip the devils and bring to pass righteousness. Why? Because he was valiant, and I loved him. He was a great help to us, and you would be, if you were as valiant as he was, which you can be through faithfulness and obedience.

I laid my hands upon him and blessed him, and asked God to strengthen his lungs that he might be easier, and in two or three minutes he raised himself up and talked for about an hour as busily as he could, telling me what he had seen and what he understood, until I was afraid he would weary himself, when I arose and left him.

He said to me, brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. But O, says he, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked, to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized

and in perfect harmony. He would mention one item after another and say, "Why, it is just as brother Brigham says it is; it is just as he has told us many a time."

That is a testimony as to the truth of what brother Brigham teaches us, and I know it is true, from what little light I have.

He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any except his wife Caroline. She came to him, and he said that she looked beautiful and had their little child, that died on the Plains, in her arms, and said, "Mr. Grant, here is little Margaret; you know that the wolves ate her up, but it did not hurt her; here she is all right."

"To my astonishment," he said, "when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here."

He asked his wife Caroline where Joseph and Hyrum and Father Smith and others were; she replied, "they have gone away ahead, to perform and transact business for us." The same as when brother Brigham and his brethren left Winter Quarters and came here to search out a home; they came to find a location for their brethren.

He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands that he might display his skill and ability, and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

In regard to gardens, says brother Grant, "I have seen good gardens

on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk." We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.

After mentioning the things that he had seen, he spoke of how much he disliked to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.

Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees, and every other good thing there? The spirits of those things were made, as well as our spirits, and it follows that they can exist upon the same principle.

After speaking of the gardens and the beauty of every thing there, brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked upon his body with loathing, but was obliged to enter it again.

He said that after he came back he could look upon his family and see the spirit that was in them, and the darkness that was in them; and that he conversed with them about the Gospel, and what they should do, and they replied, "Well, brother Grant, perhaps it is so, and perhaps it is not," and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me.

I never had a view of the righteous assembling in the spirit-world, but I have had a view of the hosts of hell, and have seen them as plainly as I see you to-day. The righteous spirits

gather together to prepare and qualify themselves for a future day, and evil spirits have no power over them, though they are constantly striving for the mastery. I have seen evil spirits attempt to overcome those holding the Priesthood, and I know how they act.

I feel well, and I do not feel to condescend to a spirit of mourning. If I do weep, I will weep for my own sins and not for Jedediah. If he could speak he would say, "Weep not for me, but weep for your own sins."

Before brother Grant was taken sick, he said that he had unsheathed his sword, and that it never should be sheathed again until the enemies of righteousness were subdued; and he fought the devil up to the last, and used to proclaim that he should not prevail on this earth. I can say that he left us with his sword unsheathed, and he will help Joseph and Hyrum and Willard.

Previous to the late Reformation, I saw brother Willard in a dream. I dreamed that we had a very large kiln filled with articles of ware of various kinds and sizes. Many of them had previously fallen down, being thin, not having strength to remain upright; we had put the good ones into the kiln and put in the fire, and had got them considerably warmed; but, somehow or other, they got cold again, and we thought we would go down to a certain stream and get some dry wood, and burn the earthenware for use. As we were going towards the stream, brother Willard came along and said, "Brethren, I am gathering up better fuel than that—some that will make a bigger fire." So he is, and Jedediah has gone to help, and the day will come that many of us will go too; and as the Lord Almighty lives, and as my soul lives, we have unsheathed the sword, and we never will sheath it until the enemies of our God are overcome. Jedediah has overcome all his enemies.

Brother Brigham says that he will have hundreds and thousands of boys right here that will help us with a power greatly increased beyond that of their fathers, and I know that it will be so. When boys go back on the Plains to encounter storms and rescue the suffering, as did David P. Kimball, Stephen Taylor, Joseph A. Young, Ephraim Hanks, and many others, it makes me feel well. David took the consecrated oil and went forth, like a man of God, and anointed the sick and afflicted, and commanded them to arise; and those boys acted valiantly, having been trained up amid the Saints.

Brother Ephraim Hanks has put a feather in his cap, through his noble conduct in aiding our belated immigration, he has unsheathed his sword upon the side of doing good, and I exhort him not to sheath it again.

I feel encouraged; brother Jedediah has gone to be with Joseph.

Let us be faithful, and listen to the words of brother Brigham and brother Jedediah and those placed to lead us, and what joy I will have. Would I be willing to lay down my body? Yes, if that would sooner accomplish so great an object, and bring this whole people into a position where they could see and understand for themselves.

These are my feelings, brethren and sisters, and may God bless you. To those who delight in uprightness I am all blessings, from the crown of my head to the soles of my feet; but I am heavy on the tracks of sinners, because I know that if they do persist in their course, and if the Quorums do not purify themselves quickly, you will see something that will make you lament; some are nourishing a cankerworm that they will not easily get rid of.

Why do you not all listen to brother Brigham and Jedediah and Heber and many others? They have had the spirit of reformation all the time.

Then wake up ye Saints of Latter Days, and cleanse your platters inside and out, and God Almighty will rescue us from our enemies. He will slay them; He will hurl kings from their thrones and unrighteous rulers from their places of authority, and they will drop faster than you saw the stars drop from heaven, at the time that the Saints were driven out of Jackson county Missouri.

I am talking of what I know, and not of what I merely believe; and may the Spirit of God, the Holy Ghost, the Comforter, rest upon you, my brethren and sisters, and upon our families and every good person. Brother Brigham is my brother, and brother Jedediah is my brother; I loved him, I love those men, God knows I do, better than I ever loved a wo-

man; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being, if he lets a woman stand between him and his file leaders; he is a fool, and I have no regard for him; he is not fit for the Priesthood.

I want to stir you up to faith, obedience, integrity, and everything that is good. I am preaching to you; not to Jedediah. What remains here of him goes back to mother earth, and let us strive to honor our tabernacles as did brother Grant his.

My body has got to return to dust, and I will honor it, then I will take it again. I am as sure of that, as I am that I am standing here before you.

God bless you forever: Amen.

REFORMATION—A TEST AT HAND TO PROVE THE SAINTS.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

Brethren, I wish to speak to you about the reformation that is now taking place, and to inform you that God would have this people adhere to and listen to it. He would have this people take a course to live their religion, that they may be faithful and have confidence in God their Father, and have a testimony of things in heaven, and that brother Brigham is our Prophet and leader, and that the Twelve Apostles are called of God; that they may know these things for themselves, and thus get such a testimony and such a portion of the Spirit of God,

of the Holy Ghost, that they will stand.

This people must come to a position where they will be tested, every one of them; and the day is just at our door, although many of you will not believe it, even when you are told so by brother Brigham and brother Heber; and when Jedediah was alive you would not believe it. You might have believed, "But," said some, "we cannot realize it." Whether you believe it or not, you will realize such a scenery as you have never seen, and it will go ahead of anything I have,

ever seen, for we have promised you that you shall all be tested; that is, you will be tested as to whether you are of the religion of Christ or not. Some may often think that we merely talk to frighten you, but I tell you that the testing time is right at your doors, and you know it not. I want you to understand it; I am going to tell it to you, and I mean to warn and forewarn you of it. I have done so for these five years in succession, and so has brother Brigham.

I presume there are hundreds here to-day who can say that I speak the truth. I have said that the scarcity of bread was nothing in comparison to what is coming: for this reason the Lord wants this people to repent, reform, and live their religion; to learn to be punctual, true, and humble; and those who do not will go overboard. Mark it; you will see hundreds, if not thousands, in a few years, turn their backs to us and seek the death of brother Brigham and brother Heber, and hundreds of you that now hear me speak. Men are sitting here to-day, and are at home and in other places, who will rally to the mob, to those that will seek to destroy this people.

I have seen such scenes, but I shall see more of them. I do not come here with velvet lips, nor with silver lips; my lips are not fixed for silver, nor for gold. I tell you the truth as to what those who will not live their religion may expect, and they cannot expect anything else. As to those who do live their religion, God will make a way for our escape and we will go free. Then I will tell you there will be many a scape goat that we shall always be pleased about, for that will sift this people and cleanse them, and the power of God Almighty will rest on those who remain true and faithful.

These are my feelings, and I want to tell them to you, for I do not want

you to go home and lay down and sleep; but I wish you to repent and forsake your sins and your wickedness, your lying and your hypocrisy. I will tell you how I feel; I have no fellowship for those men and women in our midst who do not live their religion, who do not pray and pay their tithing and do as they are told; I have no confidence in such persons. I cannot have confidence in any man or woman any further than they do right; and I know that the Spirit of God will not rest on one of you, any further than you do right. When you have reformed one inch, the Spirit of God is upon you precisely in that proportion; and when you have reformed all over, inside and out, your bodies will be filled with light; but you have more light, only according to the amount you live your religion.

There are men right in our midst, some of whom are now sitting in this assembly, who will gamble, associate with lewd women, frequent grog shops, get drunk, use profane language, and sit with the wicked and hear them curse brother Brigham and brother Heber and the authorities of this Church. Do you suppose that I have confidence in such men? Do you suppose that I have confidence enough in them to invite them to associate with the servants and representatives of the Almighty? No, I will not abuse my brethren by inviting such persons anywhere; I will show wickedness and its votaries a proper resentment.

God and mammon, or the righteous and the ungodly, have no fellowship for each other. Those that are for God love one another, and those that are for the devil try to love one another; I have no fellowship for the devil and his servants. Are there such characters here? Yes, there are some who are in the Quorums of the Seventies, and brother Pulsipher and others will sit in this stand and let

those poor curses pervert the ways of righteousness and damn themselves. There are men now sitting close by this stand as wicked as hell, who associate with apostates, with whoremasters and with whores and gamblers; and there are men in our midst who would destroy every one of us in one moment, if they had the power.

And here are brothers Pulsipher, Herriman and Clapp, members of the first Presidency of the Seventies, sitting here as dead as door nails, and suffering these poor curses to live in our midst as Seventies. As the Lord God Almighty lives, if you do not rise up and trim your quorums, we will trim you off, and not one year shall pass away before you are trimmed off.

Am I telling you the truth? I am, and I ask no odds of any unrighteous man that lives, nor of any one who wishes to cherish unrighteous curses in our midst. I have not said anything about those who do not belong to this Church; I am talking about those who are in the Church, and am striving to impress it upon you that we have got to go to work and cleanse and purify the inside of the platter; we must remove those dead men's bones and rottenness that are as corrupt as hell. Do you believe that such things exist? There is an example of them not ten feet from brother Pulsipher's left hand.

Do I ask any odds of the unrighteous? God knows that I do not, nor of any who associate with them or strive to justify them. And I am disgusted with many of you; I am disgusted with your meanness, your corruption, and your ungodliness.

The Spirit and power that rested upon the First Presidency when brother Jedediah was in the flesh are with brother Brigham and me, and you cannot get them away from us. We have the keys of the kingdom of God, and they will be on this earth,

even though there should be but one left of those who hold them.

You read, in the revelation that God gave through Joseph the Prophet, concerning the plurality of wives, that all shall be redeemed, except those who sinned against the Holy Ghost by shedding innocent blood or consenting thereto, after having entered into the new and everlasting covenant. Thus you can see that a man or woman that consents to the shedding of innocent blood is partaker of the crime, and is just as bad as the one that committed the deed; and that the damnation is just as sure to the accessory as to the principal, which is also in accordance with the law of the land. Now suppose that one of our Elders will associate with the ungodly, with apostates, with adulterers, with whoremongers and liars, and will tamely sit and hear them damn brother Brigham and brother Heber and every thing that is pure and holy, without rising up and reprovng them, I wish to know if he is not just as bad as the characters that conduct so wickedly? Yes, he is. And those that will quietly sit and hear such language are partakers of that sin, and will soon begin to curse and swear with those wicked persons.

If you do not repent of these things and stop them, there are many among this people that will be damned. I know that many of you associate with and cherish the wicked. What would I give for the friendship of such men and women? Not one farthing, nor for their religion, nor for their presence, nor for their preaching. I wish all such persons would go from this place. They will go by and bye, if they do not now; for the Lord our God will bring a test on this people; and if you do not feel it and acknowledge to me that it is something that surpasses anything we have ever passed through, then I am mistaken.

I have been through strait places,

and there are many who know it; and we have individuals in this place that were apostates and treacherous then, and who did drink and were drunken with the poor curses that oppressed us. Do they ever come near me or brother Brigham? No, not unless they are obliged to. If they were Saints they would associate with us, they would come and comfort us and cheer us up, and with us investigate matters and try to do us good; but instead of that, they are with the drunken. Did you ever see me with such characters, or hear of my associating with them? No, never in your lives. God knows that I despise their society. I have been in the world, through the United States and Great Britain, and I have plowed and worked, and God knows that I did abhor their wickedness.

Who is bearing off the kingdom of our God? Those who stand right up breast to breast to those who are leading this people in the paths of truth. As brother Hyde has said, those men will have power, glory, immortality, and eternal life; and they will increase upon them as fast as we can lead this people along. But leading this people is at times a harder work than drawing a large tree, top foremost, and yet I know that there are just as good men and women sitting here as ever were on this earth, and also that there is an opposite class.

You talk of angels and ministering spirits, and let me tell you that they are ready to abundantly minister to all who are faithful in their different callings. And if brother Hyde, who is the President of the Twelve, and if the President of the High Priests, the Presidents of the Seventies, the Patriarchs, the Bishops and all the officers of this Church will honor and magnify their respective callings, the spirit and power of those who have previously filled those stations with honour, but who are now behind the vail, will rest

mightily upon them, and they will become a terror to evil doers. If you do not honor the callings which have been delivered to you, as the Lord Almighty lives, you shall be severed from those callings. For me to speak in this congregation until I am worn out, and still know that drunkards, whoremongers, sorcerers, adulterers, gamblers, and every species of vile characters are rioting in our midst, I tell you that I will not endure it any longer. Are they here? Yes, and the Presidency of the Seventies are aware of them. Why do you not rise up and purify your Quorums and bring such vile persons to justice? If they deserve severing from this Church, sever them; if you do not, you Elders will be severed.

Why pursue this course? To cleanse Israel and qualify and prepare them, for there is going to be a test, A TEST, A TEST; and if you do not forsake your wickedness you will see sorrow, as the children of Israel did in Jerusalem. Do you believe it? If you will cleanse your hearts and purify them, and call on your God, He will tell you that I speak the truth. I would not give a dime for all the learning upon this earth, without it is devoted to the dictation of the Holy Ghost. There are a great many learned men, and they can be used to good advantage in the kingdom of God, if they will listen to the dictates of His Spirit. Yet I would rather take a clean, pure, white sheet of paper to fill with useful matter, than to take an old scrap book already filled with matter that I did not want, and undertake to correct that. If God has a pure heart, like a pure piece of white paper, He can easily write on it what He has a mind to.

I want to see every man rise up, in the name of Elijah's God. I will not ask you whether you will or not, for I do not want you to make covenants, because there are many who make

covenants to-day and break them to-morrow. I would not give a dime for such persons, and God is going to send forth a test that will tumble them over the board, because there is not integrity in them. They are not honest, they will not fulfil the duties that are required of them. Justice will make her demands, and God will require an account from them in a coming day, and He will cast them into prison, into hell, and they will lie there until they pay the uttermost farthing.

As we progress in the reform, as we confess our faults and make restitution to those we have wronged, asking pardon of those we have offended, the opposition of the devil will proportionally increase, and his power be manifested in a greater degree; and there is going to be a mighty time. I understand this; I wish you did, and some of you do. It is a peculiar day, a peculiar time.

Do you suppose that we would take a course to send the Gospel to every nation, if God did not dictate and require it? This Gospel shall go to every kindred, nation, tongue, and people under heaven, and then the end shall come.

Righteous and holy men and their sons, all who honor their calling, will bear off the kingdom and become a royal Priesthood. But while we are multiplying and gathering such as will be saved, adulterers, whoremongers, and every kind of abominable characters creep into our midst. Many who are as corrupt as they possibly can be, come forward and are baptized in their corruption, and then come here and live in it.

Do you suppose that an unbeliever, a Gentile, could induce a woman to prostitute herself to his hellish desires, if every woman was pure and holy? No, there is not an upright woman that would submit or even listen for a moment to such a course. Why do any

women submit to such wickedness? Because they were in the habit of doing so before they came here, and they delight to follow their old practices. They are the ones that find fault with brother Brigham and with brother Heber, because we have many wives. And when you meet whoremongers they are the ones who find fault with us, and at the same time will whore it with every woman, married or single, that will listen to them. This is true, and men who are pure are like the gleaning of grapes, after the vintage is done.

Brother Hyde: 19 years ago this winter we were proclaiming salvation in England, and since then that nation has greatly multiplied in corruption. Father and Mother Black, if you were now to go back to Manchester you would not want to stay there long, for you would not find it as it was when we were there.

Many of those who have come from foreign lands do not realize the wickedness, the poverty and the distress that abound there. Our Elders who have lately returned from abroad understand the matter; they comprehend the condition of the people. When I was about leaving England, I left brother Lorenzo Snow in London, and God knows that I nourished him and blessed him, and he had more power unto salvation than all the rest of the citizens put together.

I feel free, and have not the least desire to reprove or offend any good person. I have not interfered with the wine and the oil, but I am trying to defend them, to get the dross from among the pure metal, that you may all be like virgin gold seven times tried in the furnace, that you may be pure. They melt and refine gold until there is no dross in it, and we wish this people to cleanse and purify themselves until they are parted from all dross.

Wake up, you Bishops, Elders,

and High Priests, and go and be baptized for the remission of sins, that you may receive the Holy Ghost, for it will not rest on you until you do. I say to brother John Young, President of the High Priests' Quorum, baptize those who will repent; and to brother Spencer, it is your duty to exercise a careful oversight of the affairs in this Stake of Zion, and I will not ask you to be any more obedient to me in my calling than I will be to you in yours. May the Almighty bless you and your counselors, and fill you with the power of God. And I say to the faithful of all Israel, God bless you when you go out and when you come in, and bless all your good wives and children for ever. You shall be blessed; and I will bless you all the time, for I have nothing about me but blessings and telling you the truth.

I want to be one with brother Brigham, just as Jesus was one with his Father. Jesus replied to Philip, when he said, "Shew us the Father," "He that hath seen me, hath seen the Father." I want to live in the same element and in the same power with God and with brother Brigham, that when you see me, you may see brother Brigham. Jesus said, "Believe me that I am in the Father, and the Father in me:" and again, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Let me maintain the Father's words and enjoy the Holy Ghost, the Comforter, and I will be one with the Father, with brother Brigham, and with all holy beings, even as the Son is one with the Father.

Wake up, ye Elders of Israel, and purge yourselves, and purge out the filth that is in your Quorums, for we will not countenance unrighteousness in our midst. There are thousands and millions of men that will have to become eunuchs, to ob-

tain the kingdom of God, and God will cut off their posterity, so that when they come up in the resurrection they will find their houses left unto them desolate. God will not have their names perpetuated on the earth, because they have forfeited their Priesthood.

We are going to send some missionaries to Europe in the spring, and when they come back I do not want to hear any of them say, "brother Brigham, I was ignorant;" for you will lie, if you say so; because all who are sent forth are carefully instructed, and especially in regard to the sin of adultery, a crime so prevalent in the world. Some have committed adultery and been cut off from the Church, and the rest who are guilty of that crime will be cut off, sooner or later. O ye unbelieving of the world, ye call us impure; but I would have my head severed from my body, yea a thousand times, before I would be guilty of such a crime. Ought not adulterers to be damned and go to hell? Yes, for they are bringing destruction and wasting upon the human family by their acts. You have all read or been taught the revelation which positively and plainly informs us that all such characters shall be destroyed in the flesh, and that their spirits shall be given over to the buffetings of Satan until the day of redemption. That is true, and why do you not read and understand it as I do? I am pleading all the time to save you from stumbling and falling.

I am talking more particularly about things that have transpired since you came into the new and everlasting covenant; I am not talking about the world. Have you lived your religion and been faithful and virtuous, since you came into the Church? Have you been ungodly, since you were admitted into the fold of God? I have told you time and again, to refrain from all ungodly con-

duct; and yet Elders have women coming in here, with whom they made covenants while abroad. You cannot find a man who has done that, but what is to-day as spiritually dead as a door nail, and will be. Why? Because he has broken his former covenants.

I am telling you the truth, and trying to save you from falling into snares; I see a great many men falling by these things. I have said, months ago, that there is an under current of wickedness working in this city. How do I know it? By the Holy Ghost, which shows it to me.

Why don't you wake up, ye sleepy heads and stop your murmuring and complaining? Why don't you engage more thoroughly and wisely in providing the raw material for every article we need, and in manufacturing those materials into hats, boots, cloth, and everything useful? I have been engaged in this movement, and have been pleading with and exhorting my family to go into home manufacturing. They have done pretty well; they made some six or seven hundred yards of cloth last year, and this year some eight or nine hundred yards. You have not heard of any trouble about my family, because they have been at work with the spinning wheels, the looms and the dye tubs. I furnish them with rolls, and they spin, color, weave and manufacture them into stockings and cloth. I say to them, "Ladies, you don't get me to buy you another ribbon, or artificial. If you want flowers in your hair, or in your bonnets, take the peach, apple, and other blossoms in their season, and then you will have the real instead of the artificial."

Where are many women spending their time? Around the Tithing Office, idling from morning until night, spending their time for naught. What are you lounging about there for, with your dresses and

petticoats, looking as though they were sadly in want of soap and repairing? You know that I have said that the women who go about with the lower edges of their clothes dragged into strings and fragments, are the women who rule their husbands; they are so constantly making snaps and flirts, like a whip lash.

I cannot let go of you, I feel such an interest, such an anxiety for this people. Go to work and cut off the few poor miserable devils in our midst, for they will never think that they are sinners, until you do cut them off; they will not know but what they are in full fellowship, they have become so darkened.

I am not going to often attend your evening ward meetings, for my health will not admit of it. What I do here, with what I have to do through the week, is a little more than I can well endure.

God bless those men who went to the rescue of our late immigration, and all who have in anywise assisted it; also those who have come in this season, if they live their religion and appreciate their blessings. Perhaps some have had their feet frozen a little, but if some others had had their heads frozen off it would have been best for them, for they will murmur and find fault, after the immense toil and expense we have been at to bring them here. What I have individually done towards accomplishing their deliverance amounts to \$1100. What has brother Brigham done for the same purpose? Several times more than I have. Will one hundred thousand dollars pay the expense of that operation? No, and if those people murmur, after all their experience and all that has been freely done for them, the Almighty will cut them off. We have taken them into our houses as we would little children, and have nursed and cherished them, and after all some of them will mur-

mur and go to hell, and there are some of them that will be true unto death.

Do as you are told, and you will be blessed. A great many men and women have received the word, and will treasure it up: and it will bring forth fruit, and be like a well of water springing up to everlasting life, to every soul that receiveth it.

Ye Elders of Israel, you who have lately come from your missions, continue your labors and go forth among the people by the power of God. Ye Bishops, teach your people to go to meetings at the hour appointed.

I feel perfectly free and sociable, because the Gospel of our Lord Jesus Christ is a spirit of freedom; and I am going to be free, and not be in bondage any longer. We shall be a free people, if we only do right, and reform and live our religion; and we never will be in bondage again, worlds without end. I most sincerely wish that you so had the Spirit on you that you could see it all, without a man's saying one word, or giving you a single wink.

My forefathers came out of the old world, and some of them were in the

American revolution. One of their mottoes was, "Go a head," and the other was "Press forward." Do you not perceive that I possess the same spirit? I am one of the sons of the revolution, and in the first beginning of this Church God called upon that class of men, and they are the ones to sustain the constitution of the United States, for they are of the real blood of Israel, and they will raise up a royal Priesthood, and you cannot help yourselves. I have twenty-three boys living and ten dead, and lots of girls. They were all honestly begotten, and the Almighty will sustain them, and they will be like lions among this generation; they will live to let live, and the world cannot help themselves.

Do I feel as though I ever wanted to stop? I never will; as the Lord lives, I never will stop. I will always strive to root out iniquity; and Jedediah will work behind the veil, and I will work this side with brother Brigham, and may God aid us, and all who love truth, in bringing to pass righteousness, for His Son's sake. Amen.

THE PEOPLE ASLEEP—THOSE HOLDING THE PRIESTHOOD MUST MAGNIFY THEIR CALLINGS OR BE REMOVED—THE SAINTS TO BE TRIED EVEN UNTO DEATH.

Remarks by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

We have some few missionaries returned very recently, and I wish to notify them to meet with us on Tuesday evening in the Seventies' Council Hall; and we want all the Bishops in the city, and the missionaries who have been appointed to labor here, to meet at the same place, on the same evening.

I attended the High Priests' meeting last evening, in company with brothers F. D. Richards and Lorenzo Snow, and I want to say to all the High Priests in this city, I want them to meet with their quorum; and we are going to meet with you; the Twelve will meet with you and with the Seventies, and I want every man who is a president of Seventies to meet with his quorum at the time appointed. There was not more than half the High Priests out last evening.

We are called upon to wake up and reform, and it makes me feel curious when I go into the High Priests' meeting, and see not one half of them there when a meeting is held to prepare them to wake up the people.

I want this people to listen to what they have heard to-day. I feel thankful to see brother Kimball again come into this stand. I expressed my feelings when I saw the sacrament removed from the table; I felt that it was a loud sermon to this people; I said I knew not what would come next; I thought likely the Presidency would be removed next from us, not that I expected they would die; brother Grant, however, is gone; the

load he undertook to draw killed him, the same load that was pressing the President of this Church to the earth, when Jedediah rose up to bear it off; his spirit was strong enough, but as brother Kimball said, his mortal body was not strong enough to bear its weight. The First Presidency have not addressed this people but a little time since the sacrament was removed, therefore I was glad to see and hear brother Kimball to-day.

Although Jedediah has been taken from us, that load, which in a measure has been removed from the Presidency of this Church, has not returned unto them, and I pray it never may. When Jedediah M. Grant went forth among the people through the north country and this city to carry out the views of President Young, and lifted up his voice like the trump of the angel of God, and called upon the people to awake out of their deep sleep and repent of their sins and turn unto God, the people were so sound asleep that they did not realize the importance of his mission; many felt that his labors and reproofs were unnecessary and uncalled for, the people did not know what he was doing. Had the vision of their minds been open as was brother Grant's, and those who sent him, they would have seen and felt the importance of that mission.

I tell you the people have been asleep, and they are not yet half awake, they have not more than one eye open, and not that quite; when we hear such things as we have to-

day, this people have got to wake up to righteousness. I have lived twenty-three years in the Church, and I have been acquainted with Prophets and have heard them prophesy, and I have not yet seen their words fall to the ground unfulfilled; and when they speak Israel should hear and obey.

We have been called upon, some of us, as missionaries to the people of this city, to wake them up. We shall be among you, brethren, and we do not intend to let you sleep. Brother Orson Hyde is with us to-day; he has had a dream which refers to the wheat and the thrashing floor. I am glad brother Hyde is with us, and I want to say to you, brother Hyde, in the name of the Lord, wake up and rise up in the midst of your brethren the Twelve, and lead them forth into the field of labor, and we will stand by you; if you will lead the Twelve, brother Hyde, in the spirit and power of your calling as an Apostle of Jesus Christ, you will see your brethren by your side; we will back you up, and step forth and help to bear that mighty load which has rested upon the Presidency of the Church like a mountain, and nearly crushed them to the ground. As a Quorum we have got to more fully obtain the spirit and power of our Apostleship and take more upon ourselves the care and burthen of the Church and Kingdom of God than we have done.

The Twelve Apostles have got to rise up and magnify their calling, or they will be removed out of their place. The High Priests, the Seventies, the Bishops, and every other Quorum of the Church and Kingdom of God have got to do the same, or they also will be removed; we cannot sleep any longer with the Priesthood of Almighty God resting upon us, and the work that is required at our hands. **WE CANNOT SLEEP.** I do not wonder that calling on the people to wake up has killed one man,

and it will kill more if we do not respond to the call; mortality cannot endure the visions of eternity that rests on them when they look on the Priesthood and see the position they are in; it has nearly laid brother Young in the grave; he felt he could not live until some man rose up and started the work of reformation.

I know it is my duty to wake up and enter into the labors of my calling, and it is the duty of Elder Hyde, and the duty of every other man in Israel that bears this Priesthood to do the same; it is our duty to bear off that burden and labor which has been resting like a mountain upon the leaders of this Church. I know they have groaned under the load that has rested on them, when they have seen all Israel going to sleep.

Let the Twelve Apostles, and the Seventy Apostles, and High Priest Apostles, and all other Apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. What is man's life good for, or his words or work good for when he stands in the way of men's salvation, exaltation, and glory? They are of no use at all.

As an individual I am determined to wake up and do my duty, God being my helper. I want to see brother Hyde, who is the President of the Twelve, walk into all these Quorums and attend their meetings, and we will back him up; I want him to lift up his voice like a trumpet and go to winnowing the wheat; it is for the Twelve to rise up and carry off the load. The Seventies have got to walk up in their place and do their duty. I know God requires this at our hands. The law of God, the holy Priesthood, and the holy anointing and washing, and everything else that is holy requires it at our hands. I know this.

It is necessary to reform. The question may be asked, what is the matter? Why, we are asleep; if the

eyes of any man or woman is opened as they should be, they could see the things of God as they are in one moment; they would see there is a necessity of waking up and doing something. Here is a great and mighty dispensation committed into the hands of this people for the living and the dead; the candle of the Lord God is placed in these mountains like a city that is set on a hill that cannot be hid; the work is on your shoulders, ye Priests of the Most High God!—on you rests the salvation of this generation, and the Lord will require this stewardship at your hands.

The Lord has given you the keys of the Priesthood with all the blessings pertaining to it—as great and as mighty a work as ever was committed to any man on the earth, and that too in the midst of the last dispensation and fulness of times. The Lord requires us to prepare this generation, both Jew and Gentile, either for salvation or damnation through the proclamation of the Gospel of Jesus Christ and the administering of the ordinances of the House of God, and we go to sleep! The Apostles go to sleep—the Seventies go to sleep—the Elders of Israel close their eyes to slumber, and we the only people God has on the earth, upon whose shoulders He has laid the responsibility of performing this great and mighty work!

Do you wonder that Prophets get up here and chastise, and draw the sword of justice and hold it over our heads? I do not. I wonder that our children at the fireside do not rise up and prophesy, with a voice like thunder and in flames of fire, unto their fathers and mothers, and unto the people of Israel. I know that the counsels we have had here through the mouths of the Prophets of God are just and true. I know that the warning voice that has been heard in this Stand, and the

call that has been made on this floor is necessary; and I do hope and pray God that we, as missionaries, will listen to it. I want my brother missionaries in the first place to wake up, and get aroused with the mantle of salvation and Spirit of God ourselves, and get our own armor bright. It has been justly remarked here that we have got to labor ourselves until we get the Spirit of God, and then we can walk out among the people and correct them; but if we as Seventies, as High Priests, and Apostles, and Elders bearing the Priesthood, if we are resolved to set our hearts upon things of this earth, without being engaged in the interest of the kingdom of God, what can we expect of the people? Not anything. I desire that we may all wake up, and listen to the counsel of these men who lead us from day to day.

We have no time to lose to prepare ourselves for the things that are coming on the earth; and who wants to lose his crown, his glory, and hope of eternal lives that he has had in days past and gone by receiving the Gospel of Jesus Christ? No man that has any portion of the Spirit of God. Let us rise up and magnify our calling, and labor before God until we can get the Holy Spirit, and until our prayers rend the vail of eternity and enter into the ears of the God of Sabbaoth and be answered in blessings upon our heads.

When shall the fire be kindled in Zion? I do not mean wild fire—there is a true fire, and that is the fire we need to get, that is necessary to kindle; and if we live up to our privileges, do our duty, walk up to the word of the Lord God, and magnify our calling, we do know that the blessings of God will attend us, and the sinners in Zion will tremble and fearfulness will surprise the hypocrite; and let what will come, all will be right with the Latter-day Saints.

There are great things awaiting us and the world—the Lord is withdrawing His Spirit from the nations of the earth, His sword is bathed in heaven and will fall upon Idumea or the world; the seals are about to be opened and the judgments of God poured out upon the wicked, for the cup of their wickedness and abominations is filled to the brim and the indignation of the Lord will be poured out without measure.

Let the Saints read the revelations of God, and they will see that there are important events at our doors. Let us hearken and wake up, and be doing the things required of us. Let the missionaries first get their lamps trimmed and burning, and then go among the people, and go with the Spirit of God and the salvation of the Gospel of Jesus Christ; and let the other Quorums do the same; and when you do this you will see a reform, and sin and iniquity cannot abide in our habitations, in our wards, or in our city.

We have sin and sinners among us, and what are we going to do about it? Why, we are going to try to live our religion, and when we do that we shall do right. The business with me is to do right to-day, to live my religion to-day, and leave the events with God; He holds the destinies of the nations and of all men; they are in His hand; He made the earth and controls the children of men upon it.

Then let events roll on—if we are only right, all is well. We have got to be tried even unto death. The Lord says He will prove us, and see if we abide in His covenants. There is where we have got to stand as a people, not only our horses, and gold and silver, and land and houses, but our lives have got to lie on the altar, and when anything comes to test us, even at the stake of our lives, we should be in the possession of the Holy Ghost not to flee from it, and

such will be crowned with the gift of eternal lives, exaltation and glory.

There is nothing to encourage a man to draw back; there is nothing short of the most damnable principle that dwells in the spirit of devils that would tempt any man to shed the blood of the Lord's anointed, yet men will try to do it. There are men here to-day who will possess that spirit; I believe it; they are in our city. If they shed blood they have got the bill to pay. Let the wicked and the ungodly, who will not repent, but fight against God, do their worst, their time is short, and the day will come, and that soon when they will be called to judgment.

I remember what Joseph said, a short time before he was slain in one of the last sermons I ever heard him preach. Said he, "Men are here to-day who are seeking my blood, and they are those who have held the Priesthood and have received their washings and anointings; men who have received their endowments." I saw the faces of those men at that time, and they had a hand in slaying the Prophet. There are men who now possess the same spirit and the same desire. There are men here, too, that have faith, that have the Priesthood and the spirit of it, and they will do their duty, and God will sustain them in it, and He will sustain this Church and kingdom; let the trials of the Saints be what they will, the kingdom of God is not to be torn down any more at all—it will not again be taken from the earth until it is prepared to receive Christ at his coming.

Let us prepare ourselves and do our duty, and let the High Priests and Seventies go to their meetings, and before you go there, go to work and get the Spirit of God, that when you get there you may not freeze to death. And I want to have the people, when they come here, to get enough of the Spirit of God, that

when the Presidency rise in this Stand they may give us what is in their hearts. They are filled with blessings for this people. All the trouble is our eyes have been closed, we have been in a deep sleep; let us wake up and attend to our duty, and make it the first business we do.

Those who lay their plans in secret chambers to seek the blood of the Prophets, will have their case attended to by messengers on the other side of the vail, ministers will be sent to them who will render unto them a righteous judgment there. I do not want to preach to them here, but to those who want to be saved.

Go to, and if you have not the Spirit of God, make it your first busi-

ness to get it, that your minds may be opened to see the things of God as they are; it is your privilege and mine, that we may be prepared for what is to come.

That this people may repent of all their sins and wake up, and have power to come before God that their prayers may be heard, be prepared to defend the kingdom and never desert their covenants and their brethren, or betray the Gospel, but overcome the world and be prepared to become joint heirs with Christ to the fulness of the first resurrection which is prepared for those who keep the commandments of God, is my prayer, in the name of Jesus Christ. Amen.

OVERCOME THE POWERS OF DARKNESS BY PRAYER — SPIRITUAL THINGS FIRST IN IMPORTANCE — CLEANLINESS.

Remarks, by President J. M. Grant, Delivered in the Bowery, Great Salt Lake City, October 12, 1856.

I am glad this morning to hear from brother Daniel Spencer, and to learn that he feels that the Lord has blest the people in this land, as well as in the land where he has been sojourning for a time.

I do not and have not felt that I need a mission to a foreign land for the purpose of causing me to understand myself, or to fill me with the Holy Ghost, or to prepare me to be useful in this land; neither have I felt I needed to go to the United States or any other part of the world to put on the Gospel armor. I feel it to be necessary that I should wear that armor here, and if I ever have had it on, I feel that I have had it on

in this land; and I do not deem it necessary for many men to cross the ocean to get the Holy Ghost, or to enjoy the power of God. If they will do the will of God in this land, they will see their situation and be filled with His power from the crown of their heads to the soles of their feet; I believe that if the Saints were to have more religion in their own homes they would be better off.

Were I thirsty and could go to a spring or lake whose water was pure and clear as crystal, even the best that could be found, I should have no occasion for going to another and more distant place to procure water. And if I should find ice there, should

I say it was too much trouble to break it? No, but I should labor to break that ice; and the thicker the ice, the more persevering I should labor, until I got some of the water of the crystal fountain.

While paying attention to the prayers of some persons in their family devotions, I sometimes notice that they often stop praying without breaking through the darkness and obtaining the Holy Spirit. If I found that it was necessary to pray three hours I would keep praying for that length of time, or until I got the Spirit, unless I remembered that I had neglected a special duty, when I would go and attend to that duty; after which I should want to return and pray until I got the Holy Ghost; I would keep praying until I broke the ice and obtained the Holy Ghost.

Some think that they have already labored enough to obtain heaven. Such persons put me in mind of Sydney Rigdon, who said that he had suffered enough to obtain salvation. He said that the sufferings of Jesus Christ were light in comparison with what he had endured, and he would be damned to hell if he would suffer any more.

I notice that some who gather here think they have already suffered enough, and feel like saying, "I will be damned to hell if I will suffer any more."

Many of those who have come with hand-carts think that they have done wonders, therefore they want every hat hoisted in deference to them, and every meal bag gratuitously opened; and they want every body to feed, clothe, and lodge them, and find them every thing they need, because they have dragged a hand-cart across the Plains.

You deserve credit for what you have done, but I make this observation that you may know that you have not yet got into the harbor of

eternal life; and that you may not think that you have not anything to do now that you have come here, for, unless you keep on the armor, you will be overcome.

We want people that have come here with their Gospel armor on to keep it on, that they may shed abroad the light of God, and the gift of the Holy Ghost. We have given the same instructions to Elders that have returned, and we want every class of men and women in this Church to keep on the Gospel armor.

I want to say to every institution in our midst, whether the talent they have is under the supervision of eight, ten, or twelve men, we wish you to manifest that you have the Holy Ghost for your guidance, and then to go to work and convert Great Salt Lake City. I want you to try your skill and the power of God upon this city, and exert yourselves through your Wards, under the direction of the Bishops, that you may be the means of filling the people with the Holy Ghost, and in order that you may have power and discretion to act wisely, see that you have the light of heaven in your own hearts.

Many talk of their visions, revelations, and mighty works; but we have to have minds and men that think, and have wisdom in all their ways. It is for us to occupy our minds and direct our labors in the proper channel, and to use our talents and intellects as the head shall direct.

There is a drought and has been; the people have felt too much like putting their temporal affairs first, and then attending to the spiritual at their leisure.

So much do many act upon this principle that their intellectual faculties become dark, they do not get into the light of the Lord Jesus Christ and of the gift of the Holy Ghost, of the light of eternity; but their temporal matters are first and

foremost. If they have a gewgaw, they take great pleasure in going round to exhibit it, and they will borrow beads, rings, watches, and all kinds of gewgaws to gratify the pride of their hearts. Such hearts are not right before God, and such conduct must be done away from among the Latter-day Saints.

I will now mention another thing; some will ask you three dollars a day for common labor, and others will not lift a pick, shovel, or ax, short of two dollars a day; and they have left the best situations in the Territory and have gone to Provo and other places, because they could get but \$1.50 a day. They are our hand-cart men who are acting so. This proves that they came here for the loaves and fishes. They will tell you that they have learned to draw the hand-carts, and now they expect the highest wages.

I want to notify all Saints, whether they came with hand-carts, horses, mules, or oxen, wagons, carriages, or wheelbarrows, that in this land we wish you to keep the commandments of God, and when you have food, raiment, and shelter, be satisfied and don't be greedy. Do not expect to get as many comforts around you the first year, as men have got in many years by hard labor and toil. Remember that some of us came here in 1847, with scarcely anything, and we have had to toil assiduously to accumulate what we have. Do not you the first year, month, or week, covet every thing that you see; do not covet every man's house and business, but seek the blessings of the Lord God of Israel, and bring up your temporal matters in their place and season.

I will explain what I mean by place and season. Go to different parts of the Territory and advance the people in their religion, make them humble and faithful so that the Spirit of the Lord shall govern them, till all shall

be sweetened in their minds and be united as one, till they shall see eye to eye, and hear ear to ear, and if they do not keep up their temporal affairs, they will fall right back. A man that advances in spiritual and in temporal matters at the same time, minding to keep the spiritual first, will not let the temporal lead him; he will not place his heart upon his farm, his horses, or any possession that he has. He will place his desires in heaven, and will anchor his hope in that eternal soil; and his temporal affairs will come up as he advances in the knowledge of God.

The temporal will keep pace as the spiritual advances. I do not believe that a man who is full of the Holy Ghost is going to live contentedly in a hog pen, in filth and in dirt, when it is in his power to prevent it. Go through our city and you will find some who are living in dirt and degradation; some who like dirt, who like to have their cow in the house and their chickens in the buttery; who like to have their pigs and children near enough for them to feed together; and their children are as naughty and filthy as they can be. And yet such persons think they have the Spirit and power of God! This is one reason why so many people die, while journeying to this place; it is because the Holy Ghost is sick of them.

If you want the Holy Ghost, keep yourselves clean. I know that some think, when they get here, "O, we are in Zion, everything is right; there is no use in washing our children or combing their hair." I want you to understand that we wish you to be clean outside as well as inside; we want you to be clean and pure; to be good natured and possessed of every qualification requisite in a Saint of God; to have everything that can bring the light and gift of God among you.

I want the people to be pure in

their words, in their deeds, in their spirits, and to be diligent in their prayers. I want men that come in from Europe, and from different parts of the United States, to purify themselves and go to with their might to work righteousness. I want the returned missionaries to know that if they have been out preaching the Gospel, we also want them to go to work now they have come home.

I want every one to understand that we have plenty of grunTERS, plenty of those who are made up of whining. Yes, we have more of those instruments to play upon than we have any use for.

We want you all to keep the light of our God. And we want to see the spirit of reformation in the people; we wish them to have it in practice in their houses; not only to talk about it, but to practise upon it.

The difficulty is that we cannot get the people to practise; they will listen as to a fine sermon, and we can get them to work in the kanyons and in the fields, and to do many other things; but there are too many who like intoxicating drinks, tobacco, filth, dirt, and meanness. Some like to break the Sabbath, to brand another's ox, which they find on the range, and to occasionally steal a little; there are some here who will steal, when they have an opportunity.

I wish to inform the new comers that if they want to find the finest and best men in the world, they are here; and if they want to find the meanest,

most pusillanimous curses that the world can produce, we have them here. We have here some of the most miserable curses that ever the Almighty frowned upon, for it takes an apostate "Mormon" to be a mean devil. We want you to have eyes to see; we do not want you to see merely what is in the books you have read, in your mathematics and your philosophy, but want you to have in you the Holy Ghost, to be full of the spirit of the Lord Jesus.

We have Elders who are fine speakers, fine orators, and who wish to talk very properly after the manner of the world. They did so in Europe, and they want to do so here; they want to preach those old sermons over, those that they have been accustomed to preach in the old world. But we want Elders to get up and preach as the Holy Ghost shall dictate; we do not want any of your long, prosy sermons; we prefer the word of life by the power of the Spirit.

I desire to see men reform in their acts, and not say "let our neighbors be converted," but let them say, in the name of Israel's God, "the reformation shall be carried into our houses, to our children, and we will take it home with us, and will gird on our armor, and go ahead in the cause of God," for this is what we are sent here for.

May God grant that you may all strive to work righteousness, in the name of Jesus. Amen.

THE SAINTS HAVE NOT MAGNIFIED THEIR CALLING AS SAVIORS
OF THE LIVING AND THE DEAD—ONENESS—PRACTICAL REPENT-
ANCE.

*A Discourse, by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City,
January 4, 1857.*

Brethren: In consequence of the deep fall of snow, the present assembly is not so large this morning as usual, still we may feel thankful that the spirit of gathering to this Tabernacle predominates with the Saints.

On the subject of reformation I presume, brethren, most of us feel alike its importance and necessity, and that great diligence is required, and much faith and spiritual energy, in order to obtain immediate possession of gifts and powers, which, through our great neglect and dilatoriness we have failed heretofore in obtaining, but must absolutely have in order to pass the fiery ordeal that, by the whisperings of the Holy Spirit, we feel is fast approaching. We cannot obtain those blessings unless we sincerely repent of our sins, and with deep humility and with prayer and fasting call mightily on the God of our Fathers whom we have neglected and whose words we have set at naught, to listen once more to the voice of our supplications and pour out His Holy Spirit upon us, that we may trim our lamps and have them burning.

Brethren, is it not strange, and should we not be ashamed of ourselves that after receiving the words of life, and coming to a knowledge of glory and immortality and eternal lives, instead of pressing forward and preparing ourselves for those blessings, we slacken our pace, close our eyes, and sink into a state of drowsiness? It was so with the people of the Lord

in ancient times, and they were sorely chastised, and such as would not repent were destroyed.

The word of the Lord through brother Brigham to this people is to repent speedily and seek the God of heaven with deep repentance, and this is the mind of the Lord, and the voice of the Lord which is quick and powerful, peace and salvation to the humble and obedient, confusion and destruction upon the wilful and disobedient.

Brethren, most of you hold high and important positions in this kingdom, indeed but few men have lived on the earth that were placed in so important and responsible situations; the salvation of the present world, also many generations past and generations to come look to you for life, exaltation, and happiness. High Priests, Seventies, and ye Elders of Israel, are you this day prepared with wisdom and power to officiate for the living and the dead, and to lay a pure and holy foundation through your wives and children, that salvation may go forth to the rising generations; or have you neglected qualifying yourselves in your holy callings, and let the cares of the world occupy your entire thoughts and attention, and your minds become dull, your spiritual armor rusty and but little room found in you for the Holy Ghost to abide?

Brethren, your eye should be single to the glory of God, to hearkening to the counsel of brother Brigham, and

to the building up of Zion, then your bodies would be filled with spirit, and your understandings with light, and your hearts with joy, and your souls would be quickened into eternal life with the power of the Holy Ghost, you would then become the depositories of that wisdom and knowledge which would qualify you to be saviors unto your brethren and your posterity.

It is the case with many in this community that instead of preparing themselves for positions in the eternal world, they have been satisfied with the cares of this life, and attending to those things which have been for the comfort of themselves and their wives and children; they have been satisfied in exercising themselves in this small way of ambition. They have forgotten the salvation of their forefathers, and that on them lay the responsibility of laying a holy and pure foundation upon which their posterity may build and obtain life and salvation, and and upon which the generations to come might return back to their pristine purity. Instead of being sanctified this day as the people might have been had they sought it diligently, they are weak in their intellects, weak in their faith, weak in their power in reference to the things of God, and many of them this day, setting aside their being saviors of men, are incapable of administering salvation to their individual wives and children. This, brethren, whatever you may think about it, is a solemn consideration, and you must know it, for at the present you do not see this as you want to see it, and as you should see it.

The men who are sitting here this day ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them as it is administered in this stand from sabbath to sabbath. When they kneel down in the presence of their wives and children they ought

to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's children. But it is otherwise than this now; the man is full of tradition, and has not got rid of that which was taught him in the Gentile world, he has not become one with his file leader, as brother Kimball frequently remarks.

That principle which I spoke of last Sunday, in regard to a man becoming his own daddy is correct, for a man that feels so has not subjected himself to the Priesthood, but is disposed to become his own leader and his own head, and it is the case with many in this Church, they have not become one with their file leader, and therefore the Spirit is not transmitted to their wife or wives, and not having learned true obedience themselves, the wife cannot receive that which the husband has not got to impart. How can it be expected that the wife can obtain that which the husband has not received. >

In regard to being one I will say that if ever there was a day when it was necessary for us to be one, now is the time, now is the day and the hour that we are called upon to be one, as Jesus and His Father are one; it is for us to be one together, as brother

Brigham and brother Kimball are one, that we may be one indeed.

The Twelve are determined to be one, and to be inspired by the same Holy Ghost, and that we may all have the same spirit continually, and that we may echo the same feeling and intelligence unto the people that exists in brother Brigham, that we may be one with him in all things, and that we carry out his sayings at the expense of our all, our property our wives and children, that we may stand up with them, and be inspired by the same Spirit, that inasmuch as they walk in the light of eternity and in the wisdom of the Holy Ghost that we may have the same spirit, and that inasmuch as they are determined to lay down everything for the work of purging out iniquity, we may do likewise.

In this way we, the Twelve, are resolved to lay down everything that would draw our attention from the path of duty, that we may be one as the Presidency are one, and be bound together by the principle of love that binds the Son of God with the Father. It is an impossibility for a man to love another unless he has the same Holy Spirit that is in himself.

Now I will respect a man because he is a High Priest, a Seventy; I respect him, I honor him because he is the anointed of the Lord, but can I respect him as I wish to do, and move in him and he in me, unless he moves in the same spirit, and moves heart and hand with me, and is willing to clear out iniquity with me? When the Holy Ghost teaches and inspires me to lift my hand against that which is causing our destruction and is bringing sin among the people, how can we be inspired and walk in the same spirit unless our minds are one, and unless we are united in all things?

We have got to be one, and to make ourselves worthy to receive the same Holy Spirit, and to receive it alike

one with another. Jesus prayed to His Father that those He had given Him out of the world might be one, as He and the Father were one, and says he, I pray that thou wilt give them the same love which thou hast for me, that I may be in them, and thou in me, that all may be one. There is something very important in this, and we have got to practise ourselves until we become like the Father and the Son, one in all things.

When we are cold-hearted we respect men because they are the anointed of the Lord, but I tell you it is a perfect up hill business to have to do this. Now if a man is not the anointed of the Lord we may have a fellow feeling for him, that feeling which human nature teaches, but when a man is the anointed of the Lord, we feel like David did with Saul. David would not lift his hand against Saul, because, said he, he is the anointed of the Lord, but how could they move hand in hand and be one, when they were of a different spirit? There was an opposite spirit in Saul, but yet David would not put forth his hand and slay him, although he had him in his power; he had a respect for him because he was the Lord's anointed. A man may move on the same car or in the same kingdom, and yet be of a different spirit from another man, and he may pass quietly along for a time, because he is the Lord's anointed, but still he will not exert himself for the carrying out of the principles of the kingdom, he lies dormant all the time. How can he who is filled with the principles of righteousness and with the love of Jesus love that man? He cannot do it as he desires. We have got to be inspired by the same Spirit and by the same kind of knowledge, in order that we may love one another and be of one heart and one mind.

Now, brethren, there is no use for

us to occupy time talking about this, for it is necessary and it has got to be done. We talk about repenting of our sins, and I suppose the brethren have heard a great deal of talk about this, and hence I say there is no necessity for a great deal of talk upon this question, for we call ourselves Saints, the children of God, but the word has come to us that we are in sin and transgression.

I want to ask is there any need of hammering and pounding all the time in our speeches to convince the people of this fact? I say there is not. A man that has any life in him soon catches the fire of the Almighty when the word of the Lord comes to his ears, he is waked up, and like the king of Nineveh, he humbles himself, that peradventure he may get the Spirit of the Lord bestowed upon him again.

We have got to attend to our duties, make use of that intelligence which is given us, that we may be one with each other. The High Priesthood have got to do this, every husband must do this, that he may be full of the Holy Ghost, that he may be the means of sanctifying his wife and his children, and that he may be an instrument in the hands of the Lord of extending the kingdom of God, and of aiding in the accomplishment of His purposes.

When a man is full of sin he is not capable of lifting his voice to teach his family. How does a man expect he can be a Patriarch to a large family when he is going on in sin and darkness, and is becoming more blind to the things of the kingdom? He goes forward and gathers other wives and increases his family, but how does he expect to teach them when he is not susceptible of instruction himself? I tell you he will see the day when he will be too late and will have to stand out of the way. A man has to look well at the foundation upon

which he builds; a man has to look to the Lord for strength, he has to be purified and sanctified, and he has to purify those that are around him, and among that number will be his one wife, if she is worthy of salvation, and if she is susceptible of being saved. He must have sufficient in him of the saving principle to impart to her, and inasmuch as she can conform to that, she can thereby become sanctified, and be prepared for an exaltation; but if he cannot get faith enough to receive the principles of life and salvation, so that he can communicate those truths to others, he may get one wife, and then he may get another, and after that another, and still another, and then he is worse off than before, and is no nearer to the kingdom of God, but much farther off.

Brethren we have got to think of these things, and to enter into the practice of them, and to understand them as they are, and to acknowledge this one fact—that we have been slack, negligent, and in the back ground, and we must see this and acknowledge ourselves before God and our brethren, and walk up to those principles which are being taught, and have our religion in practice as well as in theory.

Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy, and be qualified to administer life and salvation to the people: and if they cannot do it to the world, they must do it at home, in their families, in their shops, and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the Gospel to their children, and to their neighbors, as much so as when they are speaking to their brethren from this stand. This having a little of the Spirit when before the people and then laying it aside, will not do. Some men will

speak to the people and then go home and be just as dry as moulding stock, and instead of having the words of life in them, they become perfectly dry and dead, but this will not do any longer.

It becomes the duties of fathers in Israel to wake up and become saviors of men, that they may walk before the Lord in that strength of faith, and that determined energy, that will insure them the inspiration of the Almighty to teach the words of life to their families, as well as to teach them when they are called into this stand. Then all our words will savor of life and salvation wherever we go, and wherever we are.

In this we will see a spirit of determination that will enable us to become one, that we may learn how to love each other, and I pray to the Lord that He will deposit that love in each of our hearts which He deposited in Jesus His Son, and that He will continue to deposit a knowledge of that which is good.

Let us remember that we have all got to show by our works that we are worthy of this life and of this salvation which is now offered.

Now when a man is not willing to sacrifice for the benefit of his brethren, and when he knows that he trespasses upon the feelings of his brethren, and yet he has not that love which will enable him to make satisfaction, that man is not right before the Lord, and where is the love of that individual for his brother?

When one brother is not willing to suffer for his brother, how is it in his power to manifest that he has love for his brother? I tell you it is in our folly and weakness that we will not bear with our brethren, but if they trespass upon our rights we immediately retaliate, and if they tread upon our toes we immediately jump upon theirs, the same as the people do in the Gentile world, where it is

thought necessary to act in a state of independence, and to defend oneself against aggressors.

It is all nonsense for us any longer to act upon this principle, for there is a day coming that we will have to suffer for each other, and even be willing to lay down our lives for each other, as Jesus did for the Twelve Apostles in his day, and as they did for the cause which he established. When I see a brother that has been trespassed against, and then he turns round and jumps upon the offender, then I say, how far is that brother from the path of duty, and I say to him you must learn to govern yourself, or you never will be saved in the kingdom of God.

We are all called upon to think of these things, and we might as well think now, at the present time as to defer it till the future, for we have got to do it, or we never will receive the Spirit of the Lord to a great degree, nor the advantages of this reformation, nor the outpouring of that Holy Spirit which is anticipated.

Why do I say these things when we are all so far advanced in the knowledge of God? I make these remarks because they are the only things which will save us at the present time.

This quarrelling and bickering will not do; it is the work of salvation we are engaged in. Now for an example, and what is the use of going to heaven for an example when there is one here? The Presidency of this Church are one, there is no jar existing between them; and the Twelve Apostles have got to be one like them, and when we see perfect union with ourselves, we expect others to imitate our example. Did you ever see us rebel when the Presidency saw fit to chastise us? No, we are one with them, and we will not stop the Spirit that is in them, nor attempt to stop up the channel through which the Holy Ghost designs to prepare us for

that which is to come. Did they see proper to chastise, we will not rebel, neither will we lose our confidence in them.

Well, the High Priests and Seventies, they ought to be one with the Twelve Apostles, and they ought to learn to echo our sentiments as we echo forth those of the First Presidency, for we must all learn to be one.

Just so far as we echo forth the words of President Young and brother Heber, just so far are the High Priests and Seventies under obligations to echo forth our words. Now ye High Priests and Seventies, if you do right you will carry out this counsel; you are obliged to carry out those counsels, if you walk in the light of the Holy Ghost which is now manifest. And why is it not so at the present time?

The Seventies were spoken to and counseled to pursue a certain course a few days ago, but did they do it? No they did not. It is not the Seventies that speak, it is not the High Priests, neither is it the Twelve, nor Brigham

Young, but it is the Holy Ghost through those various channels that is calling upon the people to carry out the mind and will of our Father who is in heaven. It is God that is all in all, Him whom we call our Father in heaven, He qualifies us upon the earth, and we speak forth by the dictation of His Spirit the things that are necessary to be laid before the people.

Brethren, I will not take up any more time; may the Lord bless you and enable you to see things as they should be seen; may He give you power to double your diligence as I am determined to do, and may He give you power to see your duties, and to have the inspiration of the Holy Ghost as I feel to have it, and may you see by the spirit of prophecy those things that are approaching, that they may awaken you to a true sense of your position before God and your brethren, that you may have the qualifications which are necessary for you to possess, which I ask in the name of Jesus: Amen.

OFFERS OF MERCY—THE GREAT DISPENSATION IN WHICH WE LIVE.

A Discourse, by Elder Franklin D. Richards, Delivered in the Tabernacle, Great Salt Lake City, January 11, 1857.

Brethren and sisters, I have no apology to make this morning for presenting myself before you. It becomes my duty and privilege to address you a little while, longer or shorter as I may be led to do, upon such things as shall be suggested to my mind.

I desire with your kind attention, your solicitations also to God that the Holy Spirit may rest upon me and upon you, and that we may all be edified in the name of our Lord Jesus Christ. It is a pleasing idea to me to reflect and behold that the people have come together this morning so generally, to

this Tabernacle. They have come anticipating being fed with the bread of life, and I feel as though the present is a time when the Lord is willing to administer unto His people the bread of life and salvation; that it is a time when the Saints may with one heart and one mind call upon Him for great blessings, and I may say a great many of them. We should ask for those blessings first and foremost which every one needs for their own present salvation, increase of faith, increase of the knowledge of God, and an increase in ourselves of every thing that is good and praiseworthy for Saints to enjoy through the revelations of the Holy Spirit.

This, it appears to me, is the legitimate object for which we should seek now a blessing at the hand of God. It is His good pleasure to bestow upon us according to our needs, and this He will do if we seek unto Him in faith.

When I contemplate the present situation of the people, if I were to think of one text more than another, that I could like to talk about it would be this; "Whoso confesseth and forsaketh his sins shall find mercy." I have not been in the habit of taking a text for a long time, but there is something in this directly applicable to this people, that whoso confesseth and forsaketh his sins shall find mercy. This is a favor and a blessing that is now extended to the people of God to an extent, and with a liberality that has never before been witnessed in this dispensation, and it appears to me that such has never been known upon the earth. A time when the Lord has spoken so openly, so abundantly, and so extensively to His people, and told them that if they will but confess and forsake their sins they shall be forgiven and be saved. I say the like (as it appears to me) has never before been known. I con-

ceive that we as a people have the very greatest occasion to seek the mercy and blessings of God because of the condition we are in, and because of those things which He has committed unto us. We all have been taught and do understand that the time in which we live is a time of times; a time when the consummation of that which is great and good, and which has been promised shall be brought about here upon the earth; a time when characters shall make and do make their appearance upon the earth who have been reserved for the performance of this work, for generations. It has not been for them to labor in the flesh in former dispensations, but they have been reserved until now in order that the greater purposes of God may in this dispensation be accomplished, that all who are in Christ may be gathered in one, and a work be done in this our day, which has never been done before. All the revelations and prophecies go to show and declare this. We live then in a time of times; we live among, as we may see, those who are men of men, rulers of rulers, for such I hold those who are rulers in Zion to be, and they are taking hold of those principles, of that knowledge and that power, which shall qualify them to sway such a sceptre of righteousness as has never been exercised over the earth. These qualifications we could see in our Prophet that is gone, and also in others that are with us.

With these men before us here continually, we have seen exemplified a measure of that knowledge, understanding and power that is offered us in the keys of the endowment that are given in the House of the Lord, by which we may grow to a knowledge of all that affects our salvation and exaltation in His kingdom. This manifests a degree of liberality, a degree of munificence such as has never been bestowed upon the people generally

in any age of the world. We are indebted to the Lord our God for this knowledge, and are responsible to Him for the use we make of it, for He has not given us all this that we may feast our souls and sit down and go to sleep. He has not given it to us for this purpose, but for us to act upon it, and by the use of it become strong to carry out His work on the earth. He has given us this power and means of obtaining knowledge from the heavens, that we may exercise the principles of righteousness and truth, in order to prove ourselves worthy of those greater things that are yet in store for the faithful, and that are yet to be revealed, through a constant scene of trial and of proving. What has been the case in Israel? Why the fact has been that as soon as the people got those blessings which they obtain in the "House of the Lord," that seemed to be the end of the law unto them, it seemed to be the height of their ambition, and they sat down and went to sleep, or became covetous and greedy of gain, whereas the powers conferred were tools or instruments in their hands to enable them to work for God.

This is the course that has been pursued by the people generally, and those whom we can say the least of in relation to transgression have some sins to atone for and make restitution. We have been nearly all more or less in the dark. Yes, all the quorums in the Church except the First Presidency: God be thanked His light and power has been in them to watch, while the rest have slumbered. The Twelve take this as strongly to themselves as any, and have acknowledged that they have been asleep. Yet we have been abroad labouring to bring people to the knowledge of the truth, to the knowledge of God, a knowledge and power such as they never could have before received on the earth, hence the condemnation that we are

brought under is beyond that which any other people could be under; then what has been the mercy of God? It is that now while in these circumstances, nearly all have got to sleep, and some in the darkness of their minds have wandered far from the Lord, and have committed sins that in their own estimation and judgment cause them to feel that they are worthy of damnation for having violated their holy covenants. And does the Lord go to and cut them off? Or does He send a chastisement and destroy them with plague, and sweep them off from the earth? No, this is not the tone of our Heavenly Father to us this day, but His voice to us is, that if we will now turn from and forsake our sins and draw near unto Him, that He will forgive and never cause the sins of this people to be remembered against them, but will blot them out from His remembrance forever. What unbounded love and tender mercy are here evinced to this people, while asleep, and enveloped in the dark shadows of death to that fearful extent that the word sleep will not properly express the state of the people. We have been mesmerized and could not be brought out of it without the most extraordinary means being used. We had become like "icebergs," we were so cold and dead, that when President Young got up to speak he could not free his mind, and has not been able to do so for the last several times that he has spoken, feeling that there was not room in our hearts to receive his words. And what a sight was it in Israel to see the Social Hall filled with the chief authorities and Elders of the Church, a body of men upon whom rests the responsibility of administering salvation to this earth and its inhabitants, and to see such a fog there, and such darkness that the Presidency could not there free their minds, but had to lift the almighty sledge hammer to break the flinty

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rock. The mesmerism of the devil was so great, so strong that it required the most stringent teachings to bring the people to the standard of truth, and to a sense of their condition.

This you have all realized more or less in your wards, and at your habitations, truly awful it has been to contemplate. Yet for all this the word of the Lord unto us is not judgment, nor pestilence, nor plague, nor famine, nor sword, if we will now awake, repent and live our religion.

Whoso confesseth and forsaketh his sins shall find mercy, but they who do not, have not the promise of mercy. I wish this morning to warn you against taking a course which will prevent the blessings and mercy of God coming unto you, for now is the time that is most exceedingly opportune in the favour of God, and it is a time that will work upon those that are transgressors, that are dishonest with themselves and with others, and that will endeavour to avoid the truth and shun the light, avoid the standard and add sin to transgression, the Lord God will harden their hearts that they cannot enter into His mercy. Although we thus speak we have the assurance that the people will as a people with heart-felt penitence and obedience turn unto Him and be saved. There never was a time in this dispensation or in any other that has been so full of mercy in His calling upon us and giving us an opportunity to feel after Him, and if we do this we shall find Him to be a God at hand and not afar off; we shall find Him in our habitations and it is for every man having the Priesthood to seek after God with all his might, mind and strength, and to obtain the spirit and power of his calling and ordination. There are a great many among us who have not yet obtained this spirit and power. There is a great difference among those who dwell in the light of Zion. Some walk in the

light of others, and some walk having the light in themselves. There are those, and always have been, and always will be, while saviours and saved dwell together, that walk in the light of others, and do not get it into their own souls. They do not seem to think that they ought to or can have the light in themselves. If you look you have an illustration of it in the difference that exists in the heavenly bodies. The sun has light of itself to warm the earth and the inhabitants of the earth, has power to give heat, light, and vegetation to this earth, and to other heavenly bodies. The moon and other planets do not appear to have light of themselves, but they reflect the light of the sun.

It is right and our duty brethren, for us to take the light that is offered, and to take hold of the counsel that is now given to us and turn from our errors, make all that is crooked straight, and make restitution to all that we have injured that we may go into the waters of baptism and come out clean from everything that would hinder us from receiving the light, and that we may receive the Holy Ghost; that it may be our constant companion, that the light of the Lord may be in us. If all things are not made right with each other we shall not be in a position to obtain the blessings promised, but if we make all right the Holy Spirit will be poured out and be a light to our feet, and a lamp to our path. We shall by it receive strength and power to magnify our calling. This is the duty of our men, and it is the duty of our women to seek this light and strength, and this help from the Lord. But it is especially the duty of men, the Elders of Israel, it is for them to lay hold, by the power of faith, and by their Priesthood. Yes brethren, if we have been mesmerised it is for us to wake up and do our duties that the light may go forth from us to others. This is

not done in a week, nor in a month, but by a constant series of works and diligence, and that will bring the light of heaven upon us which has been shut out from our souls. As you see that some of our brethren that administer to you in your wards, increase in the power of their callings so every man that has a part in the Priesthood must prevail and obtain favour with God, and get light in himself, get rid of his sins, and all his hardness of heart, for the time is coming when everything that can be shaken will be shaken, and we must have this light and strength within us, or we never shall stand the times that are yet to try our souls. Of course when we got dull and paralyzed, our duties were left for some one else to do.

Quorums, families, and individuals have alike failed to magnify their callings. They have looked over the Teachers, the Bishops and High Councils, and there was no authority but the First Presidency that could settle a little family dispute; such has been the dullness of the quorums and the condition of the people generally that they seemed lifeless until the Presidency have had to bear the burdens, discharge the responsibilities and perform the labours of nearly every other Quorum and Council in the Church.

Who is there that has any part of the Priesthood, and who has received his endowments but that ought to be able to administer in his household all those things which are necessary for life and salvation? They ought to be ready at all times to manifest their authority as men of God, and administer not only to all in their families but to perform the duties which they owe to the Church and the world also.

Surely to say we have been "asleep" does not tell the condition we were in, but now, notwithstanding all our transgressions, backslidings, hardness of heart, and blindness of mind "whoso

confesseth and forsaketh his sins shall find mercy." What a broad saying it is of the Prophet Brigham that we shall be forgiven of all our sins, except such as cannot be forgiven in this world nor in that which is to come. What an extent of kindness and mercy is now revealed unto us by our Heavenly Father in this accepted time which is peculiarly a day of salvation.

I will tell you how I feel about it; I consider that those who will not make a thorough work of it and obtain the Holy Spirit to dwell in them, it will be a hard case for them ever to find favour with the Lord.

If you and I and all Israel had lived up to our privileges what might we have been able to do for the kingdom? In purity and in power we could have increased the numbers and strength of it mightily, we could have had that faith that one would chase a thousand and two put ten thousand to flight. It is a power that will disperse wickedness, and the words of righteousness will be felt like the voice of thunders; men have now got to arouse themselves to activity and power in works of righteousness and faith. The First Presidency have been drawing us too long.

I do not feel to detain you much longer as brother Kimball and brother Wells have come in, but will say a few words more. We have now offered to us the great and glorious blessings of God's favour renewed upon us. If we lay hold of this by faith and obtain the strength of our calling in the spirit and power thereof, it seems to me that we shall be blest far beyond our present or past conceptions. When I think of this I feel like exhorting the people to take hold and get the spirit and power of their calling, for all can plead guilty of neglecting their duty, if they are not guilty of more and overt transgressions.

Now if we will do to all as we wish them to do unto us, we shall be pre-

pared to sit down in the presence of God and our Elder Brother, and then we can be one with them and they with us. Do not let it be so, that while the door of mercy is open, that any will seal it against themselves, for it would have been better for them not to have been born.

These are the times for us to wake up and take hold with the energies of our souls that light may come back to us, and that we may have light in our understandings, that we may have power to administer to those around us, and to do those things that are required at our hands; and I can say, brethren and sisters, that in future it shall be my study, my faith, and my prayer and my labour to obtain these blessings with you, and to stand in my place and calling and obtain grace to magnify them, and have faith like those who have gone before us, that are and have been labouring before us,

and they are all labouring now, they are waiting and watching for the completion of the work that is laid upon us, that they may receive the blessings and promises given to them in ages that are gone. It is not to be wondered at when we contemplate the condition of the world what a vast deal is depending upon our exertions, but when we look at the extent of our follies it is wonderful that the Lord should give us such wholesale forgiveness. For the sake of ourselves, our families, the living and the dead, we should all turn to God with full purpose of heart and sanctify ourselves that there may be a people whom He will delight to own and bless, that He may fully establish this work and establish righteousness upon the earth for ever.

May the Lord grant us power to do this, in the name of Jesus Christ: Amen.

THE BODY OF CHRIST—PARABLE OF THE VINE—A WILD ENTHUSIASTIC SPIRIT NOT OF GOD—THE SAINTS SHOULD NOT UNWISELY EXPOSE EACH OTHERS' FOLLIES.

A Discourse, by Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, January 11, 1857.

We have a little business to lay before the brethren, and we might as well do it this forenoon as to do it in the afternoon. We many times leave our business matters for the afternoon, to transact in the time of the sacrament, though the administration of that ordinance has been omitted for a time. There are a great many people in this congregation and in this Valley who could justly and benefi-

cially partake of the sacrament, but they are prohibited for the present in consequence of the wickedness of some who would also partake and thus eat and drink to their condemnation.

You talk about such persons being asleep; you call it sleep; well it is, comparatively speaking, the sleep of death that is on a great many individuals, and they do not realize it, and

you cannot make them realize it. They think they are awake to their duties; they think they are living their religion, and when we speak to this people in a mass, as you are here, almost every man and woman will go home and say, "That sermon does not touch me, the coat, or the jacket does not fit me." I am aware of this, for if it did fit you and you would acknowledge it, you would put it on and wear it; and the coat you would put on would be sack-cloth and ashes; it would be a cloak that would be wet and soaked with ashes, and it would be so strong it would eat off the rust and filth that are on you, yea, eat them off with ashes put on with a cloth, so as to open the pores of life that the Spirit of God may penetrate through your systems.

There is a little matter of business that we want to lay before this congregation in regard to John Hyde, who went to the Sandwich Islands on a mission. There are a couple of letters that the brethren have received; we shall read a little from them, and give you to understand the course he is taking. (The letters were read.) You hear the letters and the testimony of our brethren in regard to John Hyde. Such matters, many times, have passed along and we have not noticed them but have let men deny the faith, speak against it and deliver lectures through the world. Many times we have let them run at large, but the time is now passed for such a course of things. By the consent of my brethren I shall move that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and I will put the motion in full, that is, that he be cut off root and branch; that means pertaining to himself. When this motion is put, I want you to vote, every one of you, either for or against, for there is no sympathy to be shown unto such a man. Brother Wells has seconded

the motion I have made. All that are in favour that John Hyde be cut off from the Church of Jesus Christ of Latter-day Saints, and that he be delivered over to Satan to be buffeted in the flesh, will raise their right hands. (All hands were raised.)

When there was a vote of this kind taken before the congregation in regard to Thomas S. Williams, it caused a great deal of sympathy with some, for they looked upon it as though it had cut off his family, his wives and his children. I will ask the congregation, was a motion put to cut off his family? No, there was not. A motion has been put, and unanimously carried, that John Hyde be cut off root and branch, that is, himself and all the roots and branches that are within him; this has no allusion to his family. He has taken a course by which he has lost his family and forfeited his Priesthood; he has forfeited his membership. The limb is cut off, but the Priesthood takes the fruit that was attached to the limb and saves it, if it will be saved. Do you understand me? His wife is not cut off from this Church, but she is free from him; she is just as free from him as though she never had belonged to him. The limb she was connected to is cut off, and she must again be grafted into the tree, if she wishes to be saved; that is all about it.

When a limb that has got two or more branches or shoots is cut off, those shoots and branches, and their fruit, if any, are cut off with the limb. Why? Because they are attached to it. But they can all be taken and grafted right back again into the tree, or into the Priesthood.

I do not wish to say much this morning, without I feel a great deal of liberty; and my liberty will be in proportion to the liberty, and freedom, and life there in this people. If our Father and our God was to come here,

or Jesus, or Peter, or Joseph, or brother Brigham, or any other man, he could not speak to this people and advance light to them, only in proportion to the light that is in this people and their willingness and readiness to receive more.

Have not brother Brigham and his Counsellors cried unto this people, as with a voice of thunder and earthquake, for years and could not wake you up? You did not believe but that you were all the time living your religion, every one of you, men and women. Can brother Brigham advance any farther than this people strive to follow, and at the same time retain his present connection with them? Can brother Heber rise any faster than brother Brigham? No. Can brother Wells? No he cannot. Why? The Church of God is compared to the body of a man; there is the head, there are the arms and every part of the body. God has joined them together, and they are brought up as an illustration to compare with the Church. Now if my legs and feet, and arms and hands, and other members of my body give up and lose their strength and power, become paralyzed or benumbed, how is it possible for my head to rise up, without the use of those members? It cannot, because the head is attached to them. On the other hand, if the arms, which are designed to defend the head, and all the members below the head lose their power and have gone to sleep, what can those members do? Can they rise until the rest of that body rises? No. I use the figure of the body of a man, just as the Apostle Paul did in ancient times:—1 Cor. xii.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Be-

cause I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were the hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased Him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary:

23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25. That there should be no scism in the body; but that the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it.

27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

29. Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles?

30. Have all the gifts of healing?

do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts. And yet shew I unto you a more excellent way.

There is one way in which the Presidency of this Church can rise, but it would be greatly to the injury of the body, and I will tell you how. If you will go to work and reject them, you will see them rise quickly, but you will also see this body go down to death and hell, while the Priesthood of this Church would go to heaven. You can liberate them in this way, but not in any other except through obedience, unless that Presidency rises up and cuts you off. They can do that, for they have as much power to cut you off as you have to reject them. I want you to understand this. They are an independent body, still they are attached to you as the head of the body of Christ for the purpose of saving the whole body, that all might be a perfect system. You will find in the Bible what I am talking about, only I am applying it to this people, as Paul applied it to the people in his days.

Jesus says, in the 15th chapter of St. John, "I am the true vine, and my Father is the husbandman," or, in other words, my Father is the root and I am the vine springing from the root, and it is for me to abide in that vine. And when he abode in it he received the same nourishment, the same fatness, and the same power that proceeded from the Father, or from the root from whence the vine sprang. Then if the twelve Apostles abode in him, they received the same nourishment that he did, and had the same power; then those that believed on the Apostles' words, if they abode in their words, received the same power the Apostles received from the vine, they becoming branches of that vine in common with the Apostles. Jesus is that vine, the Apostles were the

branches that sprang from him, then the Seventies, and other members, or those that sprang from them.

Joseph Smith sprang from Peter, James, and John; and brother Brigham and brother Heber, and brother Hyde sprang from Joseph; and you sprang from that authority now existing, did you not? Do you not see that you are all in the same vine? There are different branches, and every different branch springing out of the same vine. There are hundreds of lesser branches connected to the main branches of the vine, others again extend from them. There are the Seventies, the High Priests, the Elders, &c.; they are all branches, are they not, belonging to the same root, the same vine?—John xv.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not Him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

I want to show you your connection with the Church, and then you can see what an effect it has when there is a dead member attached to the head of any limb, or at its junction with the trunk. When you go into your gardens and look at your peach trees, do you not see many great and important limbs, also many branches to those limbs? Now if a main branch is partly dead or lifeless where it joins the trunk, the sap has to go through there to support the limb, and of course affects its nourishment, for the sap becomes partially dormant, and when it goes into the rest of the members, they are dormant; like unto the sap that has passed through those dead parts. You may say that the Presidency of the Seventies are at the junction of one main limb with the trunk, and when the members that pertain to that department of government are partly dead, it affects the whole limb and every branch pertaining to it.

That is the connection we have got to form with each other, or we shall be severed from the tree and lost. We will say that here is a peach tree, and that there is one limb extends away yonder, and that away at the far end of it are six or eight peaches, and that there is not another particle of fruit

on the whole tree. Now is not that one fruit-bearing limb worth more to the master than all the rest, except the trunk and root to which it is connected? Why? Because it brings forth fruit. God looks upon this matter just as I am trying to explain it to you. Jesus calls his true followers his disciples, because they bring forth much fruit. How can you be reckoned the disciples of Christ, the disciples of God in the last days, except you bring forth fruit?

I talked very plain to you, three weeks ago. The power of God ran through me just as City creek would run through this city, provided there was no obstruction to its course. Such would be the case to-day, if there was no obstruction to the manifestation of the power of God, and every member would receive his full supply. Is there an obstruction? There is. Was there on that day? There was; but the power of God was there sufficient to penetrate a stone, and it did penetrate the hardest and most corrupt men in the congregation, and they did not know what was the matter with them. Did you see any particular difference with me? Nothing more than you generally see. I was calm and composed, and the truth kept pouring out without creating any convulsion, because there was no obstruction to it in me.

The more of the Spirit of God a man has, the more composed he is. You will not hear him rage and tear, saying, "Oh, the Holy Ghost is in me; I shall die; hell and the devil is to pay." [The speaker mimicked the manner of wild enthusiasts.] I am trying to show you the folly, wild spirit, and devil that gets into some men, and they try to make the people believe that it is the Holy Ghost, when it is not any such thing. You never see brother Brigham operated upon in that way; you never see brother

Heber so affected. I have had to fire here. Why? Because the enemy was so strong against me that I had to force the word of God towards the people to effect them in any way, shape, or manner.

There is more danger of people's getting wild fire than there is of their getting the true fire of God. There is danger of going too far, and of pressing this people too far. There is a medium in all things. It would be but a little while, let some men lead and dictate, before the people would be as they are in London. How are they there? They have been excited with everything that could be raked and scraped, to such a degree that there is nothing now that will excite them one particle. In like manner some would get this people in a little while so that you could not create an excitement that would move them.

I will ask this congregation if they do not know that God was with me three weeks ago, and they will admit that He dictated me. I did not say anything about it, but all the tussle I had was to get out of this stand, for it seemed as though I was held by some power, visible or invisible. I had hard work to get out of this stand. Did I resist the spirit? Yes, I resisted the spirit and power of this people who were holding me. "Why did you leave the pulpit?" Because I had spoken long enough. The judgment that God gave me said I had spoken long enough, and if I had spoken any longer it would not have had so good an effect upon you as it did. Was I not calm? Did I tell any of you that the Holy Ghost was in me? I did not say one word about it; I let every one judge for himself. Some men in this town come pretty near tearing down the stands and benches, and the roofs off from the houses, crying out, "The Holy Ghost is in me," &c.

[The speaker jumped and threw his arms about.]

I am mimicking those persons, in order to show the folly of their conduct. I want you to understand, and not let men get these powers on them. It would not be any wonder if brother Gifford were to get into that spirit, because that is the spirit he had before he came into the Church: and he had it a while after he came into the Church, and he feels as though he had lost all his religion, because he is not actuated by that wild spirit. I have seen the manifestations of those spirits both in America and England; they were in this Church in the first commencement of it in Kirtland.

In the commencement of this Church the devil came along, and there were men that saw written letters come down from the heavens in their presence; that was in Kirtland, Ohio, 25 or 26 years ago. Some enthusiastic spirits received those letters as revelation, and they would read them to the people. A spirit would come on those individuals, and they would begin to run around the house, and be thrown into all manner of shapes and convulsions, saying it was the operation of the Holy Ghost. If you do not look out, you will get such spirits as those here. I merely speak of them to give you a check, that you may be aware of the course you are taking.

I will tell you what kind of characters will have those kinds of revelations; they will be men who have committed whoredom in our midst, and women who have played the whore. Good, virtuous men and women are not actuated by those spirits, because they ask the Father, in the name of Jesus Christ, to give them His Spirit, and not those wild, enthusiastic spirits manifested by some. How was it with those men in Kirtland? Almost every one of them denied the faith and went over the

board, and afterwards we found out that they were adulterous persons.

As for the gift of tongues, I do not speak in tongues often. Can I speak in tongues? Yes, I can speak in a good, beautiful language to this people at any time. Why? Because God gave me the gift, and He does not give gifts to men and then take them away again, so long as those men are doing their duty. They are gifts, and God gives them to men and women; and so long as they improve upon them they do not forfeit them. If they do not improve upon them, the devil takes the advantage and will make it appear like the gifts of God which they have possessed, as nearly as possible, and thus they go overboard.

I do not know why it is that I am led to speak so to-day, but I am led as I am, and you may judge whether it is right or wrong. Can I interpret tongues? Yes, because that gift is in me, and I have not forfeited it. Is it in brother Brigham? Yes, and so is every gift that God ever gave to His ancient Apostles. God has given them to brother Brigham, and He will never take them away from him. He has the Spirit in him, and so have his Counsellors, that can discern your spirits and gifts, whether they are of God or of the devil. When any of you get up to speak in tongues, whether you do so by the power of God or of the devil, I can tell you which source that tongue came from, and if it is from the Lord I can interpret it.

Are the gifts of the Gospel given to you to fool with? No, neither are they given to dictate the Church, nor the Priesthood. Have such things been done? Yes, thousands of men and women have received revelations and stood up to dictate the President, the Prophet, the Seer, and Revelator, in his Priesthood. When we came to find out who such characters were,

we learned that they were men and women who had been in the habit of committing whoredom. You cannot refer me to an instance of the kind, but what I can show you that that is their character, more or less. Is it not singular? Those gifts and those blessings are for the Priesthood to dictate, and it will dictate them.

When persons get the religion of Christ, and enjoy the Holy Ghost, they will never see any of that wildness which I have spoken of, unless, in the progress of this work, our President should be moved upon to bring it into action. When he unlocks and opens the door for that Spirit to come upon this people, then it is right and never will be wrong. Brother Brigham is my brother, and holds the keys to all the departments of the Priesthood on this earth, and when he unlocks the door it will come open. He has a bundle of keys, and, if they were keys like these in my hand, no ten men in this congregation could carry or lift them. He possesses the keys of all the different gifts and graces that God designs for this people. Can you realise it? Some do, and some do not. It is brother Brigham that holds the keys, yes, above every other man that lives in the flesh. When he says, "Brother Heber, take that key and open such or such a door," then I have authority to go and unlock that door, the same as he has. If he says, "Brother Wells, take this key and go and unlock such a door," he then has the same power as brother Brigham has to unlock that door. If he says, "Brother Hyde, take this key and other small keys and go to the nations of the earth and open into different nations," brother Hyde then has the power and authority, with his brethren of the Twelve, to open the door, preach the Gospel, build up the Church, organize it, and set it in order in every nation, kingdom,

tongue, and island, so far as he has received the keys and authority. When brother Brigham gives a Bishop a key pertaining to a Ward, that Bishop has power to open and shut, to teach, prophesy, and administer the word of life, according to his holy calling in his department. Every man has his department as it is set off to him, and if he lives his religion he has the power of God, the power of Brigham, the power of Heber and of Daniel, yea, all the power we have in that department, when he goes and acts in our authority. Brother Franklin, did you realize that power while acting in your department in England? Yes, and you say, here I carry out the purposes of my leaders. Do you suppose that you would have failed a hair's breadth, if you had constantly done so? No, but you fail when you draw back a little, or swerve through the influence of any one not having authority. Do you understand me? Some of you do, I know.

There are just as good men and women in this congregation as ever were on the earth or ever will be, according to their age and experience; then, on the other hand, we have some of the meanest, and, O heavens, how they stink. Are they not ashamed? I am ashamed of them, that is, of their corruption. If they were served as they should be, they would be severed from the Church, as John Hyde has been this day; and would be made a public example of before this people. For what? I will not talk it, for I am ashamed of it. I want the Elders and Missionaries to take the keys and go and open their private rooms, and take such persons into them and talk to them, and not to do it in public. I am ashamed of them; take them into the private rooms in your Wards and talk to them, and try to save the poor, miserable curses, if you can. Do you

understand me, brother Raleigh ?
[Yes.]

Call upon the High Priests, the Seventies, Elders, Priests, Teachers, and Deacons, and first cleanse those ruling members, those that hold the Priesthood; and if you find those that deserve to be severed from the Church, sever them. Do not call in the females, when catechising the males; but when you have done with them, then call the females together and talk to them and show them their duty. And let the heads of families call their children into their private rooms and teach them. Do not make that public, brother Raleigh, which should be kept private, lest you do more harm than good. I have not said that you do so, but I am talking to you for all the rest of the Bishops, knowing that you are a man of good order, and one who loves to carry out things as you are dictated by the heads of Israel. I know that is your character, and God Almighty bless you for ever, and every such man. There are lots of such men, and I wish to God there were a thousand where there is but one.

I would go to work and trim up the Wards in a gentle manner, without making such an ungodly stink, without exposing the brethren as Ham did his father Noah. Ham's children were cursed with a skin of blackness, for Ham pulled the clothing off from his father Noah, who had drunk a little too much wine. He had not drunk any wine for a long time, as he had been in the ark, and when he had once more raised grapes, and made some wine, the old gentleman said to his family, come, boys and girls, let us sit down and take a little wine. Many of us might do as Noah did, were we placed under similar circumstances. But that poor, little, pusillanimous fellow, Ham, after the old gentleman had drunk a little too much, and, perhaps, it operated upon

him as an emetic, and he had besmeared himself a little, pulls off his father's coverlet and exposes him to the whole family. That is, probably, just as it was, only I have told it a little plainer than it reads. If you find any persons besmeared, do not pull off the coverlets and expose them, lest you take a course to bring a curse on them by unwisely exposing iniquity.

Take a course to save men, not to kill them, not to destroy them. Take a course to save women, not to destroy them, I mean all the Elders in the house of Israel, Bishops, High Priests, Prophets, Apostles, Teachers, Evangelists, and every member in the Church of God, take a course to save; and if a man has done wrong, tell him to do right for the future, and do a good work, and, peradventure, God will remit his sins and not require any more than a lamb, a pigeon, a calf, or something of that kind, as an atonement. But He will require a great many heifers from some of you, and you will find your houses left unto you desolate. Still if God will forgive you, I will, of all the sins you have committed, if you have not shed innocent blood, or sinned against the Holy Ghost. I will forgive you of all sins that God will forgive you of. God be merciful to you, and God bless the poor and honest, and those who are filled with integrity and virtue, God bless you for ever, and you shall be blessed, whether the rest do right or not. Let us do right, and the day of deliverance will come, I know it, and we will be rescued from the evil that is coming.

Can I preach to you anything better than this? I do not know whether it is plain to your minds or not, is it brother Wells? [Yes.] I have been led just as I have, and it has been on my mind and working with me for a long time. I know that our faithful Priests and Bishops under-

stand me, but there are some, perhaps, who do not, because I have spoken by comparison rather than to expose the meanness of the corrupt. I am ashamed to speak of the sins that some are guilty of. I have not said anything about the world, and do you suppose that I am going to speak about the world, so long as there are evils in our midst equally as bad as they commit?

There are a great many old men who have the Priesthood upon them, who have been in the Church from the beginning, and yet they are spiritually dead. What is the matter? I can expose them, I can tell you just what ails them, and why they are spiritually dead. They do not wake up, and cannot wake up, because they do not consider that they are guilty of anything wrong. They cannot see themselves, but when you come to find out you will find that they have, from the death of Joseph and before he was slain, murmured and complained at Brigham and Heber, saying that "Mormonism is not as it was then; and if Joseph had lived, he would have taken hold of us and made us prominent members in the house of Israel." You will find that that is a fact; I shall not draw back from that one hair. Let us have the plain English, and you will find that to be the difficulty with them.

There are men here 60 or 65 years of age, holding the Bishopric of Aaron's Priesthood and the High Priesthood of God, whom I have known to leave their important meetings and dismiss the business of the kingdom of God to spend their time with this man or that woman who was lying about their neighbours; and those very men would sit and hear that slander, and never rebuke it. There is were they have lost the Spirit of God and their authority, the power of their Priesthood. Do you hear it, ye old gentlemen, and also ye

ladies that are connected with them? for you are just as bad, more or less.

You say, "We knew and understood 'Mormonism,' when Joseph was alive, but we do not know the tree now, it has grown so fast," and that is the difficulty with you. We have had trees set out in these valleys seven years, and you can now see some of them large enough for rafters. Suppose a man had gone away about the time they were set out, or had been asleep to the sight of those things, would he recognise those trees? No, for they change as they increase. That applies to you elderly people, both men and women; and then to you who are younger, there is something will apply rather plainer than that.

Have I not been modest to-day? I do think it is outrageous to unwisely expose so much filth as some of our Elders and Missionaries do. If a man is asleep and has besmeared himself, do not expose him, unless the necessity of the case requires it. I feel a good, wholesome spirit and a fatherly spirit to you, brethren; you know I do. But I want my brethren to take a course, if they find their brethren lying under blankets besmeared, not to pull the blankets off from them before they first get water and wash them; save them if you can. You hear us talk about it a great deal, and probably many do not believe one word we say, but this people will never, no never, prosper to a high degree until we make a public example of—what? Men, who have been warned and forewarned, but who will associate with the wicked and take a course to commit whoredom, and will strive to lead our daughters and our wives into the society of poor, wicked curses, with a view to gratify their cursed passions; we will take them and slay them before this people. I am talking of those that will persist in this course of iniquity, and

not about those who will repent and forsake their sins. Are there men in our midst who will court other men's wives? Yes, and will take them right to the ungodly for them to seduce, and they will take our daughters and do the same. What are such men worthy of? They are worthy of death, and they will get it. That time is near by, and God has spoken from the heavens, and when certain things are about right, we shall make a public example of those characters. Do you see me? Do you see this Bible and Book of Mormon? If there were ten thousand of those books, I could raise them all to heaven, saying, it is as true as the contents of those books. Do you believe me, brethren? [Yes.] There is no doubt of it. But do all believe me? No. If God forgives you, I will; but there will be a public example made of such characters, and the time is just at our doors. Can we stop this iniquity, until that is done? No, no more than we can stop some from stealing. There is some stealing right in the midst of your reform, brethren.

Don't you think it is a better course to take the gentlemen privately and talk over matters, and then take the ladies privately and instruct them, and not open the budget of the filth of their husbands before the wives, nor that of the wives before their husbands? Such filthy characters seem to be the most sanctimonious, the most holy and gracious. I wish you could know one thing, that is, that we know you and can see right through you. I wish all those kind of men and women would get away to the back side of the congregation, and not stick themselves right under my nose. And if we make a party they stick themselves there also, and want to be the head, back, and everything else. If they would take a proper course, they would never intrude upon decent society,

until they had repented of and forsaken their abominations.

John Hyde may spout as much as he has a mind to, and all such characters may spout and try to make out that Brigham Young, Heber C. Kimball, Willard Richards, Jedediah M. Grant, and Daniel H. Wells are guilty of the things they are; but we are as clean as a piece of white paper. No women from heaven, earth, or hell can present themselves with a truthful allegation that we have ever led them astray. We have lawful wives, and the most of them honour their callings, and God will bless them, and they will be raised to immortality and eternal lives. They will go with us, and then there will be others that will not go with us, who will not go were Brigham and Heber will go, I will warrant you, for ten thousand years.

I wish you would obey the Book of Mormon. I was reading a little in it, the night before last, where Alma gives commandments to his son Corianton, as follows:—

I. "And now, my son, I have somewhat more to say unto thee than what I said unto thy brother: for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee? For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength, and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel; yea, she did steal away the hearts of many: but this was no excuse for thee, my son. Thou shouldst have tended to the ministry

wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness. And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good. But behold, ye cannot hide your crimes from God, and except ye repent, they will stand as a testimony against you at the last day.

2. "Now, my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except you do this, ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things. And I command you to take it upon you to counsel your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel; suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites: for when they saw your conduct, they would not believe in my words. And now the Spirit of the Lord doth say unto me, command thy children to do good, lest they lead away the hearts of many people to destruction; the e-

fore I command you, my son, in the fear of God, that ye refrain from your iniquities; that ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults, and retain that wrong which ye have done; seek not after riches, nor the vain things of this world, for behold, you cannot carry them with you."

I did not know but that I was too hard on such crimes, but the passage referred to plainly states that adultery is next to shedding innocent blood. Hyrum Smith gave the same instructions in Nauvoo; many of you have heard him speak of this sin many times.

Again, I wish you to read another passage in that good book, as follows:—

"And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, whilst he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption. Therefore may God grant unto you, my brethren, that you may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; yea, humble yourselves, and continue in prayer unto him: cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks

of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

29. "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if you do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

30. "And now, my brethren, I would that after ye have received so many witnesses, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance; yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in

this life, then cometh the night of darkness, wherein there can be no labour performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this: for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have the power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. And this I know, because the Lord hath said, he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said, that the righteous shall sit down in his kingdom, to go no more out: but their garments should be made white, through the blood of the Lamb."

Brethren and sisters, it is for us to prepare and qualify ourselves for the great change that is coming upon us all. Many do not attend to it, but sleep and sleep on until the time of death, and Satan will seal their spirits his, as the Book of Mormon says; he will have power over them, and they cannot help themselves.

God and His servants have instructed you to read that book, and if you read it faithfully and with a prayerful heart, you will find many principles and doctrines that you have heard brothers Brigham and Heber teach.

You who are tampering with the sin of adultery are sealing your damnation. Some are sitting right before me, with their locks as white as a sheet, who have tampered in these things. What have they done? They have done more hurt, more injury,

and thrown more obstructions in the way of the work of God than they ever can restore. They have an atonement to make, there is a debt against them. Why? Because justice will require the debt to be paid. It is for you to arouse yourselves from these things and pay all you can, that there may not be much against you when the accounts are settled up.

I have said so much, and you may call it a kind of an eccentric discourse. What is eccentric? I will explain it to you. Supposing that here is a pivot on the top of this stand, and I preach to a man away yonder and come back, to another away there and come back, and so I preach every way from the centre, that is eccentric, that is, I do not confine myself to any particular subject, but I am here and there and yonder, and yet I am always in the centre; that is what is called eccentric, or original, or what is deemed by some extravagant, because it is out of the usual custom. I am tempered just as I am, and don't you like me better in this way than in a stereotyped style? Don't you like me in my way better than you would if I should try to imitate brother Hyde, and try to be like him? I hit on one thing and then on another, but brethren, is not all plain to you?

[Yes.]

Brethren and sisters, God bless you; God bless the good, God bless the oil and the wine; God bless all the authorities of this Church that honour their high and holy calling; and may the peace of the Almighty be with you for ever. These are my feelings; and may He authorize His holy angels in heaven, and upon the earth, to cause the wrath of Almighty God to burn against the wicked, the corrupt, and those that seek and wish to follow corruption. [May the wrath of the Almighty God come on them, that they may never have any more rest, from this time hence-

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forth, until they repent. May they not have peace at home or abroad, out of doors or in the house, up stairs nor down in the cellar, and I say it in the name of Almighty God and by virtue of the Priesthood, may the curse of Almighty God be on such men and women, and they shall welter in sorrow.

I know that if this people will do right, our enemies, those who lay snares and gins to ensnare the servants of the living God, shall be slain by the sword of His wrath, and shall have no power to fight against God, nor against Zion, and all Israel shall say, AMEN.

[The congregation was unanimous in saying amen, with a loud voice.]

It will be so, and I know it.

Live your religion. Bishops go to now and take the course I have suggested; take a course not to expose and ruin men, but let their private sins be privately acknowledged to the Bishop, and he has authority to report them to head quarters; then there can be a way of disposal—why? because God our Father has made a way. There is no situation or circumstance that ever a man was or will be in, but what there is a law touching his case.

Be cautious of your wild fire; I have touched on that, and I want the Bishops to be cautious about it, and not to be overbearing and hard on the people, nor require them to fast three days in the week, and keep them under the big sledge hammer continually. It will not answer. You should pour in a little wine and oil, and the good things of the kingdom of God, and that will temper the iron so that it will yield to the hammer.

I mean this for the Bishops, the Missionaries, the Elders, Priests, Teachers, and Evangelists; pour in a little oil and wine and soften the material, and not be putting on with three or four sledges and a small hammer in the bargain. It will not

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answer for the big hammers to go on beating, after the little hammer has sounded stop, you big fellows.

When I strike with a big sledge hammer, it performs much more than the little hammer. They used to say in England, when brother Hyde had preached, "Bring brother Kimball here and let him hit the old rock one crack with the big sledge, and we will warrant it to split." Brother Hyde used to polish the rock before it was taken out of the quarry.

Brother James Brown, has it not been good for you to be here to-day? [Yes.] God bless you, if you will only live your religion, and let brother Brigham, brother Heber, and brother Daniel live theirs; for he is our brother now and always was. If you will rise up and let us rise a little higher, you will see no particular difference in us, but the difference will be in you. Rise up, and do not hold us down.

As we are members of one body, except we cut you off from us we never can rise, unless you rise. If you will cleanse the platter, and throw out the dead men's bones that corrupt it, and all wicked things, you will rise; you will not feel so much difference, only you will be calm and composed, and you will not find any wild fire in the people. They swell when they have got wild fire, until their corporations are larger, figuratively speaking, than a dozen of mine. The Holy Ghost does not make a man act in any such way.

Why do I keep talking these things over? Because I want you to understand them and get the Spirit of God, and let its peaceable influence be upon you; then you will know the spirit of men and things. Read the Bible, the Book of Mormon, and every other good book, and keep busy at some good thing or other, and stop your quarrelling. There is a great deal of quarrelling in the houses, and contending for power and authority;

and the second wife is against the first wife, perhaps, in some instances. But that is done away in my family, and there is none of it in brother Brigham's, nor in brother Wells', nor in any family were they have common sense.

If every member of my body performs its office and does its duty, according to the order and government of God, then I want to know if one member is any better than another? Is any one of my fingers any better than another, if each one fulfils its calling? If one of these fingers sticks itself where it should not be, it brings dishonour on the whole body; and there are certain men and women who have dishonoured themselves and this whole community. John Hyde, probably, was living in adultery before he went from here, or if not, he was after he went from here, and he lost the Spirit of the Lord God. Any man that will do such wickedness, cannot keep the Spirit of God.

Do right, and let the Bishops and Missionaries understand their duty, and they may be the means of palliating your sins and making you comfortable for life. There are women in this congregation who have, probably, been seduced by Elders, by High Priests and men in authority. What do those women think? They believe that I am guilty of the same sin, and that brother Brigham and brother Wells, and every other good man, is alike guilty. Read the words of Alma over and over, and learn how he talked to his son. The people in that age would not hear the words of Alma, nor the words of his brethren, because of the wickedness of his son Corianton. I am showing you the cause of such iniquity, and the desolation it brings on the human family. I am not preaching as the world preaches; I preach not to show myself eloquent, but I am bringing right out these

little matters that lay the axe at the root of the tree and obstruct the onward progress of this great work. The wickedness of the Latter-day Saints throws an obstacle before it.

Brethren, don't you think the course you would take with a flock of sheep is better for this people, than it is to keep all the time hitting them on the head? It is well enough to hit a rap now and then, that is, to rap some of the old bucks and does that always want to stick their noses first in the salt. In accordance with my eccentric discourse, don't you see that I have not thrown out salt on the floor or on the grass to be wasted? I have given one sheep out there a lap, and another one there, returning to the centre, and don't you feel just as comfortable now as before ye got the salt, and a little more so? That is the way to lead the people along, and do not gag them. You may take custard pie and cram it down a person's throat until it makes him vomit; doubtless some of you have crammed your little children until they have vomited the food you gave them.

The people are often fed too much, with too long sermons. How long have I preached to-day? Though I have not stuck to one subject, but I have always come back to the centre and began again. Stop your long sermons, except God leads and dictates. I should advise you, if you have but a little water in the pond, not to let your saw run the full length of the log. Get up when you have something to say, and sit down when you have done. Long sermons will not answer. Preach short sermons, you Bishops; and when the missionaries come along and give a first-rate good sermon at a Ward meeting, and perhaps one or two others also speak, and it is eight o'clock in the evening, or half-past eight, close the meeting. You Bishops are always there, and you can preach when the sheep are not crammed to death. There is too

much of this cramming, for by it you will gag the people and throw them overboard.

I am holding on to this idea, because I see that you are wrong. And if brother Brigham had been here to-day he would, probably, have been led to speak on the same matter; and if I had been away from here, probably brother Wells would have been led the same; and if none of us had been here, perhaps somebody else would have spoken of it. I am telling you what to do, I am relieving you minds. Do not put on the double sledge hammers all the time, but pour in the wine and the oil, and scatter a little salt, and the sheep will be bleating and teasing for more.

I am a shepherd, I was brought up a shepherd; and I was a plough-boy; and I am a blacksmith, a potter, a joiner and carpenter, and a tailor; I understand all these branches. I never was confined to either of them long, but always returned to the centre. This is my mode of preaching; I do not want to talk a whole dictionary. I do not use any squatalations, as brother Hyde, brother Franklin, and others do. I am just what I am, and cannot be anything else. Brother Hyde, did you ever know me try to imitate anybody? I never did and cannot do it, unless I have the power given me. There is only one thing that I can mimic, and that is the power that some enthusiasts show, when they suppose the Holy Ghost is on them.

I don't want you to merely talk about it, but I want you to go to and live your religion, do your duty, do all things that are required of you. If you have not done so, go and do it. If you have done wrong, don't do wrong again, and do right from this time, making satisfaction and restitution for your wrong doing, and I will say you shall be forgiven, every one of you who has not shed innocent

blood or sinned against the Holy Ghost; that cannot be forgiven. If you will take this course, brother Brigham and Heber will live, yea, they will live and let live scores and scores of years.

Brethren and sisters, do not be the aggressors, always act on the defensive. I never will touch any of you, I never will offend or scold at you, nor injure you in any way, if you will not harm me but live your religion. I never will strike one of you, without you first strike me; but when you strike me, I shall be justifiable in striking you. I want you to remember what you read in the Book of Mormon, where Alma tells his son not to be the aggressor; also what Moroni said to Zerahemnah, at the time Nephites and Lamanites fought by the river Sidon.

12. "And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah, behold Zerahemnah, that we do not desire to be men of blood.—Ye know that ye are in our hands, yet we do not desire to slay you. Behold, we have not come out to battle against you, that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion. But now ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith. Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed,

except we should fall into transgression and deny our faith. And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you by our faith, by our religion, and by our rites of worship, and by our Church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us; yea, and that is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way, and come not again to war against us. And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage."

That shows the mercy and compassion of our God; although his enemies are in his hands, he will have mercy upon them. In the book of Doctrine and Covenants it is said, if thine enemy comes upon thee and falls into thine hand, forgive him, if he repent; and if he comes upon thee the second time, forgive him, if he repent; but if comes upon thee the third time, thou mayst do with him as seemeth thee good, still, if thou shalt forgive him, I will add glory unto thee for thy mercy. Just look at it, and see what kind of a God we are serving. That God is talking to you, through me, to-day.

Some of you may, perhaps, think that I have had wild fire in me to-day, but I have not had a bit of it about me.

I am preaching all the time to show you the propriety of being filled with mercy, for God says the merciful man shall obtain mery. That is the spirit which is in me. When I step forward here God speaks through me; and if brother Brigham had been here He would have spoken through him. Don't you see that I have the same fatherly care, when I step up here to act in brother Brigham's place for the time being? I do not care who you put here, he will have the same spirit when he is put here, that is, if he is dictated by the Holy Ghost.

I have had a good time here to-day. How nice it feels; there are good feelings here. Brethren, cultivate

the spirit of compassion; if any man has committed adultery, have mercy on him and pity him, if he repents. You may say, "O Lord God, I thank thee that I never fell into that sin." Have compassion on those who have, if they will repent.

You leading members of the Church, you Twelve, High Priests, Seventies, Bishops, &c., go ahead, press forward, and we will gain the victory. We will overcome, because with those that do repent, if there are not more than three hundred men, we will whip out the unrighteous, for, says the Lord, everything that can be shaken shall be, and that which cannot be shaken will remain. Amen.

MAN MUST USE HIS ENERGIES AND CULTIVATE THE GIFTS OF GOD—
NECESSITY OF FOLLOWING COUNSEL—REFORMATION MUST BE
INTRINSIC AND NOT A MATTER OF EXCITEMENT.

*A Discourse by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City,
Sunday Morning, January 18, 1857.*

By the request of the President of this Stake, Elder Spencer, I will occupy a short time in speaking such things as may come to my mind, or as the Lord shall see proper to dictate.

I have observed, brethren, that both speakers and hearers are frequently troubled with certain weaknesses, and I want to occupy a moment or two in pointing out some of those weaknesses, as this is a time of reformation. I presume when Elders rise to speak, those who have not been in the habit of speaking before assemblies, that it is sometimes very hard and difficult for them, but they will stand before a congregation because it is absolutely their duty to do so. They do it be-

cause it is obligatory upon them; they do it because they cannot well escape that situation, which, peradventure, they would be well pleased to do, if they could do so and feel approbated in their own consciences. This is a weakness that individuals in this position feel more than they do in any other, though I do not think that this will apply to the Elders of Israel very extensively. Another weakness consists in their not taking care how they express themselves in the communication of their ideas and instructions.

I would not wish to stand before you this morning for the purpose of being seen or of getting rid of an unpleasant feeling, nor that my oratory

may be spoken of hereafter, but I wish to stand before you for the purpose of communicating that which shall be for your good and benefit.

I understand that we are brethren together, that we are of the same Father in the celestial worlds, and that if we knew each other as we should, if each one was endowed by the power of God, our sympathies would be excited more than they are at the present time, and there would be a desire on the part of every individual to study in their own minds how they might do their brethren good, how they might alleviate their sorrows and build them up in truth, how remove the darkness from their minds. If we understood each other and the real relationship which we hold to each other, we should feel different from what we do; but this knowledge can be obtained only as we obtain the Spirit of life, and as we are desirous of building each other up in righteousness.

Again, I have noticed on the part of the people what I have attributed to weakness. They come together, some of them, more for the purpose of being pleased with the oratory of their speaker, for the purpose of admiring the style in which he may address them, or they come together more for the purpose of seeing the speaker or speculating in regard to his character, or the true relationship that he sustains to the Lord in the Priesthood, than for the purpose of receiving instructions that will do them good and build them up in righteousness.

I think that speakers ought to try and improve themselves, wherein they see their weaknesses, the hearers ought to try to eschew their weaknesses, so that when the Elders are called upon to speak they may have it in their hearts to do the people good.

One of the greatest prayers that a man can offer, so far as I understand

prayers and their consistency, is that, when an Elder of Israel stands before the people, he may communicate and tell some thoughts to do the people good, and build them up in the principles of truth and salvation. Prayers of this kind are as agreeable in the ears of the Lord as any prayers that an Elder of Israel can possibly offer, for when an Elder stands before the people he should do so realizing that he stands before them for the purpose of communicating knowledge, that they may receive truth in their souls and be built up in righteousness by receiving further light, progressing in their education in the principles of holiness.

This cannot be done, except by a labour of mind, by an energy of faith, and by seeking with all one's heart the Spirit of the Lord our God. It is just so on the part of the hearers; unless particular attention is paid to that which is required of them from time to time by those who address the people from this stand, and unless individuals labour in their minds with all their mights and with all their strength in their prayers before the Lord, they will not receive that good and benefit to themselves which they ought to receive. If, for instance, you are attending school, you have your lessons to learn, and just in proportion to your energy and faithfulness, and intelligence in regard to acquiring a knowledge of those lessons, you will be prepared to enjoy their benefit, that for which they are designed. And, just in proportion to your neglecting to exercise your mind and your intelligence, your mind will be barren and unfruitful in relation to that knowledge which you should have attained.

You remember, probably, a revelation in the Book of Doctrine and Covenants giving to Oliver Cowdery the privilege of translating certain records, and that after receiving this

he got the idea that all he had to do was to stand idle and not do anything; but he found that his mind was barren. The Lord gave a revelation to inform him of the difficulty, and told him that because he did not exercise his mind, the powers or intellect that were given him, his mind had become darkened.

It is precisely so in regard to ourselves. If we do not exercise those faculties given us, and get the Spirit of the Lord, but little information will be received from speakers, even though ideas may be communicated of great value and worth. Notwithstanding, ideas may be communicated in a very broken style, if the people will exert themselves, as a boy should at school, they will soon learn that they will never return from meeting without their minds being benefitted by the speakers.

Brethren, I will tell you there is a fault, a weakness, with regard to this principle, and I know it. There must be a labour of mind, an exertion of those talents that God has given us; they must be put into exercise. Then, being enlightened by the gift and power of the Holy Ghost, we may get those ideas and that intelligence, and those blessings that are necessary to prepare us for the future, for scenes that are to come.

The same principle will apply in all our actions in relation to the things of God. We have to exert ourselves, brethren. This remaining idle without putting ourselves into action is of no use; if we remain perfectly neutral, nothing is accomplished. Every principle that is revealed from the heavens is for our benefit, for our life, for our salvation, and for our happiness.

Counsel that is given to us when it comes from the proper authority, is given for a certain purpose; and that purpose is our happiness, so far as the present time is concerned; it is for the purpose of adding happiness unto

us in the present state, and also for the purpose of communicating benefits unto us in a state hereafter. Upon this principle is counsel established, upon the principle of doing our fellow-men good; for the purpose of doing them good here and hereafter.

The design of the Lord in regard to ourselves, in regard to His people generally, is to bring them to that state and fulness of knowledge, and to that perfection which their spiritual organizations are susceptible of receiving or arriving at. There are certain laws established from all eternity for the purpose of effecting this object.

The question is asked, "Why are we under obligations to follow counsel?" Because that counsel possesses those qualities necessary to make us better here, and to exalt us to honour and glory hereafter. If it were not so, there would be no obligation on our part to follow counsel. A minor is under obligation to follow his father's counsel, for that counsel is designed to make him happy while in the state of boyhood, and to qualify him to act in an after state, in a state of manhood. That counsel is designed to benefit that father who gave it, as well as the son to whom it is given. It is the father's privilege to counsel as shall be for the benefit of that father, and as shall contribute to the greatest happiness of that boy while in his boyhood, so that it shall benefit him to the greatest extent when he shall arrive at the state of manhood.

In the same light President Brigham Young is a counsellor to this whole people, and the counsel he gives is for the purpose of benefitting them in this state, also for preparing them to receive the greatest happiness it is possible for human beings to receive in the world to come. It accomplishes the two-fold object of benefitting himself and those to whom it is given. No man can give counsel

to any one, but what it has a tendency to benefit himself as well as others. We are so constituted and organized, that we cannot counsel that which will contribute to the benefit and exaltation of others, without at the same time contributing to our own good.

A father, in communicating counsel to his son, should in the first place prepare himself to communicate those proper counsels which will suit the condition of his son. It is his privilege to extend happiness to himself; it is his privilege to increase his own happiness, and in increasing his own happiness he should extend it throughout his family dominions. And when he is increasing his own happiness, his own glory, his own authority, he at the same time is increasing that of his children, provided that counsel which he reveals is all the time that which is best for his family. If good counsel was not established for the benefit of the individual that communicates it, also of those who receive it, it would be of no service.

The people are under obligation to obey the counsel that is given; they are necessarily required to apply the counsel of brother Brigham, because that counsel possesses those objects. No man can be more happy than by obeying brother Brigham's counsel. You may go from east to west, from north to south, and tread this footstool of the Lord all over, and you cannot find a man that can make himself happy in this Church, only by applying the counsel of brother Brigham in this life; it is a matter of impossibility for a man to receive a fulness who is not susceptible of receiving and carrying out brother Brigham's counsel. An individual that applies the counsel of this Church is bound to increase in all that is good, for there is a fountain of counsel which the Lord has established. He has made it, has deposited that counsel, that wisdom and those riches, and

it will circumscribe all that pertains unto good, unto salvation; all that pertains unto peace and unto happiness; all things that pertain to glory and to the exaltation of the Saints in this world and in the world to come.

If that counsel, if that intelligence, that is deposited in the President of this Church, was calculated to bring misery and misfortune and unhappiness upon the people, and to undo or hinder that which their nature is susceptible of receiving, then it would not be upon that principle of which we have been speaking. But it is our privilege to follow it; and if we carry out the principles that are established in our nature and that are being taught us, we shall keep rising and being exalted. If we follow that counsel, we shall advance in those principles that pertain to happiness in this world and the world to come.

It is the business of the father to be qualified to teach and instruct his children, and to lay principles before them, so that by conforming to those instructions they can be the most happy that their natures are susceptible of in a state of childhood, while at the same time they learn the principles upon which they can gain the most happiness and enjoyment in a state of manhood. Those children are under obligations to follow their father's counsel precisely, so long as the counsel which the father gives is calculated for this express purpose. They are under obligations to follow that and carry it out in its design and in its object, and the moment they break off and separate themselves from the father they become like a branch that is separated from a tree; they no longer flourish nor bring forth fruit. The branch that is cut off from the tree ceases to have the life-giving power, ceases to bring forth fruit. Let a person be cut off from this Church and he no longer remains a wise director and counsellor for his

children, but only so long as he has the privilege of receiving and having counsel in which is deposited that wisdom and knowledge, and power that can give life to those that are around him.

There is a necessity of our being more industrious, many of us, in getting into the spirit of this reformation more than what has already been received. There is a danger of our being satisfied with a superficial advancement, with merely advancing on the surface. We talk of walking in the light of the Spirit and of feeling it upon us, but do we do these things? We ought to dig deep into the things of God, lay our foundation upon the rock, until we come to that water which shall be in us an everlasting fountain of eternal life in the midst of the people in this reformation. When the Elders stand forth in the various ward meetings, the prayer meetings, the general assembly meetings, and when the Bishops exercise themselves in the power of their Priesthood, and feel pretty bright themselves, there has all along been this fact, these circumstances, a certain overwhelming spirit which the people feel more or less; and there is a spirit of excitement attending the exercise of those powers. Some individuals, I am fearful, do not partake of the spirit of this reformation any more than the external effect that it has upon them; there is nothing more than show, by the power that is around them and that is being exercised among them. With some it is simply the popularity of the reformation, if I may be allowed that expression, for the reformation has become very popular.

If a person does not see the necessity of a reformation, he is set down as being grossly ignorant. But few people would have the boldness to say that there was no necessity of a reformation in this day, when the people

know that it has become popular. We ought to be careful not to be carried away with popularity alone, but lay a good, a strong foundation to build upon, and know precisely the foundation of this reformation, and get the Spirit ourselves, and not be satisfied to walk in the light as it is shadowed forth by others; we should have it incorporated with our spiritual organizations. We should not merely rest satisfied with the necessity of this reformation, but we should have the spirit of it within ourselves.

I will, for the purpose of expressing my ideas, present a figure. We will suppose that here is a large army organized for the purpose of contending against their enemies. All the officers in that army, from the general down to the lesser officers, are clad in bright uniforms; the bands are playing their thrilling martial music, and everything, to use a worldly expression, is grand and glorious. Here is a general excitement, a war spirit is upon every man, from the crown of his head to the soles of his feet, and the only feeling is, "Let me go forth to battle against the enemy." They all feel strong in the midst of this excitement, but who will pronounce in reference to the bravery of this army? Everybody is excited to push ahead to battle, but is every one prepared? Are those that cry, "Lead us forth to the battle field?" When the day of test and trial comes, when they are in the battle field, with the death balls flying, the artillery playing, then there is a different scene. The gay flags are no longer seen, the martial music is drowned by the groans of the dying, and, instead of the sun in full splendor and everything in grandeur, the air is filled with smoke, rendered lurid by the flashes of musketry and artillery. Then you will see a different feeling with those soldiers; the pomp, the splendor, the show are seen no longer,

but they then stand in their callings, in proportion to the real intrinsic value and worth that they have acquired by a long series of experience, and which have got thoroughly incorporated in their systems.

When individuals are first baptized into the Church, there is more or less excitement about them; they feel well, they feel good; every thing seems to wear a new appearance. They love everybody and everything; they wish they could at once take the line of march to the valleys of the mountains, there to contribute their exertions to the upbuilding of the kingdom of God. They see everything in a delightful condition and in a very pleasing state, but in a few days or weeks they feel that there is something for them to do, something that requires a strong sacrifice to enable them to conform to the doctrines that they have espoused.

Take a person that is penurious, one that thinks a great deal of his property, and who has accumulated a good deal; it never comes to his mind, when the good spirit is upon him, that there will be anything that will be difficult. When a call comes from the Church for the property he has, because it is wanted for a certain necessary purpose, it strikes in upon him like an electric shock. The spirit strikes in so that he feels perfectly powerless and palsied, when an exertion is required on his part. All that feeling of joy and gladness, that being sealed up unto the Spirit of goodness that was before him, is gone and he is left so that he feels all is gone. But there is a certain knowledge left which tells him that it is right for him to comply with the call, inasmuch as he calculates to follow up to the doctrines of the Church. He stands the test; he is just able to reach forth and contribute that which is required; he feels that he has done a duty, and he feels that he has past

through the field of battle and come off unscathed; he did not get wounded but came off clear. This individual, then, must pronounce to himself that he has gained a victory, and he can gain faith and confidence in himself and in his God. He can see that he has been tried in doing that which was required of him, and he can look back upon that point and the position in which he stood, and can see that he acted wisely and faithfully. Then he can say to himself what he will do, if circumstances of a similar character should come before him; he can say, with a little confidence, what he will do if, in future, a similar or even a greater requirement shall be made of him. ¶

Individuals that have not past through such an ordeal cannot say in regard to themselves what they will do, with that confidence which those can who have had the experience. In this way we have to learn to do what is required. But it is a warfare, and we have to live so that we can be approbated in our doings. We have to look at things calmly, coolly, seriously, and firmly, and to live in a way to get righteousness incorporated in our systems. We are placed under certain regulations, certain restrictions, that we may get the notion of acting from practice.

An individual undertaking to learn to play upon a flute at first finds a difficulty in making the notes, and in order to play a tune correctly there is a great deal of diligence and patience required. He has to go on, to pause, to turn back and commence afresh, but after a time he is enabled, through a great deal of exertions, to master that tune. When called upon to play that tune afterwards, there is no necessity for remembering where to place the fingers, but he plays it naturally. It was not natural at the first; there had to be a great deal of patience and labour, before it became natural to go through with the tune.

It is just so in regard to matters that pertain to the things of God. We have to exert ourselves and go from grace to grace, to get the law of action so incorporated in our systems, that it may be natural to do those things that are required of us. The son cannot always see the intrinsic benefit of a father's counsel when it is given, but that which he does know is that his father has a right to give that counsel; he also knows that he is in duty bound to act in accordance with that counsel and that knowledge. By acting in that way he will feel well, and he will do his duty.

It is a great matter to act firm, for one of the main objects that the Saints should accomplish is to be perfectly calm and serene, no matter how sudden accidents may occur. If you find that you are surrounded by a host of evil spirits that are choking you to death, have presence of mind enough to call upon the Lord; but some have not had presence of mind enough for that.

I will say, in relation to the counsel given by brother Brigham, that often all you know is that he has the right to give that counsel; you cannot always see that the counsel is for your good, neither can you see the propriety of many things, until you put them into practice; you have a right to know that the source is legal, but its intrinsic value you cannot always foresee.

The son acts upon the counsel of his father, that he may have the law established in himself, that he may be put forth by the law that is or has been incorporated in him. It is just so with ourselves; we value the counsel that is given and learn the principles of righteousness, and to conform to those things that are necessary for us, until we get the law of the celestial kingdom incorporated in our systems; a law that will have a direct tendency to benefit us here and hereafter. But in our present state of

blindness the perfect law is not always in us, we do not fully understand it.

Then again, I will bring another figure in regard to bringing about and getting this spirit in us, and digging deep, that we in the time of storm may not be driven off. Place a cucumber in a barrel of vinegar and there is but little effect produced upon it the first hour, nor in the first twelve hours. Examine it and you will find that the effect produced is merely upon the rind, for it requires a longer time to pickle it. A person being baptized into this Church has an effect upon him, but not the effect to pickle him immediately. It does not establish the law of right and of duty in him during the first twelve or twenty-four hours; he must remain in the Church, like the cucumber in the vinegar, until he becomes saturated with the right spirit, until he becomes pickled in "Mormonism," in the law of God; we have got to have those things incorporated in our systems.

With these few words and with these exhortations, brethren and sisters, I will give way and leave the subject to your close application, consideration, and meditation, praying the Lord God of our fathers to pour out His Spirit upon His people. You are those whom the Lord has selected to glorify Him in His presence, and may the Lord bless you and fill you with His Spirit, and may your eyes be clear to discern the things that pertain to your salvation. And if there is any man or woman that is not fairly awake, may the time soon come that the Spirit and power of the Holy Ghost may be upon them, that it may teach them things past, present, and to come, and by the assistance of the Lord, plant righteousness and the principle of truth in their systems, that they may be prepared for the storms that are coming. These are my prayers, in the name of Jesus. Amen.

EXHORTATION TO CLEANLINESS—MANY OF THE SAINTS SPIRITUALLY DEAD.

Remarks, by President J. M. Grant, Delivered in the 17th Ward School-house, Great Salt Lake City, October 2, 1856.

You are not acquainted with the spirit that prevails with this work, neither with the fact that many of the people who come to this place think that the Presidency will save them, regardless of their own individual conduct.

We gather all kinds of people in this kingdom; some of them are as corrupt as men can be, and they are scattered all over the Territory, and I think you have a few of them in your Ward.

Elders while abroad in the vineyard feel to have the Holy Ghost, but many of them, when they get home, act like the devil. They will do well until they get their companies here in the Valley and turn them over to the Presidency of the Church; then they will say, "I will not have them in my charge any more, let the consequences be what they may." They will not render the Presidency any encouragement or assistance about their companies after they arrive here.

Now we have all kinds of people in this Church, and you have some of the different kinds. Some cannot pray night or day, nor ask a blessing, lest they should spend some time which they wish to use for something else. Some think the reason why we do not progress more rapidly is because we are continually adding new clay, but I would rather have new clay than to undertake to make a vessel of honour out of a good deal of our old clay, for much of it has stuck to the tempering vessel until it stinks.

If there is a place on the earth

where we should be faithful, it is in this city; or if there is a place where we should watch our children, it is here. Go to all the quorums in this city, and you will find some of their Presidents and Officers as corrupt as the devil. We have men that can beat the Gentiles in any mean tricks they are a mind to start up, but those who intend to serve God should do right.

I want to see the Bishops of the Wards right, then I want to see the Teachers right; I want to see them all filled with the Holy Ghost, then they can do something. Did I ever cry peace and safety to this people, that they were ALL doing well, and that their warfare was over? No, I never did. When I know that sudden destruction awaits a people, if they do not awake to their situation, I cannot cry peace.

This people are asleep; and I will vouch that there are many of them who do not pray, or if they do, three such prayers "would freeze hell over," as a Methodist minister once said. I want you to pray with the Holy Ghost upon you.

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? Do you keep your dwellings, outhouses, and door-yards clean? The first work of the reformation with some, should be to clean away the filth about their pre-

mises. How would some like to have President Young visit them and go through their buildings, examine their rooms, bedding, &c.?

Many houses stink so bad, that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink, and so were their fathers before them. I would not attempt to bless any body in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness, and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, heaven, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.

Some people wish to have me shut my mouth, and to have President

Young talk. But, thank God, they cannot shut my mouth until I get through, for I never had a gag in my mouth.

I now want to tell you of another fault there is among some of the people; they want to hear a new man preach and teach, and do not wish to hear the Bishop of their own Ward. I understand that to-night, while we have a meeting here, there must be a party got up in this same Ward. I would see them in Tophet before I would allow it.

There are many of the Seventies who are spiritually dead and damned, and so are many of the Elders. Many of the Presidents of Quorums are like pipe which needs to be burnt out, before it is fit to be used. It is the same with many of the High Priests and others. I pray God that this people may rise up and get the Holy Ghost, and wake up and live their religion, which I ask in the name of Jesus Christ. Amen.

NECESSITY OF OBEYING THE INSTRUCTIONS AND REVELATIONS
GIVEN—THE IMPORTANCE OF OBTAINING THE HOLY GHOST—
THE LABOURS OF THE SAINTS ARE FOR THEIR OWN SALVATION,
AND NOT TO ENRICH THE LORD.

*Remarks by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City,
Sunday, January 25, 1857.*

I am requested to get up and address you a short time. I do not know that I will be able to make this large assembly of people hear me this morning, but I will do the best I can to accomplish it. I feel that it is a very good sign to see so many people out to meeting, it seems as though they felt interested in meeting together to receive instructions; to see as

crowded a house as this is this morning, is a proof that there is an increasing interest resting upon the people to hear the word of the Lord and receive instructions from the servants of God, and I do hope, brethren and sisters, that what instructions you do receive, you will prize, lay it up, and practise it, whether it be much or little.

I realize that the salvation of this people does not depend upon the great amount of teaching, instruction, or revelation that is given unto them, but their salvation depends more upon their obeying the commandments of God which are given unto them, their becoming a doer of the word, and following the counsel of those who are set to lead them. We certainly have a great amount of teaching, of instruction, of principle, of revelation, and of the word of God, which has been given unto this people, not only that which is recorded in the Bible, the Book of Mormon, Book of Doctrine and Covenants, the Church History, but we have day by day, and night by night, instructions given unto us, we have a little here and a little there, a discourse to-day and another to-night, and we are continually receiving instructions from the servants of God. We receive instructions in our Ward meetings, and almost every time a few of us meet together, we do so for the purpose of receiving the word of the Lord.

It appears to me, then, that we are certainly a favoured people, and that we are having a great deal of important instruction, such as is calculated to lead us unto salvation. Inasmuch then as we have been called upon to reform, or to advance and to grow in the principles of eternal life, and to become holy in our lives, I hope there are none of us but that will take hold with our whole soul and carry out the instruction, and try to practise it in word and deed. We frequently hear remarks made about the reformation being over, and about their having got through with it in this place or in that place, but the amount of it is there never will be any end to the reformation, or in other words there will never be any end to our advancement, there will be no end to our improvement nor to our increase, neither in time nor in all eternity.

If we act up to our privileges as a people, we have no more time to lose or to spend in an unprofitable manner. We should not act indifferently with regard to the blessings which the Lord is offering unto us, and which we have the privilege of obtaining; we should labour with all our might to build up the kingdom of God, that we may secure unto ourselves every blessing necessary for our salvation. We live in an important day; it is a day of mercy and a day of great blessings unto us as a people, and we should appreciate it as such.

I have reflected a good deal within the last few months, and especially while sitting and listening to the teachings of the First Presidency, the Twelve, and the Elders of Israel, in their various spheres and callings in which they are called to act. In my prayers and reflections I have thought much of our present position, and I have concluded that if we do not enjoy the Holy Spirit, and if the vision of our mind is not open to comprehend the things of God, and the power which is being made manifest for our benefit and good, that we are in great danger of suffering loss; we should see more fully the importance of taking hold with our might, and then, as brother Kimball says, the Holy Spirit of God would be diffused through our whole bodies, and through the whole body and Church of Christ.

I feel and see the importance of this work, and I see the necessity of our walking up to the line of our duty, that we may live and walk daily in the light of the Lord. I realize that the Presidency of this Church stand between this people and the Lord, for they are the head, and I realize that God reveals to them His will, and therefore we should look unto them for light and for information. The head may be full of light, of inspiration, revelation, and of the mind and will of God, but if those

officers who stand next to them, and if we ourselves are asleep in relation to our duties, and are not in a fit state to receive that light, do you not see that the river is dammed up at the head? There is no current or medium through which the light may flow to the limbs and branches of the body.

I realize that it is the duty, not only of us who hold the Priesthood but of this people generally, to present ourselves in humility and faith before the Lord, that we may obtain the blessings which are in readiness for us, and we can obtain all the light, the knowledge, the faith the intelligence and power which is necessary for our salvation by humility, obedience, and submission to the will of God. We should attend to this in order that our minds may be prepared, and our bodies become fit subjects for the reception of the Holy Ghost, so that the Spirit of God may flow freely through the whole body from the head to the foot. Then when this is the case we will all see alike, feel alike, and be alike, and become one as far as the Gospel and kingdom of God is concerned, as the Father and Son are one, and then this people will begin to see the position and relationship which we bear towards each other and towards God, and we shall feel the importance of attending to our duties, and we will willingly step forward and improve our time, make good use of our talents, and obtain the blessings that the Lord has for us to enjoy; but do you not see that if the people are asleep, and slothful, and not living up to their privileges, and the Spirit of God begins to flow from the head to the body, that it soon becomes obstructed and dammed up?

We may trace this principle through the Church and kingdom of God, and you may carry it into the family government, and you will find it as brother Kimball has already presented

it to us. It is like the vine with its limbs, its branches, and its twigs. This is a very good figure to teach us the principle of righteousness.

In order for us to be prepared to do the will of God, and be in a position to build up His kingdom upon the earth, and to carry out His purposes, we must not only become united and act as the heart of one man, but we must obtain the Holy Spirit of God, and the mind and will of God concerning us, and be governed and controlled by it in all of our movements and acts, in order to be safe, and to secure unto ourselves salvation.

If I do not enjoy the Holy Spirit, there is something the matter, and I should labour until that is removed, for I consider that to be the first turning key, and we should do this to prove that we are honest before the Lord, and that we desire to do right in our minds and in our hearts. Yet, as I have said before, unless that Spirit is with us, we do not know whether we are doing right or wrong.

[President Kimball: Shut that door and let it remain so, for I tell you there is no one can enjoy the peaceful influence of the Holy Spirit where there is confusion; and I am sure this congregation cannot while that door is going clickitty-clack.]

As I was remarking, unless we do obtain the Holy Spirit, we are in danger every step we take, we are not safe, neither are we in a condition to build up the kingdom of God or do His work. I consider that the Lord requires this at the hand of every man and woman in Israel, every Latter-day Saint, that we first obtain the Holy Spirit, then bring forth the fruits of it unto salvation, then you will see this people keep their covenants and obey the commandments of God; this is the duty of all of us, and we should live our religion and and follow its dictates. When this is done, you will see this people awake

and bring forth works of righteousness, then they will have faith, and they will have power, and rise up, and the power and glory of God will be made manifest through such instruments as the Lord has chosen in this dispensation upon the earth, into whose hands He has committed the Holy Priesthood.

Ask any people, nations, kingdoms, or generations of men the question, and they will tell you they are seeking for happiness, but how are they seeking for it? Take the greatest portion of mankind as an ensample, and how are they seeking for happiness? By serving the devil as fast as they can, and almost the last being or thing that the children of men worship, and the last being whose laws they want to keep are the laws of the God of heaven. They will not worship God nor honour His name, nor keep His laws, but blaspheme His name, from day to day, and nearly all the world are seeking for happiness by committing sins, breaking the law of God, and blaspheming His name and rejecting the only source whence happiness flows.

If we really understood that we could not obtain happiness by walking in the paths of sin and breaking the laws of God, we should then see the folly of it, every man and every woman would see that to obtain happiness we should go to work and perform the works of righteousness, and do the will of our Father in heaven, for we shall receive at His hand all the happiness, blessing, glory, salvation, exaltation, and eternal lives, that we ever do receive, either in time or eternity.

We should understand that we should not deceive ourselves in this matter, for if we deceive ourselves we shall suffer the loss. We may just as well search our own hearts, and at once resolve that we will do the works of righteousness, honour our Father in heaven, do our duty to God and man,

take hold and build up the kingdom of God, and we will then understand that in order to obtain happiness and satisfy the immortal soul in a fulness of glory, that man must abide a celestial law, and be quickened by a portion of the celestial Spirit of God; and we will also understand that to commit sin, break the law of God, and blaspheme His name, will bring sorrow and misery, and it will bring death, both temporally and spiritually. If we walk in the paths of unrighteousness, we grieve the Holy Spirit, and grieve our brethren, and injure ourselves.

Again, I wish to say a few words upon the blessings to be obtained by what we do, the labours we perform, the work we are called upon to do in paying our tithing, in building temples, and in doing those things that are required of us. These are things that are for our own benefit and good, these, with other subjects, have been impressed upon my mind for some weeks past, and it does appear to me that the people have not understood these things in their proper light.

Some of the people have looked upon the law of tithing as a kind of tax and burthen laid upon them, but who is it for? Our tithing, our labour, and all that we do in the kingdom of God, who is it all for? The tithing is not to exalt the Lord, or to feed or clothe Him, He has had His endowments long ago; it is thousands and millions of years since He received His blessings, and if He had not received them, we could not give them to Him, for He is far in advance of us. I want the brethren to understand this one thing, that our tithing, our labour, our works are not for the exaltation of the Almighty, but they are for us. Not but what the Lord is pleased to see us obey His commandments, because by doing this it will place us in a position that will fulfil and accomplish the object of our creation

tion, and bring about the end designed by our coming to take tabernacles here in the flesh. Again, when we do wrong, the Lord knows we shall inherit sorrow and misery if we continue in that wrong. Then I say, brethren, let us understand this as it is, and we shall do well. In paying our tithing, in obeying every law that is given to exalt us and to do us good, it is all for our individual benefit and the benefit of our children, and it is not of any particular benefit to the Lord, only as He is pleased in the faithfulness of His children and desires to see them walk in the path which leads to salvation and eternal life.

If we look upon things in this light, we shall do every thing cheerfully, and whatever calls are made upon us, we shall gladly respond, and then the channels will be opened, there will be no obstruction in the edification of the body of Christ, and light and intelligence will flow from the fountain-head unto the people, then when a man speaks, the people will, by their prayers and faith, draw forth the word of the Lord from him, and they will have their minds upon the things of God, and not upon everything else as it has been heretofore.

If this people would rise up and do their duty, when men rise before them in this stand to point out the way of

life, the Spirit of the Lord would reveal the things necessary for the people to understand, for the faith of the people would draw them out. All that is required is for the people to arouse themselves, and get the light of God within them.

Brethren, I do not feel to speak much longer; I have done what I was required to do—to occupy a few moments in opening the meeting this morning, and there are two of the Presidency here who will speak to the people, and we wish to hear from them. I will say, let us awake to righteousness, and in doing this we will see that there is no time to go to sleep; this we shall all know when we come to the end of the race, if not before. We are now in our alphabet, we are yet engaged in doing our first works, and there are many lessons and principles which we have yet to learn before we get to those who are gone far in the advance of us and received their reward with the just; and, therefore, I say, there is no time to be lost. Let us make the best use of our time, and in doing so, I pray that our minds may be enlightened, that we may live our religion, that we may grow in grace and in the knowledge of God, from this time forth, that we may improve the talents we have received, and that we may be satisfied at the end of the race, which may God grant, for Christ's sake. Amen

PROPHETS WEEP BECAUSE OF THE SINS OF THE PEOPLE—ONE GENERATION SHOULD IMPROVE UPON THE EXPERIENCE OF ANOTHER—MANY SET THEIR HEARTS ON PERISHABLE THINGS—PROVISIONS ARE MADE FOR THE EXALTATION OF ALL—THE SPIRIT SHOULD RULE THE FLESH—LIMITED KNOWLEDGE OF MAN—PHENOMENON OF FORGETFULNESS—NATURAL PHILOSOPHY—EMIGRATION.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 1, 1857.

Let the congregation be as still as possible.

I wish to occupy a short time in speaking to you, and I am not able to talk with the ease that I could wish, for my health has for some time obliged me to confine myself pretty closely to my rooms. This is the first time that I have walked so far as to come to this Tabernacle since the burial of Jedediah M. Grant. My bodily afflictions would not permit me to walk much, and they also still hinder my efforts in speaking or exercising. I have been troubled this winter as are many in this high altitude, with a rising of the blood to the head; that is what is troubling me this morning, insomuch that I hardly felt able to get here.

Aided by the faith and prayers of the Saints, I will endeavour to speak so that you can hear me, and to edify you according to the best of my ability.

I have a great desire to teach people the way of life and salvation; I have been occupied in that labour for many years. It has been my chief business to instruct the inhabitants of the earth how they can secure unto themselves eternal life. The more I become acquainted with the principles pertaining to salvation, and the more strictly I adhere to them, the more importance I attach to them.

If I do not always view people as they really are, yet I see them par-

tially as they are, perhaps, as looking through a glass darkly, and in the vision of my mind, looking at this people called Latter-day Saints, and leaving out the residue of the inhabitants of the earth, to give vent to my understanding, I could cry aloud and weep before the Lord. It appears to me that very many, in their understandings, according to the past conduct of the people, leaving out the present, are too much like brute beasts, or like the door on its hinges, which opens and shuts as it is acted upon, and is insensible. This appears to be the situation of some of the people.

Sometimes this seems strange and inconsistent, knowing that mankind are organized to receive and continue to receive, and that receiving one fact in the understanding does not deprive them in the least of receiving another. There is no heathen nation but what expects their posterity to improve in all the knowledge they possess, and that is required by the parents. But the Christian nations with whom we have been associated, boast of their intelligence, suppose that they are exhibiting great knowledge, and that it towers to the heavens, and expect their children to improve in all the arts and sciences in their possession.

When people have the privilege of securing to themselves eternal exaltation, when the words of eternal life

are given to them, what a pity it is that they do not understand, how liable they are to fall out by the way, and that this is necessary in this state of probation. Place before some persons that which their appetites crave and require, and they will forsake every other thing, even their best friends. They will contend against their best friends and benefactors, in order to glut their appetites. When I look at this people, to say nothing about any people but the Latter-day Saints, if I have a correct understanding, some few of them look to me to be much like what we call brute beasts. The people are instructed, from their youth, that there is no end to their learning. They are taught by their parents and by their teachers that they can continue to learn, that they can store up knowledge, treasure up the wisdom of the world, and never see the time, although they shall live to the age of Methusela or older, but what they can add to their store of knowledge.

When I apply these principles to the Latter-day Saints, it would seem that when they are once filled, when they are once fed upon the words of eternal life until their souls are satisfied, they conclude that that meal will last for ever. They think they will never require any more, and so they become empty, faint, wearied, dull, stupid, and before they are aware of it, they need a spirit of reformation; they need a fresh manifestation of the power of God to stir them up and waken them out of their sleep, to remove the scales from their eyes, to arouse them from their lethargy. And when again awakened, they begin to see that they have been without food; then they can realize that they have neglected the more weighty matters. I ask the Latter-day Saints, is such the case? Is it true that any of the Elders of Israel, with their wives and children, neglect the things of

God, and turn to the paltry, corruptible things of earth, and let their affections and feelings be attracted from holy principles, and placed on objects of no moment? You can answer this question at your leisure.

You that see and understand things as they are, you who can obtain the visions of eternity, whose minds soar aloft to things beyond this vale of tears, how does it appear to you? Do you feel as though you can weep over the people? Whether you do or not, that is my feeling. To observe for what trifling things men and women will turn away from the spirit of the holy Gospel, after travelling a few hundred miles with, perhaps, a few little trials to pass through, such as being perplexed with wild cattle in their teams, with misfortunes and losses; and they thirst, thirst greedily for the vain and foolish things of the world, and neglect the Spirit and principles of the holy Gospel. It has killed them spiritually to pass through those sorrows, privations, and trials.

You may ponder these ideas in your hearts, at your leisure. Such conduct is one of the most astonishing things to me that ever I have experienced or beheld; yet I have reasons for thinking that I understand the natural causes why the people are as they are.

I flattered myself years ago, that whoever embraced the doctrine of salvation would so live as to enter in at the straight gate, in this, however, I have been mistaken. If we this day had congregated the vast multitudes that have taken upon them the name of Christ, that have entered into the new and everlasting covenant to serve the Lord our God, those who have embraced the Gospel of salvation that has been revealed through His Prophet and Seer in the last days, and then selected out those who still stand firm in the faith, you would find that but a small portion of the vast congregation

had kept the faith; far the greatest number would be on the left hand. If you were to inquire of them individually, "after you heard the Gospel, believed and embraced it, did you think you would ever leave the faith?" every man and woman would reply, "No, no; I will believe and obey until death; no power on earth shall deprive me of the blessings of the Gospel that I have embraced; for it I have sacrificed my all."

Again, would not thousands that have forsaken their fathers, mothers, children, or companions, for the sake of the Gospel, but are now enveloped in the spirit of the world, when asked whether they know this Gospel to be true, reply, "We believe it;" and when asked whether Joseph Smith was a Prophet, reply, "We believe it?" Ask such persons why they do not gather with the Saints, and the ten thousand obstacles that would be presented would tower up like mountains and keep them from gathering. Ask them why they do not pay their tithing, and they have ten thousand excuses and reasons to render. Inquire why they do not do something for the Gospel, and instruct them if they cannot pay their tithing, nor gather with the Saints, to go and preach to their neighbours, and they will say to you, "O, my neighbours are pretty well off, they are good people; here are the Methodists, Baptists, Presbyterians, &c., and they are good people, and I really do not feel it my duty to preach to them." Where are such persons? They are in darkness, they have apostatized. Another great class you will find have come out in open rebellion to the faith, to those principles they once testified they knew to be true, and that too by the power of the Holy Ghost.

Now leave that vast multitude, and come to this place. Here is the gathering of the people; here is the carcass, and the eagles gather to this

place; here they are by thousands and scores of thousands. Look through this vast multitude before me, and through the inhabitants of this Territory, and then go to the United States and to Europe, and the Islands of the sea, and gather up all who profess to be Latter-day Saints, and how many of them are there in the way to enter into the straight gate? How many are going to be crowned with the Gods? You will all admit that this is a hard question to answer. Do you think one half of them will enter in at the straight gate, pass by the angels and the Gods, and receive a celestial exaltation? I pray they may, even if I do not believe so.

Is there any person deprived of this privilege? No, not one. Has the Lord cast an obstacle in the way of any individual, to deprive him of the privilege of being exalted? No, not one: but every thing that could be done has been done, every provision that could be made has been made, every law that could be instituted to encourage and elevate the people, to increase their faith, their knowledge, their understanding, and to lead them to life and salvation, the Lord has brought to this people. Then the Lord is not to blame. Are angels to blame? Are they hindering the people? No. Are the spirits of the just casting stumbling blocks before the people, or tying their hands, or turning them away from the right path? No.

Do you think that one half of the people walk up to every known duty, are so doing and labouring that they are in the straight and narrow path that leads to the lives? Answer this question at your leisure. Yet every person will acknowledge that every thing the Lord could do for our salvation has been done. All heaven is anxious that the people should be saved. The heavens weep over the people, because of their hard hearted-

ness, unbelief, and slowness to believe and act.

You have been taught, all the day long, that you are in a world of sin; you have been taught, all your lives, that the seeds of sin are sown in your mortal bodies; you have been taught that the spirit warreth against the flesh, and the flesh against the spirit; that the spirit of every man and woman that gets into the celestial kingdom must overcome the flesh, must war against the flesh until the seeds of sin that are sown in the flesh are brought into subjection to the law of Christ. This has been taught you, from your youth up. There is not a society in Christendom but what has taught these principles, and you have read them in your Bibles when you were children. Your mothers taught you that we were in a world of sin, and that the enemy of righteousness is all the time ready and watching to overcome every individual. You reply at once, "We believe this doctrine," and yet, from day to day, from week to week, from month to month, from year to year, we go on as we have. Some will say, "I did give way to my evil passion yesterday, and I will give way again to-day, and I will let the flesh overcome the spirit. I will bring my spirit into subjection to my evil passions and evil influences that the enemy of Christ has sown in the human system. I will let the tongue speak just what it pleases; I will rail out against my neighbour; when I get mad I will blaspheme; I will deceive my brother, or my neighbour," and thus they bring the spirit into subjection to the flesh, until the Lord Almighty will withdraw the light of truth from those individuals, and they are left, if not to apostatize, to deny Joseph as a Prophet, Jesus Christ as the Saviour, and to esteem Holy Writ and all the revelations from God as a burlesque. They are left in the dark,

to welter in sorrow in the flesh, and in the spirit world they never can be exalted.

Is it, then, any marvel, that those who dwell in the heavens should weep over the people? Do you wonder, now, that the Prophets used to weep over the people in ancient times? That Joseph used to weep over the people in his day? If you do, I do not.

Here is a large number of the Latter-day Saints situated upon the mountain tops, and right before each individual is eternal day or eternal night; eternal light or eternal darkness; eternal love or eternal hatred; eternal glory or eternal misery. This would want a great deal of explaining, to bring it down to your capacities, so that you can understand; but I use one class of these expressions to convey an idea of the opposite of the glory prepared for the very people now before me. The Lord has done every thing He can do in justice and in truth; in His mercy and in His long-suffering and kindness there is nothing He has neglected, in order to put into the possession of this people power to secure to themselves eternal day, eternal peace, instead of eternal misery. Eternal glory, happiness, beauty, power, exaltation, excellency, and every good thing are prepared for the Elders that now sit before me to enter into the presence of the Father and the Son, where they could be exalted, sit with the Gods, be crowned with immortality and eternal lives; become the fathers, not only of many nations, but of an endless posterity; be the framers, not only of a kingdom, but of an endless chain of kingdoms. Nothing more can be done, than what has been done.

How many of those now looking on me will order their lives so that they will secure to themselves eternal happiness and exaltation? Do you think that one half of this congregation will answer that question? I pray

that they may, whether I believe it or not.

Do you see people neglect their eternal welfare? A feeling prevails with some that, "we do not know these things, we have not seen these things, we do not understand that there is a kingdom prepared for the faithful; we do not understand that there is a place prepared for those that are unruly, those that disbelieve, those that neglect the truth and the Gospel when put in their possession. We do not know anything about these things." Is this so? What do you say, brethren and sisters? Have you seen the Father and the Son? Do you know where they live? "O, no." Have you seen the courts of glory, have they been opened to your view? "O, no." What next? The spirit of unbelief takes place in your hearts. The enemy, the evil that is in the world, that has caused the trouble, sorrow, and perplexity, is with you, is your constant companion, and is continually suggesting that you know nothing about these things, consequently, without the utmost care and exercise of faith, and close application in life of the requirements of heaven, you are left to drink into the spirit of infidelity.

In this manner people are left in darkness, do not understand the things of God, neglect their salvation, and go grovelling and feeling their way through this world, without a ray of light to shine on their path; hoping that there is a God, and, if there is, that He will be merciful to them; thinking that, if there is a heaven, they want to go there; if there is such a character as a Saviour, they hope his blood will atone for their sins; and if there are any such beings as angels, they hope they will pick them up, by and bye. It resolves itself to this, "If there is a God, O, be merciful to me." You do not know, do you? "O, no, we cannot realize it."

Let me ask a question, before I proceed further. How did you feel when the Spirit of the Gospel first entered into your hearts, when the light of the Gospel first shone in your understanding? Had you any such feelings then within you? Had you any doubts? How did you talk, when you first rose to testify that the Book of Mormon was true, that Joseph was a true Prophet, that this work was of God, that the Lord Almighty has revealed Himself in these our days? Had you any doubts? "No, I could not help bearing testimony to those things, I was so full of light and peace." Did you hate anybody, at that time? "No. I was filled with peace and union; I loved God and all the works of His hands. There was no anger, malice, or wrath in me." Do you feel so now? Many of you would tell me, "no." Have you abode in that Spirit and feeling? You will answer, "no."

You say within yourselves, "I believe the Gospel, I believe the Lord has revealed the truth concerning Himself, concerning the Son, concerning angels, salvation, eternal exaltation, &c.; I admit all this to be true." Then you have to admit that we are organized to inherit all glory, power, and excellency; to be filled with eternal salvation and exaltation, and to become the sons of God, as the Apostle says, to be "gods, even the sons of God;" fathers who shall endure, and whose posterity shall never end; though the Apostle turned the point very quick, because the people were not prepared to receive it. You admit the fact that we are organized expressly for the purpose of being exalted with the Gods.

You have the words of eternal life in your possession. What next? Take your own philosophy; if I am organized and capacitated to receive this glory and this exaltation, I must be the friend of Him who has brought

me forth and instituted this exaltation for me ; I must not be His enemy at any time. Again, you say, " we are organized to become Gods, even sons of God ; to act independently." You expect to see the time when you will have at your control worlds on worlds, if your existence endures. Take Abraham, for instance, you can read the promise made to him, and again to Jesus. " Now," say you, " we are to have kingdoms, thrones, principalities, powers, dominions, &c." Can you read it in this book? This is the Old and New Testament, which you and I were taught, from our youth, to believe is the word of God. If I am to receive these blessings I will be an independent character, like those who dwell in eternity. If this is the case, let me pause for a moment and use my own natural philosophy. How can I prove myself the friend of God, who has placed all this glory within my reach, unless His influences are withdrawn from me, to see whether or not I will be His friend? At the time when you receive the greatest blessings by the manifestations of the power and Spirit of God, immediately the Lord may leave you to yourselves, that you may prove yourselves worthy of this exaltation. Multitudes, on the right hand and on the left, when this Spirit and power are withdrawn from them, sink into unbelief, and do not know whether there is a God, or not. Ask them, " What did you realize and experience yesterday?" The reply is, " I do not know anything about it. I can see this house, I can see the sun, I can see men and women, but I can say no more." " Do you believe what you believed yesterday?" " I do not know."

Can a man be exalted upon any other principle? When men are left to themselves, it is then they manifest their integrity, by saying and feeling, " I am the friend of God." Do all people realize that? If they did, let

me tell you, they would cling fast to their integrity. When the mind of a righteous man is beclouded by darkness, when he does not know the first thing about the religion he believes in, it is because the veil is dropped so that he may act on the organization of his own individual person, which is calculated to be as independent as the Gods, in the end. When you are fully aware of this, then you are ready to lay down your lives for the cause of God and for His people, if you act on your own integrity and philosophy.

One of the greatest trials that ever came on the Son of God when he was in the flesh, upon that man whom we hold as our Saviour, was when the mob had him in their possession. They spit on him, scourged him, mocked him, and made a wreath of thorns and placed it upon his head, (and I will insure that it was so placed on his head as to cause the blood to start) and said to him, " Here is your cross, you poor, worthless scamp, take and carry it on to that hill, for there we are going to nail you to it." How would you feel in such a time, and at that very hour and moment when this tabernacle suffers, should the Father then withdraw Himself and say, " Now, my son, I will see whether you will prove yourself worthy or not." Did he walk up the hill? He did, and carried the cross until he fainted under it ; then they took it and went on, and he submitted patiently to the will of his Father.

Will you submit patiently to the will of your Father in the hour of darkness? Will you say that you are the friends of God? O shame! Many of you will not say so, in the hour of darkness. Take these Latter-day Saints, the Elders of Israel, and let many of them pass where they can hear the name of Jesus Christ and the name of their Father and God blasphemed, and they will pass along as unconcerned, and will never move a

muscle nor a nerve of their systems. That is nothing to them compared to what it would be to have their own dear name spoken against in the least. Speak against William, John, or Thomas, and then you will see the fire of resentment roused in that individual; while, at the same time, they may be opposed to their Father and God, to their Saviour, to the Prophet, and to their holy religion. People may scandalize these as much as the tongue of slander can, and not a word said, nor a look of disapprobation given. But, my dear brethren, those holy men and women, (pardon me if I burlesque the idea a little) your names are so dear to you that, let any one speak a word against them, you are at once for fight.

If you want to know what you should do, when you hear a man blaspheme the name of God, and you feel that there are ten thousand million devils around you to see whether you will be for your religion, knock down the man that blasphemes, and say, "If I cannot pray, I can fight for my religion and my God." When you are in darkness is the time for you to exhibit your integrity, and to prove that you are the friends of Him who has called you to this glory and eternal life.

Do you want to know how to pray in your families? I have told you, a great many times, how to do when you feel as though you have not a particle of the Spirit of prayer with you. Get your wives and your children together, lock the door so that none of them will get out, and get down on your knees; and if you feel as though you want to swear and fight, keep on your knees until they are pretty well wearied, saying, "Here I am; I will not abuse my Creator nor my religion, though I feel like hell inside, but I will stay on my knees until I overcome these devils around me." That will prove to me that you are the friend of God, that you are filled with

integrity. This is good for every person to practise in the hour of trial and darkness. Say, "I am the friend of God, and if you abuse Him, I shall abuse you." This is what Abraham used to do. He would take his servants and go out, once in a while, and chastise the poor, miserable characters that ridiculed the Priesthood that was on him.

Here are the people that say they are Latter-day Saints. Now, if you can understand your own position, you will know, perhaps, better how to deal with yourselves and control yourselves; how to bring into subjection your own dispositions, your passions, appetites, and wills, and let the Spirit of Truth the Lord has given you commence and conquer and overcome, little by little, until you gain the mastery in the spirit. This prepares the tabernacle for a resurrection and eternal life. You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which He has put into these tabernacles. The tabernacle must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom. Seek diligently, until you bring all into subjection to the law of Christ.

As to the knowledge of the people, what do they know? They know many things. What do they not know? Ten thousands of millions of times more than they know, for, comparatively speaking, they know but little. What knowledge we have, we have obtained by an experience. No man could know that he could build a building, unless he was to go to work and try. Were he to go to work and erect a building, he would then know that he knew how to do it.

Some things you do know, and there are a great many things that you do not know. "Can you mention anything that we do not know?" Yes, we could enumerate a great many things, and then have mentioned only a small portion of what is unknown to man. I will take that class of this congregation that do not know anything about God, heaven, earth, or hell, nor about anything else only as they sense with their natural senses, and ask them, can you tell me your own origin? I would be glad to see such a person, but he is not to be found. Take a man who does not know anything about these things, and he cannot tell his origin.

Again, with all the wisdom there is in the world, I can refer you to another thing which you do not know; you do not know how to take the native elements and organize a body like the ones you possess. You may take the chemical apparatus of the most extensive laboratory, and go into these mountains, and see whether you can, with all your knowledge and appliances, make a human body that can breathe, to say nothing about the spirit: you cannot do that; then you do not know how.

If we were to ask the question how we came here, we cannot answer it. We know that we are here, and we know that we live. We know that we see, hear, smell, &c., through the organization of our senses. We know that when we have something good to eat, and plenty of it, that we can satisfy our appetite, and we also know that we get hungry again; we get sleepy, awake, and go about our business. The brute beasts know all this, although their sensitive powers are not so acute, nor possessed of so extensive a range as are those of the human family; their attention more particularly belongs to the things of this earth.

The Scriptures say that man is

created but a little lower than the angels, still the great majority do not know whether there is a God; they do not even know whether it is of any use to pray to our Father in heaven, nor whether they have got a Father there. We do not know how to make a spear of grass grow on the earth, nor a tree, nor any other kind of vegetation; all this is beyond our knowledge. They grow, but we do not understand how. They are produced from the elements, but undertake to organize the elements and make a cucumber grow, and we fail; that is beyond our knowledge.

We do know, by observation, that this earth revolves on its axis, that it has its circuit and performs its annual times. We know, by observation, that the firmament is filled with small flickering lights. The astronomer says he knows that many of those lights are actually suns to solar systems, the same as our sun is to us. Does he know that? Has he been there to see? "No." Then he may be deceived; men's eyes are often deceived. They have had their eyes, ears, and all the other sensitive organs brought to bear upon a person, and have been positive that they were conversing with and looking upon him, when at the same time that person was a hundred miles from them; they were certain that they heard him speak with their natural ears, yet they were deceived. So the astronomer may be deceived by his powerful glasses. But all the argument in the world could not make you believe that those stars, or lights, were not there; you see them. Suppose that our optical powers have all been deceived, just as they are in some instances. There is plenty of proof that the optic nerve has been deceived, even through a glass, persons supposing that they saw things which they, in reality, never did see.

Upon natural principles, leaving

out the light of the Spirit, the light of revelation, or saying that there is no God, and such being the case, on the natural philosophy of the natural world, and the natural belief, and ideas of those who imbibe deistical principles, they do not know whether it is the sun or not that shines upon us; they feel warm, they think they see the sun. But if your optic nerve may deceive you, so the astronomer may be deceived. "No," says he, "I cannot be deceived," and this congregation says, "We cannot be deceived; we know that we hear you preach to-day; we see you in the stand to-day, and all the earth cannot make us believe to the contrary." May be you are deceived. "But we cannot be mistaken in this, we do know that it is certain." Suppose that you go home and to-night sleep very soundly, and that perchance a stupor should come over you, causing you to forget what has transpired to-day; I have known such circumstances. Suppose you forget to-morrow what has transpired to-day in this Tabernacle, and somebody should come along and ask you whether you recollected what brother Brigham said yesterday, you would answer, "I did not hear him say anything." It would be said, "You were at the meeting, and I saw you." You would ask, "What meeting? I was not at any meeting." "Don't you recollect of going to meeting yesterday?" "No, I do not." Did you ever know a person so forgetful as this? Well, it is not more strange than much other forgetfulness, not a particle more.

A child says, "Mother, where did you put those shears, or that knitting? or, what did you do with your pipe?" The reply is, "I laid it up." "But you must have had it since." "Don't dispute me, child," while all the time she had the pipe in her mouth. I bring up these small things, to compare with greater things. Have you

never laid things carefully away and entirely forgotten them, and, when you have accidentally found them, had all the circumstances opened to your mind, and said, "O, I know all about them now, but I have never before been able to bring them to mind, since the things were so carefully laid by"? That is no more strange than it is that you should forget what the Lord has done for you fifty years ago; that is no more strange, than it is for you to forget when your spirits came into your bodies, for you came here under a covenant to prove yourselves, in a day of darkness, to be friends of God, and under a covenant that you would forget everything that had past previous to your coming here.

What do you know? All that you know, aside from what God has taught you, is not worth much to you; that I will say on my own responsibility. You know that the sun shines; you can see the stars shine in a clear night. You know that when you embraced the Gospel of salvation in England, the State of New York, Vermont, &c., you felt happy; that your hearts were full of joy and peace; that you felt as though the heavens smiled upon you, and that all around was glory. There was no malice, wrath, or root of bitterness in you, but since then a cloud has come over you, the vail has been dropped over the vision of your minds, and you have been left to act for yourselves. You know all this.

What do you know on natural principles? I do not say natural philosophy, because my religion is natural philosophy. You never heard me preach a doctrine but what has a natural system to it, and, when understood, is as easy to comprehend as that two and two equal four. All the revelations of the Lord Almighty to the children of men, and all revealed doctrines of salvation are upon natural

principles, upon natural philosophy. When I use this term, I use it as synonymous with the plan of salvation; natural philosophy is the plan of salvation, and the plan of salvation is natural philosophy. I need not say any more with regard to what you do not know.

I have shown you, by instancing small circumstances of common occurrence, that people are apt to deny to day what they knew yesterday; and you know that you have disputed others with regard to these little things which have transpired, after the circumstances connected therewith had escaped your memory. It is just so with regard to your religion. And when you come to the almighty philosophers, those who think they know so much, they are in the same dilemma; their optic nerves and their glasses may all deceive them. Unless a person is taught by the principle of eternity, and is insured by those principles that dwell with the Gods, he may be in doubt, because it is a doubtful case. All is doubtful, except what comes from the Almighty in His revelations to His people.

I will now say something about our immigration this season. In the providences of God when understood, you will see that one thing has a bearing upon another. The providences of God are natural principles, when they are all understood, but you take a little here and a little there, and you leave the people in mystery and doubt, and they will say that wonderful things have taken place, when at the same time you will find that they have all transpired upon natural principles.

Previous to the death of Joseph, he said that the time would come when the Saints would be glad to take a bundle, if they could get one, under their arms and start to the mountains, and that they would flee there, and that if they could pick up a change

of linen they would be glad to start with that, and to go into the wilderness with anything, in order to escape from the destruction that is coming on the inhabitants of the earth. This we believed, or at least I did; though it seemed to be pretty hard that people should be obliged to leave their houses, farms, friends, and comforts that they had gathered around them, and run from them all. I am going to take that as a leading item for this season.

We have been experimenting. Five companies, I think, have come across the Plains with hand-carts, and they have come a great deal cheaper and better than other companies. I believe that if a company was to try it once with ox-teams and once with hand-carts, every one of them would decide in favour of the hand-carts, unless they could ride more and be more comfortable than people generally are with ox-teams.

I count the hand-cart operation a successful one, and there is a lesson in it which the people have overlooked. What is it? Let me ask the sisters and brethren here, what better off are you to-day, than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen, or wagons, or trunks of valuable clothing, or money? "No." What have you got? A sister says, "I have the underclothes I wore on the Plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sun bonnets which were worn out, and I am here." Are you here? "Yes." Did you come across the Plains? "Yes." Do you feel bad? "O, no; I feel pretty well." Now reflect, what else do we want of you, and what else do you want of yourselves? "Why," says one, "I want a dress and a pair of shoes." Well, go to work, and earn them, and put them on and wear them. "I want a

bonnet." Go to work and earn it, and then wear it as you used to do.

What do you want here but yourselves? Nothing, but yourselves and your religion; that is all you want to bring here. If you come naked and barefooted, (I would not care if you had naught but a deer skin around you when you arrive here) and bring your God and your religion, you are a thousand times better than if you come with wagon loads of silver and gold and left your God behind. If I want to take a wife from among the sisters who came in with the hand-cart trains, I would rather take one that had nothing, and say to her, I will throw a buckskin around you for the present, come into my house, I have plenty, or, if I have not, I can get plenty.

Some want to marry a woman because she has got property; some want a rich wife; but I never saw the day when I would not rather have a poor woman. I never saw the day that I wanted to be henpecked to death, for I should have been, if I had married a rich wife. I asked one of my family, when in conversation upon this very point, what did you bring, when you came to me? "I brought a shirt, and a dress, and a pair of slippers, and a sun-bonnet," and she is as high a prize as ever I got in my life, and a great deal higher than many would have been with cart loads of silver and gold.

The people are what we want. Reflect about this; and let the Elders when they go upon Missions, sound this in the ears of the Saints; and, if you please, philosophise upon it, weigh the matter well, and see what else there is that is in reality good for anything, but just the Saint at the gathering place; let the Saint come, and we have all we can get.

I want you to keep in mind what Joseph said, that the day would come

when the Saints would be glad to take a bundle under their arms and run to the mountains. What else have they done this season? Men and women started with their fine things, they had their gold and their silver, their flocks and their herds, and their abundance, but they have nearly all come here naked and barefooted, comparatively speaking; thank God for that. What do I care, if not the first particle of the property that is left behind is ever gathered up again? You are situated precisely as we were when we left Nauvoo, Kirtland, Missouri, &c. We started naked and bare. If I can only take myself and my God, and my religion, it is all I want. The heavens are full, the earth is the Lord's, and we have nothing to do but go to work and organize the elements and get what we want.

This is the day in which we are to learn and to increase in our knowledge. Have we got a good lesson this time? I think we have. What is it? That the Saints, when they start from England, may stop buying their silks and satins, their ribbons and finery. You cannot bring them here, unless Providence provides different for you, than it did for the immigration last season. If you have a fine silk mantilla, a fine satin dress, fine kid shoes, a fine lace bonnet, and you say that you want to carry them to Zion, do as they did last season. Here are the poor we had to bring over. Now let me tell you that if you had taken the money you paid to William Walker to bring out the baggage, and used it for the gathering of the honest poor, it would have done some good; but that property is spoiled, I understand, and I am glad of it. Much of it was spoiled before it was taken from Iowa City, or, if it was not then, it probably is now. And I expect that the goods are all spoiled at the Devil's Gate. You will pardon me for my

abruptness, but I will tell you what that operation made me think of, that what you did not leave in hell's kitchen, you had to leave at the Devil's Gate. If you only honour your God and your religion, the silks and the satins, and the money you paid out for them, may all go to hell with the balance. Live your religion, and the promise I make you is that you shall have what you want in righteousness. "Then," some one may say, "I will have a new dress tomorrow, if that is it." But will you not wait, until your patience is well tried? If you will not, I will make you, if I can. At the proper time, you will have all the riches you need. If you had riches now, they would do you no good.

Recollect the text, which is that the time will come when the Saints will be glad to catch a bundle under their arms and run to the mountains. The time has been when they undertook to come with an abundance, but they got here with nothing. Take the money that was laid out for those articles which you expected to put on when you came into this Tabernacle, and it would have more than made a comfortable fit-out for the companies from the States. If those articles had been left in the stores, and you had taken your sovereigns and half-sovereigns, and shillings, and pence, you would have had enough to have brought all the companies over those Plains. This is something that I want you Elders to think of; and I want you to thunder it among the people, long and loud, like the thunders of Mount Sinai.

Take the money heretofore spent for useless articles, and pick up your poor neighbours who have not the first shilling; make your way to Liverpool, pay your passage across the ocean to the United States, and then take a hand-cart, or a good hickory stick between two, and put you luggage on it,

and let the hand cart go, and walk to Zion.

When you get here, we want nothing but yourselves, if you have your God and your religion with you; but if you have not them, stay back. We have already got enough half-hearted Christians here; we have enough poor devils here now, and half-hearted hypocrites, and we do not want any more of them to come here. All hell is boiling over to fill this place with such poor, miserable characters.

If you bring yourselves, it is all we want. Take the money that bought the goods which have been left on the way, and it would have brought every soul that came in last season, without the assistance of the P. E. Fund Company; and, instead of our paying out fifty or sixty thousand dollars, that sum would have been saved. That money would have made your fit-out across the Plains, to say nothing about what has been done for you at this end of the route.

Again, we could have taken every soul that has come in this season with the wagon trains, by the P. E. Fund, &c., and brought them from Liverpool cheaper than we brought them out of the snow at this end of the journey, to say nothing of the hardship and suffering. Do you not see that there has been a great outlay that we must save hereafter?

I will say to the Saints abroad, if you can get some good hickory cloth, or some buckskins, and let the sisters make dresses and garments that cannot be easily torn, and that will last till you get here, and come and bring yourselves, that is all we want. And for the time to come, let the P. E. Fund money alone, and let your silks and satins alone, and take the means you have, and bring yourselves to this place.]

The Lord, in His providence, has shown you and me, and the community in this Territory, and will show

to the people in the old countries, if the Elders are faithful, that they may bid farewell to bringing their millions' worth of goods here. If they bring anything, let them bring their sovereigns here; the gold will do them more good here than anything else. Do not peddle it out in the world. Get the Lord to send an angel with you; get His Holy Spirit to travel with you to this place, and leave all trash behind.

If the companies are composed solely of young females, they may come by tens of thousands, if they like, for I have never yet seen anything in this market that can equal the hand-cart girls.

I want to see men and women come as I have suggested; and I think just as much of them, if they come and bring their religion with them, as though they came with cart-loads of gold, silver and merchandize.

I wish you to contemplate upon these things! and I want you to listen to my exhortation in spiritual things. Here is a people before me that say they are in a reformation; I believe it. There is a good spirit they have

now in their possession, which some have not had for some time.

I believe that the brethren and sisters are trying to do right, to make satisfaction, and to order their lives better before God and each other. And let me tell you that, when you have lived a whole life time, you will find that you have never righteously had a single hour to spend for anything except reformation, for an increase of faith, for a growth in the knowledge of the truth. You have no time to backslide, nor to spare for the world. It is God and His kingdom; all things else will be secondary considerations.

I am happy for the privilege of speaking to you to-day, and I trust that I shall see you here many times. I pray for you continually, and I know that you pray for me. I do not ask this people to pray for me, for I have the witness that there is not an honest heart in this kingdom but what is praying for me continually. You are before me always, and my whole desire is for your welfare, and the welfare of the kingdom of God on the earth. May God bless you. Amen.

THE PRESIDENCY—THE CONTINUANCE OF THE HEAD WITH THE BODY DEPENDS ON THE FAITHFULNESS OF THE MEMBERS—MEN WHEN THEY DIE CANNOT TAKE THEIR EARTHLY POSSESSIONS WITH THEM—ELDERS GOING ON MISSIONS WITH HAND-CARTS—THE VINEYARD, A PARABLE.

Remarks by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, February 1, 1857.

I do not know, but the people are getting weary, though I rather think not, for your eyes look pretty bright; when people become weary, their eyes look dim.

I assure you, brethren, that I feel well, that is, I feel very well in my mind, and it is a great pleasure to me to see brother Brigham here in this stand once more. I am satisfied that he will be with us a great many years, if this people will do right.

All, who have the Spirit of the Gospel and live their religion, will admit that brother Brigham is our head, to use the figure which I did three Sundays ago; and our head has two Counsellors, and together they are an independent Quorum. Still they are attached to the vine that runs through the veil. The veil is let down, and that throws brother Joseph on the other side of it, while we stand on this side, that is all the difference. The nearer you approach that organization, the nearer you approach the throne of God. I am talking to you who understand, there is no clip of that vine and Priesthood.

If this people are the members of that body of which brother Brigham is head this side of the veil, the more you rise up, the more active and useful those members become, the higher the head can rise, can it not? being elevated by each member acting firmly in its office. If that be the fact, he is out of the reach of his

enemies, is he not? They cannot approach him, he is out of their reach.

If you will take this course, you will live, and he will live and will dwell with us a great many years; but if you do not, you have no assurance that he will be permitted to tarry with you for many years, nor that I will, nor that several other good men, whom I could name, will. The period of their sojourn with you for your guidance, comfort, and edification in righteousness, will depend more or less upon your faithfulness, inasmuch as you profess to be attached to the body. The more useless the members of my body are, the more they oppress the head and the members that are nearly connected to the head, do they not? They tend to destroy its fruitfulness. We are members of Christ, and if every one of those men, those members pertaining to the body of Christ, or to the Church, will do their duty, do you not see what a beautiful people we will be?

I know that this is the place of gathering, and I know that thousands, and tens of thousands, and millions will flock to this land, for wherever the carcass is, they will come with their budgets under their arms, I know that.

I want to know if persons who have nothing but a budget of clothing under their arms, nothing but one

frock, one shirt, one pair of stockings, and one bonnet, are called to lay down their bodies and leave this earth, whether they are not just as well off as I would be, though I had millions of millions of gold, and thousands of wagon loads of the things of this world? At such a time, those persons would be just as well off as I would be, so far as taking any earthly possessions with them is concerned.

Suppose that to-morrow my body falls, that I die, these clothes will be taken from me, and a shirt and a shroud, and a pair of stockings will be put on this body, and a napkin about my head to keep my chin up, and that is all of this earth's goods I shall then need, with the exception of the narrow house you would make and deposit me in. And should you go to my grave in five years from this time, you would find everything there that you put there, even to the ring now on my finger, in case you had left it at the time of my burial.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

What do I take from this earth? Nothing but my spirit and those eternal principles connected therewith as it leaves this body, and the dross remains to turn to its native elements, which restores back to the earth that which had been organized from it. When I die, I die to everything that is of an earthly nature, and leave all that surrounds me here by way of property in earthly possessions. Nothing leaves here, but heavenly matters and those things that pertain to heaven and happiness.

Then what good does it do to hoard up earthly treasures? None, whatever. What should you do with them? Put them to a good use. In what

way? Go and buy, for instance, one sheep, and when you have got one sheep you have got one root, if you cultivate it, it will add to itself, and by and bye you will have a large flock of sheep, whereas if you had the money in your pocket it would not have increased. If you will turn your means to raising sheep, horses, and cattle, to cultivating peach and apple trees, or to any thing else that is useful, they will increase, just as we increase. We want to gather, and re-gather, and increase.

Many men are desirous to gather to themselves wives, and this, that, and the other thing. When I go into the world of spirits I throw off the old clothing and the old body, with all that pertains to it. And when I go there I shall be clothed anew, with the elements that are made in the country that I go to. Why? Because it is immortal and eternal duration. That is the difference between this world and that world; and then at the same time that world is this world, and this world is that world.

These are my feelings; and as for hurting my feelings to see my brethren and sisters come from the old countries without anything except a little food, and a budget under their arms, it did not worry me. Neither will it worry me to see the Elders, this season, take their hand-carts and go through to the States, on their way to foreign lands. I feel now that if I was in the old countries I would not hear a word an Elder from here said, unless he had crossed the Plains with a hand-cart, or with a bundle or knapsack, but I would listen to the man that came with the hand-cart, or budget. You would say, "This is the boy for me;" you would hear his words, or, if you did not, his example has preached louder than earthquakes, and is the power of God unto salvation to those that believe and practise.

That day has come, and the other day has past. I have known men from Nauvoo, men who were there worth \$150 or \$200,000, come here with nothing but a handkerchief, containing a change of shirts, under their arms. They left their property there; and what we did not leave in hell's kitchen we left at Devil's Gate. The devil has a gate where he may catch everything that is not to do us good, but that is calculated to create a craving appetite for that which is not here.

There are some of this people who have been kept as long as they have, only upon the principle of their being fondled and pampered. If they could not have the privilege of nursing at the breast and have a full supply, or the use of a sugar teat to keep them alive, they would dwindle and die; they must have something to suck, in order to keep them alive and in existence, for they are nothing but pets; pets they are, and pets they will go to hell, but will find no sugar teats there.

Probably a few will leave next spring; they are all fair weather while they are in our midst, but when it comes spring they will leave. Thank the Lord for that; and while I feel as I do now, I shall be thankful for everything that transpires from this time henceforth, that is, if I live my religion.

Supposing that I have a wife or a dozen of them, and she should say, "You cannot be exalted without me," and suppose they all should say so, what of that? They never will affect my salvation one particle. Whose salvation will they affect? Their own. They have got to live their religion, serve their God, and do right, as well as myself. Suppose that I lose the whole of them before I go into the spirit world, but that I have been a good, faithful man all the days of my life, and lived my religion, and

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had favour with God, and was kind to them, do you think I will be destitute there? No, the Lord says there are more there than there are here. They have been increasing there; they increase there a great deal faster than we do here, because there is no obstruction. They do not call upon the doctors to kill their offspring; there are no doctors there, that is, if they are there, their occupation is changed, which proves that they are not there, because they have ceased to be doctors. In this world very many of the doctors are studying to diminish the human family.

In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the time, and continue right along with brother Brigham, we will go to brother Joseph and say, "Here we are brother Joseph; we are here ourselves are we not, with none of the property we possessed in our probationary state, not even the rings on our fingers?" He will say to us, "Come along, my boys, we will give you a good suit of clothes. Where are your wives?" "They are back yonder; they would not follow us." "Never mind," says Joseph, "here are thousands, have all you want." Perhaps some do not believe that, but I am just simple enough to believe it.

Help brother Brigham along, help brother Heber, brother Daniel, the Twelve, and every other good person. I am looking for the day, and it is close at hand, when we will have a most heavenly time, one that will be romantic, one with all kinds of ups and downs, which is what I call romantic, for it will occupy in full all the time, so that we may never become idle, nor sleepy, nor cease being active in the things of God, which will prevent dotage.

Am I thankful now? I never was more thankful in my life than I am to-day, to see this people. I know

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that the majority of them are rising, and that there are enough of them who will rise, and we shall see good days, and God will protect us and make a way for our escape, for this is the natural branch of the House of Israel, and it sprang from that root that was planted in the nethermost part of the garden. When it began to spread, the Lord said, "Cut away those bitter branches, but do not cut them away any faster than the vine grows." Let us grow together and be one vine, but many branches, and we shall prosper from this time henceforth and for ever.

"And it came to pass that the Lord of the vineyard said unto the servant, let us go to and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all: what could I have done more for my vineyard? But, behold, the servant said unto the Lord of the vineyard, Spare it a little longer. And the Lord said, yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard. Wherefore let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof. And this will I do, that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose. And, behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive; wherefore that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also

unto mine own self, that when they shall be sufficiently strong, perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

"And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild; and they also took of the natural trees which had become wild, and grafted into their mother tree. And the Lord of the vineyard said unto the servant, Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. And this I do that, perhaps, the root thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil; and because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit. Wherefore go to, and call servants, that we may labour diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to and labour with our mights this last time, for behold the end draweth nigh, and this is for the last time that

I shall prune my vineyard. Graft in the branches, begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time. Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow; and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof: and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard; for it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard; and the branches of the natural tree will I graft in again into the natural tree: and the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. And the bad shall be cast away, yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

“And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

And the Lord of the vineyard said unto them, go to, and labour in the vineyard, with your mights. For, behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; and if you labour with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

“And it came to pass that the servants did go, and labour with their mights; and the Lord of the vineyard laboured also with them; and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof, equal, according to the strength thereof. And thus they laboured, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; and they became like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

“And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them, behold, for this last time, have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning; and blessed art thou. For because ye have been diligent in labouring with me in my

vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time, will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire."—*Book of Mormon*.

I know that this is the work of God, and that we shall triumph. I am going to prophesy good pertaining to Israel, that is, to those that are Israel, for there are a great many who call themselves Israel that are not, and those that are not shall have the opposite. I will prophesy evil upon our enemies, upon those who hate God and kill His servants; may the curse of God be on them.

[The congregation responded with a loud voice, AMEN.]

God bless the good; God bless the oil and the wine, and all good men and good women, and good children; bless them from the crowns of their heads to the soles of their feet, that they may be sanctified in body and spirit, in root and branches, and in the seed that is in the root, that it may come forth pure.

These are my feelings, and they are good, are they not? You would feel just so, if you would get the same

Spirit, which is the Spirit of God; and there is no bondage in the Spirit of God; it is freedom, it is glory, it is happiness, it is heaven when you go out and when you come in, and there is nothing impure or oppressive about it.

How does my heart feel towards brother Brigham? I have felt, time and again, as though I was a good mind to lay my hands upon him, and say, brother Brigham, God bless you with health, with the power of God, with the Holy Ghost, with angels and revelations, and every good thing, that you may be lifted up and get out of the way of the nasty little dogs and whelps, and bitches. Those are my feelings, and they are the feelings of every good man and woman in heaven and on earth.

Let us live our religion, serve our God, listen to the counsel we have received this day, and we will prosper always, for evermore, and we never will go down, but we will always be on the travel and going ahead, and on the increase from this time henceforth and for ever, and I know it. Still I do not know how to make a spear of grass grow, nor how to make two loaves of bread from one, without I take and cut it in two.

Jesus had that power, so had Moses. When the Lord commanded Moses to tell Aaron to smite the waters of Egypt with his rod, he did so, and the waters were turned into blood; and when by the order of Moses, Aaron smote the dust with his rod, "the dust of the land became lice throughout all the land of Egypt;" and many mighty miracles did Moses and Aaron perform in the sight of Pharaoh, by smiting with the rod. Are we in a day more mighty than that? Yes, and we will see more mighty works in the latter days, than were the wonders performed in Egypt. The power and manifestation that was in every dis-

pensation will be manifested in this kingdom. It is the last time that God will set to His hand to gather His people. Then, brethren, let us be of this faith, all of us who are de-

sirous, in this last time, to lay up fruit for our Father and our God, that we may have joy with Him. Amen.

A DREAM — WHEAT AND THE CHAFF — WAY OF ESCAPE FROM TRIBULATION — NECESSITY OF CONSECRATION.

Remarks, by President Orson Hyde, Delivered in the Tabernacle, Great Salt Lake City, December 21, 1856.

Being requested to make a few remarks this afternoon, I rise to comply with the request. I can say, like those that have spoken, and as I have spoken myself, I feel thankful to the Lord for the privilege of once more standing in your midst to speak to you of the things pertaining to the kingdom of God. It is true we have had rather a cold time in coming through from the western portion of Utah, and I thought before we arrived within the borders of the settlements, we had had a pretty severe time; but after we arrived and ascertained what kind of times our brethren had had here in the eastern mountains, I concluded that we had had pretty fair times, and nothing to complain of. We are sound in body, limb, and joint, and none of us suffered materially, and what any of us might have suffered last year in the snows of the Sierra Nevada mountains, those injuries are fully repaired, and I believe we are all fit for service, and I feel thankful to God our Heavenly Father for these blessings. I have the privilege of meeting once more with my friends; I have met with friends and

with enemies both since I have been gone.

I simply rise to relate a dream I had a few nights before I arrived within the borders of our settlements. The old Prophet says, "He that hath a dream, let him tell it; and he that hath my word, let him speak it faithfully." We had the word faithfully spoken in the former part of the day by brother Kimball.

I dreamt that I had a very large pile of wheat thrashed, but in the chaff, and also a good deal in the bundle stacked away that had to be thrashed, and there seemed to be a portion of the floor on which the wheat lay that had been removed, but there was quite a quantity of wheat that lodged on the beams or sleepers, and this was excellent wheat, but there was considerable dirt with it. I went to work with a shovel and wing to save that which was lodged on the beams, and to separate the wheat from the dirt, and threw it into the pile. But it seemed to be quite a task for me to clean that wheat. I threw it, by the shovel full, in the air, with the expectation, as usual, for the chaff

to blow away with the wind, but a portion of the chaff would come down and settle with the wheat all the time, and I kept to work at in this way. It seemed, however, to get clearer and clearer of chaff and dirt, but all I could do a portion of the chaff would come down with the wheat. I thought it was excellent wheat and good.

You can judge for yourselves of the interpretation. At any rate I feel disposed to contribute my mite and what little strength I have to save and clean the wheat, that it may be prepared for the use for which it was intended.

The remarks made in the former part of the day are worthy to be indelibly written upon every heart; that they were made in truth and in power there is no doubt, and for one I have decreed to set about the work of repentance and reformation right off. I have tried to reform and live about as well as I thought I could; but when I come to look into the glass and see myself, I own there is room for improvement, and that improvement I intend to make, God being my helper, with all the speed in my power.

I think it was in August last that I wrote to my family, and told them I thought there was a day of trial near at hand, and that my feelings were that it would be general throughout the Church; I presume they have the letter now. These were my feelings back yonder, these are my feelings all the time. Well, it matters not how soon it transpires. But let me here, brethren and sisters, admonish and caution you all, and myself, too, that while we have the opportunity to right every wrong that is within our power, or that is within our control, that we do it forthwith, and that we right ourselves before the Lord. It is not necessary to say many words, the subject with me is too deep to

spend much time in multiplying words about. I feel that plainness has been the characteristic of the remarks by brother Kimball this morning, and truth also; and in order that we may be benefited, let us cherish his words in our hearts and reduce them to practice, and square our lives according to the circumstances portrayed before us, and if we will do this, we shall have reason to hope in the mercy and favour of our God, that in the midst of tribulation there will be a way for our escape.

And with regard to my time, my talents, and every thing I possess on earth, it is at the service of this Church and the building up of the kingdom of God; whenever I, or any thing I possess can be used to further the work of God on earth, I say, with all my heart, let it go; and furthermore, I feel proud of the opportunity of doing all in my power to build up this Church.

In fact, I will mention one little circumstance with regard to the consecration law. We heard a good deal about it in the early part of its agitation. I preached the principle; I believed in it. Yet business not having been arranged with me to make it exactly convenient as I thought, I did not subscribe to it, but put it off to a more convenient season. The Indians are hostile a portion of the way between here and Carson valley, and we did not know how we might fare in passing among them; and again, it had got to be late in the season, and the snows were coming thicker and faster, and more of them, and it was pretty difficult to tell whether we should get through safely or not. Thought I, what evidence have I ever given that I have made a consecration to God and His Church of that which I possess, suppose it be our misfortune not to return? In the resurrection what evidence will appear on record that I have conse-

crated to God and His Church? What can I produce? What will the book show? I prayed that I might, with my brethren, be spared to return and be allowed the privilege of consecrating to God my earthly goods, and felt a pleasure in dashing ahead, be the consequences what they might. Our prayers were answered, and I have, in part, complied with the dictates of conscience teaching this thing, so that when the books shall be opened, and another book opened, and the dead judged out of those things that are written in the books, I shall rejoice to see that the records will show my feelings towards the Church. Whatever earthly goods I possess, and what I am, are at the service and disposal of my brethren to advance the interests of the kingdom of God.

When I heard this morning the remarks that were made, all worldly interests looked like trash to me. I have laboured hard to lay a good foundation in the west for a settlement, but if what we have done must fall a sacrifice, so be it. We did what we thought was right, and tried to do considerable of it. The fact is, I count an inheritance in the kingdom of God greater than anything that this world can afford.

Let us remember what has been said to us to-day, and not forget it; and let us make our calling and election sure, and ask God Almighty to save us from every ill, except what He gives us strength to endure, that we may be accounted worthy to be crowned in His presence, which may He grant in the name of Jesus. Amen.

TO KNOW GOD IS ETERNAL LIFE — GOD THE FATHER OF OUR SPIRITS AND BODIES — THINGS CREATED SPIRITUALLY FIRST — ATONEMENT BY THE SHEDDING OF BLOOD.

A Discourse by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, February 8, 1857.

I feel myself somewhat under obligations to come here and talk to the people, inasmuch as I have absented myself for some time, and others have occupied this stand.

Perhaps I will not talk to you long, but I desire to pursue some of the ideas that brother Cummings has just laid before you. I can testify that every word he has spoken is true, even to the advancement of the Saints at a "snail gallop." Though that is rather a novel expression, still it is true, as well as all the rest which he advanced.

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The Scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people

repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles: there is no mystery about them when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

There is not a person here to-day but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him our Father, and we have been taught to pray to Him as our Father, in the name of our eldest brother

whom we call Jesus Christ, the Saviour of the world; and that Saviour, while here on earth, was so explicit on this point, that he taught his disciples to call no man on earth father, for we have one which is in heaven. He is the Saviour, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth, if any of you do not believe this, tell us how and what we should believe. If I am not telling you the truth, please to tell me the truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of His Spirit, never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery, to them He is an unknown God; they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them. This is in consequence of the apostacy that is now in the world. They have departed from the knowledge of God, transgressed His laws, changed His ordinances, and broken the everlasting covenant, so that the whole earth is defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There

are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad; they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us? Were they not organized as we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, &c. as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a veil is dropt, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or

whether His Father, or His Grandfather, for in either case we are of one species — of one family — and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Saviour, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create—to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the coarse material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life. And if we will do as we have been told this morning, if you will enter into the Spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put into a carriage and placed upon the road, after having everything prepared for the journey that infinite

wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people.

I am ashamed to talk about a reformation, for if you have entered into the spirit of your religion, you will know whether these things are so or not. If you have the spirit of your religion and have confidence in you, walk along and continue to do so, and secure to yourselves the life before you, and never let it be said, from this time henceforth, that you have wakened out of your sleep, from the fact that you are always awake.

We talk about the reformation, but recollect that you have only just commenced to walk in the way of life and salvation. You have just commenced in the career to obtain eternal life, which is that which you desire, therefore you have no time to spend only in that path. It is straight and narrow, simple and easy, and is an Almighty path, if you will keep in it. But if you wander off into swamps, or into brambles, and get into darkness, you will find it hard to get back.

Brother Cummings told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the axe laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their

religion, their sins will be forgiven them without taking life.

You are aware that when brother Cummings came to the point of loving our neighbours as ourselves, he could say yes or no as the case might be, that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbour as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods?"

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?

That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never intended any such thing; his language is left as it is for those to read who have the Spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness.

Now take the wicked, and I can refer to where the Lord had to slay every soul of the Israelites that went out of Egypt, except Caleb and Joshua. He slew them by the hands of their enemies, by the plague, and by the sword, why? Because He loved them, and promised Abraham that He would save them. And He loved Abraham because he was a friend to his God, and would stick to Him in the hour of darkness, hence He promised Abraham that He would save his seed. And He could save them upon no other principle, for they had forfeited their right to the land of Canaan by transgressing the law of God, and they could not have atoned for the sin if they had lived. But if they were slain, the Lord could bring them up in the resurrection, and give them the land of Canaan, and He could not do it on any other principle.

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for

exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbour as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.

Christ and Belial have not become friends; they have never shaken hands; they never have agreed to be brothers and to be on good terms; no, never; and they never will, because they are diametrically opposed to each other. If one conquers, the other is destroyed. One or the other of them must triumph and utterly destroy and cast down his opponent. Light and darkness cannot dwell together, and so it is with the kingdom of God,

Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked you that question? Will the Latter-day Saints live their religion? I am ashamed to say anything about a reformation among Saints, but I am happy to think that the people called Latter-day Saints are striving now to obtain the Spirit of their calling and religion. They are just coming into the path, just waking up out of their sleep. It seems as though they are nearly all like babies; we are but children in one sense. Now let us begin, like children, and walk in the straight and narrow path, live our religion, and honour our God.

With these remarks, I pray the

God of Israel to bless you forever and ever, for you are the best people on earth. I can say that I am happy that you are doing so well as you are. Continue to increase in all the graces

of God's Spirit until the day of His coming, which I desire with all my heart, in the name of Jesus Christ. Amen.

THE AX THAT IS LAID AT THE ROOT OF THE TREE—REGENERATION
—PRODUCTS OF POLYGAMY, A NUMEROUS OFFSPRING, ETC.

A Discourse by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, Feb. 8, 1857.

I know not what I shall say or how I shall be led to address you, but I have no doubt many are thinking that perhaps I shall be led to speak as plainly as I did two or three weeks ago. With regard to that I wish to tell you, brethren and sisters, that I never could have led myself in such a train of ideas; the Holy Ghost led me to speak upon those items that you consider small items, for if you did not consider them of little moment you would reform in your practices touching those points, and take a different course from what you do. I do know, and that most positively, that if this people would put into practice those things that I recommend, they would be blessed, for they are fundamental principles of our holy religion.

These things are the ax that is laid at the root of your trees; and what is it? It is rottenness. Where is that rottenness? It is at the root of the tree; and if the roots have become rotten—have become defiled—then of course the tree will also be rotten, with every branch pertaining to it, and the whole tree will perish. You

are every one of you compared to a tree, or to a body; and there is no body, neither will there be, but what has a root to it; if it were not so you could not produce a posterity. It is for you to take that evil—that corruption—away from the root. It is a corruption that the world is dabbling in, and this people are dabbling in it more or less. Such a thing as adultery never would be known in the house of Israel, if some were not dabbling in that evil, and if rottenness was not at the roots of some of the trees. It is this which leads to the principle of adultery, and the body has become tainted with corruption.

It is like this: take a good sweet barrel and fill it with good sweet pork, and then deposit in the centre of it a tainted piece as big as my fist, and how long will it be before it will ruin the whole barrel of good meat, in case the tainted meat is not removed? Upon the same principle let wickedness be in our midst undisturbed—pay no attention to it at all—and it will ruin this whole people. It will canker the roots of the trees and spread, until all the branches per-

taining to those trees are defiled and corrupted. We have got to lay those evils aside—to cease tampering with them, and pursue a course that will lead to regeneration.

Many may not know what regeneration is. If I can tell you what degeneration is, then I can tell you what regeneration is. For instance: take a quart of the strongest alcohol, and mix ten quarts of water with it, and you have reduced its strength ten degrees lower than it was; or if you mix twenty quarts of water with it, then you have reduced it twenty degrees below the point at which it was. I bring this up as a comparison, to show that the world have become degenerated. Upon the same principle some are a great many degrees below zero, that is, below the point of perfection at which God first made us.

Some are so far from the summit they first occupied that they cannot see it, nor can they see our Father who lives there. How is the quart of strong alcohol to be restored back to its original strength? It must go through the process by which it was first produced, or some process for separating it from that by which it has been degenerated. I do not know of any other way; and that is regeneration.

What I mean to convey is that we become degenerate by receiving principles that are less pure and perfect than the principles of God. Some have received the principles of the opposite, that is, of the devil, and have been degenerating and degenerating until they are, as it were, 260 degrees below zero. I merely use this figure to show you the principle of regeneration and degeneration.

I was speaking here a few Sundays ago for you to multiply and increase. Our generation is on the increase, and is returning back towards our Father and God. Brother Brigham has talked here to-day so plain that a

little child cannot misunderstand it. He spoke about our Father and our God; I believe what he has said, in fact I know it. Often when I have been in the presence of brother Brigham, we would feel such a buoyant spirit that when we began to talk we could not express our feelings, and so, "Hallelujah," says Brigham, "Glory to God," says I. I feel it and say it.

Some of the brethren kind of turn their noses on one side at me when I make such expressions, but they would not do it if they knew God. Such ones do not even know brothers Brigham and Heber; if they did they would not turn a wry face at us. I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, and good-natured Being. Why? Because I am cheerful, pleasant, lively, and good-natured when I have His Spirit. That is one reason why I know; and another is—the Lord said, through Joseph Smith, "I delight in a glad heart and a cheerful countenance." That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man.

I cannot refer to any man of my acquaintance in my life as being so much like God as was brother Brigham's father. He was one of the liveliest and most cheerful men I ever saw, and one of the best of men. He used to come and see me and my wife Vilate almost every day, and would sit and talk with us, and sing, and pray, and jump, and do anything that was good to make us lively and happy, and we loved him. I loved him as well as I did my own father, and a great deal better, I believe. Thus you see that I am not partial in my feelings. If I see a tree bring forth better fruit than the tree I was brought forth from, I will like that tree the best.

"31 There came then his brethren

and his mother, and, standing without, sent unto him, calling him.

“32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

“33 And he answered them, saying, Who is my mother, or my brethren?

“34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

“35 For whosoever shall do the will of God, the same is my brother, and my sister, and father and mother.”
—St. Mark iii.

Why should I be partial and selfish? Some men cannot go and live but a short time in Tooele, or San Pete, or Box Elder, or in any other of our settlements, before they begin to feel that there is no people like the people in the place where they are living. I do not mean Bishop Warren Snow, for it will not hit him; no, but it will hit lots. I don't mean Lot Smith, but I mean that it will hit many.

I am national in one respect: I am strongly in favour of the house of Israel, and of all good men and women of every nation, clime, and country, for they are of my kindred, and have sprung from the same Father and God that I have. But, as brother James W. Cummings said when speaking about them, do I love the wicked? Yes, I love them insomuch that I wish they were in hell, that is, a great many of them, for that is the best wish I can wish them. And those that killed Joseph and Hyrum, and David W. Patten, and other Patriarchs and Prophets, I wish they were in hell; though I need not wish that, for in one sense they are in hell all the time; and if they have not literally gone down into hell they will go there, as the Lord God lives,

every one of them, and every man that consented to the acts those murderers performed. That is loving the wicked, to send them there to hell to be burnt out until they are purified. Yes, they shall go there and stay there and be burnt, like an old pipe that stinks with long usage and corruption, until they are burnt out, and then their spirits may be saved in the day of God Almighty. It is my feelings that they may be damned for their awful iniquity in shedding innocent blood, as also all who sanction their acts, both men and women, together with all who associate with them and partake of their spirit, for that spirit is opposite to God and His servants.

As brother Brigham has said, I can say that every word is true that brother James has spoken. God bless him and fill him with the Spirit of righteousness, that the power of God may be upon him; and God bless every good man and woman; the blessings of Abraham, Isaac, and Jacob shall be upon them, and you cannot help it. We will arise and live our religion and serve our God; instead of running down into degradation we will regenerate ourselves.

Brethren, do listen to what I said here a few weeks ago. It was spoken in plainness, but it has gone from my mind and I am glad of it, for through tradition and human weakness I presume I should feel bad, if I could think what I did say. It was the truth of God, and it laid the ax at the roots of trees, for I told you where you were corrupting yourselves. You are corrupting yourselves—where? In the root. Now let us take a course and pursue the other path, and go on unto perfection—unto the restitution, and go back to God from whom we sprung.

Does the Lord hear me when I pray to Him? Yes, I do not know that I ever asked Him in earnest for

a thing that was right, but what I received an answer from Him. I know that He lives; I know that His Son Jesus Christ lives; I know that the Holy Ghost lives; and I know that the angels of God live. I know that Joseph, Hyrum, Willard, and Jedediah, and all other good men who have died in the faith, live and associate with those who held the Priesthood before they did. And they are with brother Brigham and with us, and will be with us forever, for we never will be separated, and I know it. I know that, brother Brigham, just as well as I know that I see this people to-day; and I shall be with you, and we will have a happy time when we meet Joseph and Hyrum and Willard and Jedediah and father Smith! Will not the old gentleman be jolly! Yes, for he always was; and he will be more so in proportion to the greater light and knowledge he has. Those are the men we are going to meet with; also with Abraham, Isaac, and Jacob, three of the old polygamists.

Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies, if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac, and Jacob, in order to be admitted where they are;—they had to be polygamists in order to be received into their society. God knows that I am not ashamed of those good men now, and how much more I shall prize my associate polygamists, when I am further advanced in knowledge, I do not know. I am talking in earnest, and from the experience I have had.

I know the character of the human family and the course that many men and women are taking; they are making a desolation and taking a course to bring destruction upon their root; they are following a course that would ultimately depopulate the earth.

All will come to that, if they do not take a course of continual increase for ever and for ever.

How long do you suppose it will take a little man like me, though I feel perfectly able to thrash any six common wicked men, if I am faithful in keeping the commandments of God and true all the days of my life to my brethren, as I have been hitherto and mean to be more so, to get into the celestial kingdom of God with my whole posterity, in case there should be no obstruction? How long do you suppose it will be before my posterity increases to over a million? A hundred years will not pass away before I will become millions myself. You may go to work and reckon it up, and twenty-five years will not pass away before brother Brigham and I will number more than this whole Territory. Now, if that number proceeds from us, I tell you our roots are fruitful. Take away every cause of death to those roots and nourish them and cherish them, and they will increase and you cannot help yourselves. In twenty-five or thirty years we will have a larger number in our two families than there now is in this whole Territory, which numbers more than seventy-five thousand. If twenty-five years will produce this amount of people, how much will be the increase in one hundred years? We could not number them, or if we did sum up the amount to any given time, they are still on the increase.

But some of you are taking a course to spend your lives for nought, while brother Brigham and I are becoming like Abraham, Isaac, and Jacob, and the Prophets. Why do you not be profitable to yourselves, and put out your lives to usury? Do you understand me? That is the principle I love to talk about, and I would just as soon talk about it here to-day, before you, as in the chimney corner. Some say that I am vulgar, but I

never spoke a word of vulgarity here. Those who are vulgar receive my language as such, but the pure never received it so. To those who are pure, all things are pure; and to those who are vulgar, all things are vulgar.

I have not spoken vulgarly, but have spoken of the acts wherein some have degraded themselves in the eyes of heaven. God cannot abide with such persons, nor His angels, and the Holy Ghost will not dwell with them, when they are so corrupt. Some still continue in the corruption they were in while they mingled among the wicked in the world. Is it not time for all to quit it—to reform and break off from those things? Brothers Brigham, Heber, and Daniel do not do as you do. We have taken another course—a course of exaltation, and put out our lives and strength to usury, while some of you are throwing away your lives—spending your existence for nought—the axe is laid at the root of the tree—and you will be cut down by and by, except you forsake such evils.

“19. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—[St. Matthew's Gospel, 7th chap.]”

My feelings are that I may be like clay in the hands of the potter, or like a fiddle in the hands of the performer. I am not going to dictate God, but I feel to say, Father play through me in a manner that shall be for the salvation of this people. These are my feelings all the time and my prayer, and that should be the prayer of every man, and not get up here, as almost every man does, and say, “I am no preacher, I am not an eloquent man, I have not got silver lips,” and this and that. We know all this, and what do you want to tell of it here for? It is like a fiddle's getting up

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here to make an excuse for the fiddler. I would knock a fiddle into a cocked up hat, if it should undertake to dictate me, would not you, brother Smithies? Brother Smithies is our chorister and is a very modest man, but he would not permit the fiddle to dictate him. I do not like to hear the Twelve, the High Priests, the Seventies, the Bishops, nor any member in this Church and Kingdom who has got the Priesthood, get up here to make apologies.

While speaking of our sins, brother James said let us forsake them and turn over a new leaf, that is, throw the old one entirely overboard and commence a new life, as though we never had commenced. I will illustrate this idea by bringing up a figure. Suppose that you have an old scrap-book, in which you have written from your childhood all kinds of scribbling, pot hooks and hook pots, and marks of every kind and description, using it one year one end up, and then turning the other end up and writing down again, insomuch that the old scrap-book presents to view a miserable mess of confusion. Now, can you correct that book and put every character into line? You cannot correct it, except you entirely blot out the old marks, and commence afresh to write in it and keep it as it should be, so that you will not be ashamed for the angels to look upon it and be able to say, “It is well done.” You cannot correct the old book, for it has become a blot. What shall you do with it? If you do as you have been told, you will take the old scrap-book and tumble it overboard, or lay it aside and not undertake to look at it any more, and take a new blank book and fill it up anew, and learn to be men and women approved of God.

Brother Brigham says that if you will all quit your sins and follies and begin now to pursue a righteous

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course, your sins shall all be remitted; the old book will be laid aside and never again presented before you. But if you persist in your sins after this mercy, the old book will be brought up against you again, and you will have to pay the debt or be judged by it. If you will now quit your sinning, God will have mercy upon you and His servants will, and you will be blessed. Do you not know that the Prophet says, that if the people turn away from their sins and repent, and forsake them, thus saith the Lord, I will no more remember their sins against them for ever; but if they turn from their righteousness to their unrighteousness, I will bring all their former sins back upon their heads, those which they have committed in all their days? And if you persist in your sins, you will have to be judged out of the old scrap-book. Is not this a great promise?

It is easy to do right, to lay aside old erroneous notions, hypocrisy, thieving, lying, and a thousand other things that are a rebellion against God and against His authority. I want to know if God will love and respect and send His angels to one of my wives, though she were fifty, sixty, or a hundred years of age, if she is disobedient to me when I am as merciful, generous, and kind a man to her as ever lived? If she disobeys me, persists in taking a course contrary to my will and the will of God all the time, saying, "I will do as I please, and the angels will come and visit me?" Neither God nor His Son Jesus Christ will send the holy angels to minister to such a woman, and she need not tell about their coming to visit her, nor about receiving revelations from

heaven concerning brother Brigham, and about what brother Brigham and brother Heber should do. Damn such fixings, they are not of God; they never saw Him, nor never will, unless they repent of such foolishness. I discard such things, and so does our God, and so do angels. Get revelations for the Prophet of God to be subject to your requests!!! Get out, you stinking things, and your swamp angels too. I am as independent of you as God upon His throne, and of all such creatures and so is any man of God that is valiant in the latter days. I ask no odds of the world and its corruptions, nor of anything that pertains to it, for God my Father and my Elder brother Jesus Christ, and his faithful servants are my friends.

I have spoken these things with good feelings, and these principles are laying the axe at the root of the trees, and that tree will fall which is not connected with God and His children. The Scripture says that there is an axe laid at the root of every tree, that is, it is laid at the root of every man and woman, and that axe will be used to slay them, if they persist in iniquity. If there is an axe at the root of my tree, let me so live that I may be worthy to pick up that axe and slay the wicked, and not be slain. That man or woman who will not do that, will be slain.

God bless you. I feel good; I feel to bless you. I bless the Saints, the good men, the good women, and the good children the wide world over, and I bless the earth we inherit; but I feel to curse the wicked, and the ungodly, and those who are taking the road to destruction. I bless all Saints, and all good people. Amen.

INTELLIGENCE COMES FROM GOD—SEEK FIRST THE KINGDOM OF GOD
—GREAT CHANGES TO TAKE PLACE ON THE EARTH—ISRAEL OF
THE LAST DAYS—WHY THE JEWS CANNOT BE CONVERTED.

A Discourse by Elder Wilford Woodruff, Delivered in the Tabernacle, Great Salt Lake City, February 22, 1857.

I feel it a privilege to bear testimony before the Saints to the exhortations we have heard this morning from brothers Richards and Wells. We have had good teachings, good counsel, and good doctrine taught us. And I presume I feel in a measure like the rest of my brethren when I rise to speak to this people in the Tabernacle, where such large congregations of Saints assemble; I have a desire that what I say may do the people good, may edify them. My brethren also have the same desire.

We realize that the minds of this people need feeding continually, and we all have to depend upon the Holy Spirit and the Lord to feed our minds from that inexhaustible fountain of intelligence which comes from God, for we cannot obtain food from any other source to feed the immortal mind of man. Here are a large assembly of minds who are reaching forth to receive light and truth before the Lord.

I realize that we have a great many lessons to learn in the school we are in, and myself as a teacher in connexion with my brethren have also a great deal to learn. I feel that I am yet in my alphabet, and feel sometimes that I am incapable of teaching this people, when I realize they are in the road which leads to celestial glory—to eternal life and eternal exaltation. I know I am dependent as I know my brethren are upon God,

upon the Holy Ghost for all the light, truth, and intelligence which we have to impart unto you.

The words which brother Wells quoted, and which brother Samuel Richards referred to, furnish as strong a proof as can be furnished as to the true principle of prosperity, touching things temporal and things spiritual. I refer to the words of Jesus Christ which he spoke to his followers: "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you." I will tell you, brethren and sisters, we may try it all the days of our lives, we may try every path and every principle in this world, and we as Saints cannot prosper upon any other mode of proceeding than by first seeking the kingdom of heaven and its righteousness; when we do this there is no blessing, there is no good, no exaltation, gift, grace, desire, or anything that a good man can wish that is profitable, and good for time and for eternity, but will be given unto us.

A great many people have tried to seek for happiness independent of first seeking the kingdom of heaven, &c., but they have always found it an uphill business, and so shall we if we try it.

We as a people should have learned by this time, after having the experience we have gained, to make up our minds to take hold and build up the kingdom of God, and it should be

the first thing before us, for if we build up the kingdom of God we build up ourselves, and if we do not we never shall be built up. This is the truth. There seems to be something connected with the kingdom of God and that is righteousness; we are exhorted to seek the righteousness that belongs to it as well as the kingdom itself.

The kingdom of God is a righteous kingdom, all its laws are righteous, its government is a righteous government, and the king who governs and controls it does so upon righteous and eternal principles, and we must act upon the same principles of righteousness. Who cannot see that if a man seeks first the kingdom of heaven and its righteousness that he will become righteous and hence he will be blessed and justified in all of his acts.

With regard to the feelings of the people that brothers Wells and Richards have referred to, touching the consecration of their property and dedicating themselves to God, I will say, if we build up the kingdom of God we should be in that kingdom, and all we have should be in it, and we should have faith enough in the Lord to know it is in a safe place.

I am a good deal of the opinion of old Captain Russell, who was an extensive ship-builder, and paid thousands of dollars yearly to the Gentiles as insurance fees. After he embraced "Mormonism," he began to reflect, "here am I paying thousands of dollars yearly to the Gentiles to insure my ships, and I have to trust to the God of heaven after all to save my ships from sinking, and to prosper me in all my undertakings; this is not right." So he went to Liverpool, where the insurance office was, to settle his insurance bills and close up his business with the firm.

The gentlemen of the firm asked him when he had got through, saying, "Have we not treated you well, Mr. Russell?" "Yes, I have no fault to

find with you." "What, then, is your object in pursuing this course? We have done business with you a good many years; we want to know if you are going to change your insurance office?" "I am." "Will you tell us where you are going to have your business done in the future?" "Yes, I am going to have it done in heaven, for the insurance offices do not control the winds, the elements are not obedient to them, and I have been paying ten thousand dollars a-year for insuring a few ships, and I have to trust in the Lord anyhow, so in the future I shall pay my insurance fee into the Lord's treasury."

The gentlemen of the office thought he was cracked or beside himself, for I tell you trusting in the Lord in these days is an unpopular business with the world. But the Saints have to trust in the Lord, and we might as well begin and seek this kingdom and the interest of it, and the righteousness of it, and build it up first as last. I believe the people are reforming in this thing; I believe they are increasing in their faith, and have manifested it here in the city this winter, and I am glad to see it.

The exhortation we have had this morning is proper and seasonable, as we have been sowing the seed of the word this winter among the people, and we should watch and see that the seed is sown in good ground, and try to cultivate the principles we hear that the fruits of righteousness may appear in abundance. In doing this we will be saved.

We have had one of the most interesting seasons this winter that we have ever enjoyed since the Church and kingdom of God has been organized in the last days. We have had new lessons opened unto us by the servants of the Lord, and among those things the mercy of the Lord has been manifested in a great degree towards this people. I have reflected

on His mercy and I feel we should be faithful and humble, and prove true unto the Lord our God because of this mercy which has been manifested unto us, and we should be very careful hereafter, as President Young exhorted us the last time he spoke concerning this people continuing to commit sin. He plainly laid before us the consequences of this course; we should let the past suffice wherein we have done anything in which we cannot be justified. I am satisfied that the people in these valleys will never hear the same proclamation which we have heard this winter.

If this people with the light they have, the teachings they have, and the examples they have had set before them intermingled with chastisement—if they still will go on and be neglectful of their duties, with regard to their salvation they will have to pay the debt, for the sinner in Zion will be cut off from the Church of God, and will have to pay the penalty whether it be small or great. It is of the utmost importance that we should guard ourselves against sin as the tree of life is guarded. We have no time to throw away in the service of sin, in committing iniquity and grieving the Holy Spirit of God.

I tell you when you look around and see the state of the world on the one hand, and what we have to perform on the other, and what the kingdom of God has got to arrive at in order to fulfil its destiny and the revelations of Jesus Christ, our chief object should be to build up the kingdom of God and roll it on.

As I remarked last evening in the High Priests' Quorum, we have been rolling this kingdom up-hill, up a mountain; we have been toiling against a mighty current all the day long from its first organization, but the day will soon come, if this people will do their duty and take hold of the kingdom of God as they should

do, it will soon get on the top of the mountain, and then it will begin to roll down from the mountains, and it will gather both strength and speed as it goes, and then instead of singing "Get out of the way, the hand-carts rolling," it will be "Get out of the way the kingdom's coming," and it will not stop until it has filled the whole earth. The Lord has proclaimed this in all the revelations He has given on the subject.

This kingdom has got to stand, spread itself abroad, and gather unto itself strength. The Lord is going to work with this kingdom, and with this people. The Lord says in the parable of the vineyard, "My servants laboured with their might, and the Lord laboured with them, and they prevailed, and brought forth the fruits of the kingdom, and the bitter branches were broken off, and the tame olive brought forth good fruit, and the vineyard was no more corrupt." This should be uppermost in our minds, we should look for the building up of the kingdom, and secure not only blessings for ourselves, but seek to become saviours of men on Mount Zion, and try to do all the good we can, labouring to promote the cause and interest of Zion in every department thereof where we are all called to act.

By pursuing this course we shall be prospered, and have continual peace in our minds, and as the Lord has said, nothing will be withheld from any man that seeks for the righteousness and blessings of the kingdom of God. Salvation should be the uppermost thing with us, and you will find if ever we seek to do something else besides carrying out the dictates of the Holy Spirit, we will get into the fog and into darkness and trouble, and we shall be ignorant of the way we are pursuing. Every day that we live we need the power of the Lord—the power of His Holy Spirit and the

strength of the Priesthood to be with us that we may know what to do. And if we will so live before the Lord, the Spirit will reveal to us every day what our duties are; I do not care what it is we are engaged in, we should first find out the will of the Lord and then do it, and then our work will be well done and acceptable before the Lord, but if we take a course against light and against the Spirit of God, we will find it an unprofitable road to travel.

I feel as though the Lord is going to do a great work in the midst of this people. There are a great many things at our door, a great many changes to take place in the earth, and the kingdom is growing; and I would here exhort all the Latter day Saints who hear me this day to study well the position you are in, and search your hearts and see if we are in the favour of the Lord our God, and then let us increase continually in faith, in hope, in righteousness, and in every virtuous principle which is necessary for us to have to sustain us in every trial through which we may be called to pass, in order to prove us as the friends of God, whether we will abide in the covenant or not; we will be tried from this time, until the coming of the Messiah or while we live on the earth.

If we could open the vision of our minds, and let it extend into the future and see this kingdom, and what it is bound to accomplish, and what we have to do, the warfare we have to pass through, we would certainly see that we have a great work on hand. We have not only to fight the powers of darkness, the invisible forces that surround us, but we have to war with a great many outward circumstances and to contend with a great many difficulties that we must of necessity meet, and the more of this we have to meet the more we should be stimulated to action, and to labour with all

our power before the Lord for the establishment of righteousness and truth and the building up of the work of God, and to see that His name is honoured upon the earth.

Brother Wells has said, why the world is troubled about us is because we are united. This is true; the world and the devil are afraid of it, and he has laboured all his life to divide everything where righteousness dwelt, or at least ever since he was cast out from the presence of God, what he did before that I cannot say any further than what is revealed. We have got to be one and labour together to build up this kingdom because we cannot establish it upon any other principle.

We should be careful to know that we are right and then go ahead, and we will find it to our advantage, and we shall be satisfied with our reward if we pursue that course which is according to the commandments of God. When we come into the presence of our Father in heaven we shall meet with His approbation, this alone will reward us for our labours.

If we go to work and build up the kingdom of God instead of ourselves, it is no matter in what shape we do it, whether it is in building a canal, or in building a temple, preaching the Gospel, cultivating the earth, or anything else, let us take that and make it a business, and we will find the Lord will help, sustain, and nerve us with His power, and will assist us in everything we have to do, and if we are called to lay down our lives in the defence of God and eternal truth, then all right, and if we live, all right, and when we come into the presence of the Lord we shall be satisfied with our reward and blessings.

The Lord has said He would prove us whether we would abide in His covenant even unto death; indeed we have been tried from the commence-

ment of this great work, but there has been an invisible hand at work for our defence all the time; the wicked have not seen the power that has sustained us, they cannot see the inside machinery that is at work in this kingdom, the nations of the earth cannot understand it, and they never can comprehend it, but the Latter-day Saints understand it, and they know that it is the power of God and the word of God, for the Lord has made proclamations and decrees, and covenants concerning Israel in the last days, and all the Prophets, from righteous Abel to Brigham Young, have proclaimed it to the nations of the earth, as with the voice of thunder, and we know they will be fulfilled; we know the Gospel has to be offered to the Gentiles first, we have offered it to them for the space of twenty-five years, that we may be prepared to go to the house of Israel.

The Gentiles in a great measure, have rejected it; we have borne a faithful testimony to the nations of the earth, and they prefer to take their own course, and act on their own agency; they would rather build themselves up than the kingdom of God. The consequence is, it will soon be taken from the Gentile nations, and it will not be long before the judgments of God are abroad among them, and those bitter branches will be taken off the tree.

Now there is no personage, or subject, or work upon the face of the whole earth, but what is more popular than the Lord, and His Gospel, and kingdom; His name is dishonoured and blasphemed, with impunity by nearly all the inhabitants of the earth and in the midst of every nation under heaven, but the day is nigh at hand when He will make bare His arm of power, and show the world that there is a God in Israel, who will no longer bear the blasphemies of the wicked without bringing them to judg-

ment, but He will send forth those angels, those messengers who dwell in the presence of God, who are waiting with their sharp sickles in their hands to reap down the earth; but this will not be until the Gospel has been fully offered to the Gentiles; then the bitter branches will be broken off.

This kingdom will go forward, for the Lord God has decreed it, and Zion will arise and be adorned with beauty and power, and true refinement, in light and knowledge, and in every good gift that will prepare the minds of men for the Society of their Heavenly Father and of celestial beings. These lessons have got to be given, and we have got to learn them, and we have got to bring ourselves to the celestial law of God; we have to be quickened by the Spirit and power of the kingdom of God and its righteousness, that we may be prepared to carry out the purposes of the Lord; then this kingdom will be borne to the house of Israel, and they will receive it.

The door has already been unlocked to the Lamanites in these mountains, and they will begin to embrace the Gospel and the records of their fathers, and their chiefs will be filled with the Spirit and power of God, and they will rise up in their strength, and a nation will be born in a day, because they are of the seed of Abraham, and God has promised to bless the descendants of Abraham, and they will be saved with the house of Israel, for the Lord has spoken it, and made those promises unto them through their fathers.

Again, here are the ten tribes of Israel, we know nothing about them only what the Lord has said by His Prophets. There are Prophets among them, and by and by they will come along, and they will smite the rocks, and the mountains of ice will flow down at their presence, and a high-

way will be cast up before them, and they will come to Zion, receive their endowments, and be crowned under the hands of the children of Ephraim, and there are persons before me in this assembly to-day, who will assist to give them their endowments. They will receive their blessings and endowments, from under the children of Ephraim, who are the first fruits of the kingdom of God in this dispensation, and the men will have to be ordained and receive their Priesthood and endowments in the land of Zion, according to the revelations of God.

Again, here is Judah, which is the tribe of Israel, from whom Jesus sprang; how many times have I seen them among the nations of the earth, standing in their synagogues, even grey-haired rabbies, with their faces to the east, calling on the great Eloheim to open the door for them to go back to Jerusalem, the land of their fathers, and to send their shiloh, their king of deliverance. When I have seen this my soul has been filled with a desire to proclaim unto them the word of God unto eternal life, but I knew I could not do this, the time had not come, I could not preach to them. I might have stood in their midst for a month and preached unto them Jesus Christ or their shiloh and king, but I should have failed to establish one particle of faith in their minds that he was the true Messiah.

They do not believe in Jesus Christ; there is an unbelief resting upon them, and will until they go home and rebuild Jerusalem and their temple more glorious than at the beginning, and then by and by, after this Church and kingdom has arisen up in its glory, the Saviour will come to them and show the wounds in his hands and side, and they will say to him, "Where did you get those wounds?" and he will answer, "In the house of my friends," and then their eyes will begin to open, and

they will repent and mourn, they and their wives apart, and there will be a fountain opened for uncleanness to the house of Judah, and they will for the first time receive Jesus Christ as their Saviour, they will begin to comprehend where they have been wandering for the space of two thousand years.

You cannot convert a Jew, you may as well try to convert this house of solid walls as to convert them into the faith of Christ. They are set in their feelings, and they will be until the time of their redemption. They are looking forward to the time when they will go home and rebuild Jerusalem; they have looked for it many hundreds of years, they are looking for the coming of their king, and they do not suppose for a moment that he has already come, but they are looking for him to come as the Lion of the tribe of Judah, not as a lamb led to the slaughter, and as a sheep that is dumb before his shearers; they are looking for him to come with power and great glory.

I thank God that the day is at hand when the Jews will be restored. I have felt to pray for them; I feel interested in their behalf, for they are of the seed of Abraham and a branch of the house of Israel, and the promises of God still remain with them. It is true they fell through unbelief, and the kingdom was taken from them and given to the Gentiles, and when it came from them, it came clothed with all its gifts, powers, and glory, Priesthood and ordinances which were necessary for the salvation of men, and to prepare them to dwell in the presence of the Gods; and when the kingdom was given to the Gentiles, they for a while brought forth the natural fruits of the kingdom. But they, like the Jews, have fallen through the same example of unbelief, and now, in the last days, the kingdom of God has to be taken from the Gentiles, and restored back to every

branch and tribe of the house of Israel; and when it is restored to them, it must go back with all its gifts, and blessings, and Priesthood which it possessed when it was taken from them. But the Lord has said that in restoring these blessings to the children of Abraham, that He would be inquired of by the house of Israel, to do it for them. But from what branch or part of the house of Israel will the Lord look for this petition or request to issue, if not from the Latter-day Saints, for we are out of the tribe of Joseph through the loins of Ephraim, who have been as a mixed cake among the Gentiles, and are the first fruits of the kingdom, and the Lord has given unto us the kingdom and Priesthood and keys thereof. Hence the Lord will require us to ask for those blessings which are promised unto Israel, and to labour for their salvation.

These things will be required at our hands; a great work is before us, a work worthy of intelligent beings—worthy of the most noble of spirits that ever existed around the throne of God in time or in eternity, in heaven or on the earth. Then, if we would feel right about this important subject, and look upon it as it is, we will go to work and labour with all our mights to build up the kingdom of our God, to carry out the purposes of the Lord, in the building up of Zion, the establishment of his kingdom, and restoration, and salvation of the house of Israel; we should listen strictly to those men who are the word of the Lord to us.

The Prophet Jeremiah saw this

kingdom established, and saw that Ephraim was the first born, and in gathering the children of Jacob and establishing Zion in the last days, their nobles should be of themselves, and their governor should proceed from the midst of them. I have looked forward for years by faith to that time when the children of Zion would have the privilege of having their rulers, and a governor of their own choice of the house of Israel, to rule over them and counsel and lead them.

We have had a governor since we have been a Territory, who is actually of the loins of Joseph, the son of Jacob. Jeremiah saw this, spake of it, and it has been fulfilled. There has been a great exertion to make this prophecy fail. It hurt the feelings of the Gentiles to think this prophecy should have its fulfilment in these days. It has been fulfilled so far, and I feel thankful to-day that all the prophecies which have not been fulfilled will be; hence I have hope and confidence in looking forward to the fulfilment of the blessings that are promised to us.

Let us be faithful and seek diligently to build up the kingdom of God in righteousness and do our duty, and try to save ourselves, our wives, and children, our kindred and our friends, and the house of Israel, and also the Gentiles as far as they will be saved, and then we will be satisfied with our reward which we shall obtain in this life and in the world to come. I pray the Lord to bless us all, and save us in His kingdom, for Christ's sake. Amen.

THE PARABLE OF THE SOWER—THE PRIESTHOOD REACHES BEHIND THE VAIL—HOW INTOLERABLE IT WILL BE FOR THOSE WHO APOSTATIZE — POPULARITY OF GOVERNOR YOUNG COMPARED WITH THAT OF THE RULERS OF THE NATIONS—THE KINGDOMS OF THIS WORLD, ETC.

Remarks, by President Daniel H. Wells, Delivered in the Tabernacle, Great Salt Lake City, February 22, 1857.

Brethren and sisters, while brother Samuel Richards was addressing you, a great many reflections passed through my mind, a few of which I will try to lay before you, in regard to the parable of the sower and the seed. The Scripture reads—"Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no depth of earth; and when the sun was up, they were scorched; and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them; but others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold." I have thought of this parable considerably this winter. You will find that when the seed is cast into stony ground, it will spring up quickly and grow rapidly, but when the sunbeams come upon it with strength and power, it will wither and die. Have any received the good word during what we have called the reformation, and will they now wither and die?—or will they be like the seed that is cast into good ground which takes root downward, and springs upward, and bring forth the works of righteousness unto salvation? And now, as the season advances, we will have to be more specially engaged in

our various business avocations, and shall not have so much time to spend in hearing the word of the Lord as we have had during the past winter, therefore let us see to it, that the plants now growing in our bosoms do not wither and die.

I have told you, and others have, that we have no expectations in this life of a worldly nature but what will go into the grave with us when we go. "Mormonism" and the Priesthood which we have resting upon us reach behind the veil, and what we have to do here is to prepare ourselves in this channel for the blessings we expect to receive hereafter.

It is a true remark, "He that seeks to save his life shall lose it." What is there worth having outside of our faith and religion? If we want to live either here or in eternity, this is the only channel wherein we can obtain that which is really worth having. If we want to be prospered, let us put on the yoke of Christ and keep it on, seeking first the kingdom of heaven and its righteousness, and all other things will be added thereto. This is the only principle upon which we can obtain aught that is of lasting worth, no matter what it is that we want.

In order to redeem Zion, we had to come from Nauvoo to the mountains, and we must abide here until the Lord shall say to the contrary. If we want wives and children in eternity, we must be faithful stewards over

over those committed to our trust in time, that we may receive an inheritance in eternity. If we want inheritances in this world—if we want worldly possessions—we must be faithful stewards in the things of this world, and hold them as from the Lord, always keeping them upon the altar. No matter whether in spiritual or temporal affairs, the principle is the same, faithfulness is required. And if we do not feel willing to devote ourselves with heart, mind, and talent, as well as our worldly possessions, to the cause of God, we are not worthy to receive the inheritance to which we are looking forward.

How is it with those who turn away and wither and die, after having partaken of the good word of life, and partaken of the powers of the world to come? In view of these things the Saviour said unto the generation in which he lived, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for you." This will strictly apply to us, if we turn away. Or might it not be said with equal force, it shall be more tolerable for Carthage and Warsaw than for us in that great day, if we turn away from the principles of life and salvation that are poured upon us? There is no damnation so complete as that which will come on those persons, who, after having tasted the good word of God, after having received the principles of life and salvation, and been made acquainted with the powers of the world to come, again turn unto the beggarly elements of the world. Then it becomes us to hang on to these principles and to this power—to this principle of life and salvation which has been revealed to us—and not let them slip from us, and we finally go down to perdition.

Do we see and appreciate the blessing of this Gospel which has been

made known to us? Sometimes I think we do, and at other times I think we become careless and indifferent. This should never be, but we should progress and increase in the knowledge of God and in faith, for it is a treasure indeed, and is like all other things pertaining to the kingdom of God. We must be faithful to increase in it, as well as in light and knowledge. Let us get the truth and stick to it, and not let it slip through our fingers.

We go to the ends of the earth, and proclaim this Gospel to those who sit in darkness, and we feel desirous for the salvation of Israel—we desire to impart to the world the good and saving feelings we possess. This is good, and there is nothing in the world that begins to compare with the things accomplished by the Latter-day Saints. They go upon the principle of faith for their support, and they prosper. There is no people equal to this people. They are the pure in heart, which constitutes Zion. If they will only apply to their every day lives the principles which have brought them together, and faithfully live their religion, they are the happiest people in the world, and a people the Lord delights to bless, when He can do it without sending them to hell; and there is nothing but what they will be able to accomplish, inasmuch as they are faithful.

They love the authorities of this Church; they love brother Brigham, and he has great influence over them. What fault has the world to find with brother Brigham? None, except that the people are united in sustaining him, and that his word and counsel are as the law unto them. What right have they to find fault with or complain of this? He has a just right to his popularity; Joseph Smith had a right to his; the Lord gave it to them. And there is no governor, president, emperor, or king, but what

would be glad to get just such a popularity, and is seeking for it all the time. They seek to gain an affection in the breasts of the people over whom they preside, but they have not that wisdom, and hence cannot obtain it, it is not for them. But brother Brigham has obtained it, and all the rulers and all the world are seeking the same thing and finding fault with him, and would take his life, because he has that which they are seeking for and cannot find. That fact of itself shows up their inconsistency.

Would not the governors of the United States be called the best men in the world, if they had and could retain the popularity which President Brigham Young enjoys? If there was any such person among them, the people would say, "Let him be the governor, for his equal cannot be found?" and yet they would destroy Governor Young, because the people are willing to adhere to his counsel. They are afraid of the union of Church and State, this they dread very much. Any person would like to have all the popularity that brother Brigham has, but the people of the world are afraid to trust any of their men with the affairs of the nation, especially if the person happened to be a peacher, for they have no confidence in each other nor in any of their numerous religions. They have no confidence in their clergy's knowing anything about politics or temporal affairs in general, but they say, "We know more about such things than you do. It is your calling to administer in spiritual things only; you may have the keeping of our consciences, but when it comes to temporal matters you must stand aside." They consider that their clergy, and of course their God, knows no more about temporal things than they do about spiritual things. They leave all spiritual matters to their sectional clergy, to whom they dare not trust their temporal matters, but,

on the contrary, do thrust their clergymen from their national halls.

This shows clearly all the faith and confidence they have in their God and in their clergy, for if they had any faith or confidence in their God, they would also have in their clergy, who should be His servants. But this is in strict keeping with their religion, for they go to meeting to hear their clergy dilate upon an imaginative something, filling the immensity of boundless space, sitting upon a topless throne, and which they call God. We are entirely different, and I rejoice that it is so. We have men to counsel and guide us in whom we repose unlimited confidence, men who are before us and lead ahead, and the counsels they give we feel to appreciate and abide both in spiritual and temporal things. We hold ourselves ready to go at a moment's warning to the uttermost parts of the earth to subserve the principles of our holy religion, by making them known to others, to save Israel and bring out those the Lord has scattered, to aid in building up Zion, and in building temples of the Most High, wherein we may go and receive the blessings of eternity. We hold our property—our possessions—on the altar, ready at a moment's notice to be handed over to subserve the cause of Zion.

Notwithstanding these are our feelings, our governmental and temporal affairs are kept as distinct from our religious concerns as are those of any other people, and far more so than are those of many others. We have never organized a political party, as some people have done, to enable us to express our peculiar conscientious notions about freedom, slavery, and Catholicism, about which so much phrenzied zeal has been exhibited during the past ten years. Our holy religion does not interfere with our political or governmental affairs, only to make us more competent, faithful,

and energetic in the duties pertaining thereunto. It is eminently above all such considerations, and only influences them, as it does all the varied duties of life, by lending its aid, light, and intelligence.

These are the principles which unite us together; let us keep them warm in our bosoms, and be alive and continue to increase in the knowledge of God. Let us strive to have our minds expand, and let us perform our duties with an eye single to the glory of God, and the advancement of His cause. In this course we see our own salvation and eternal exaltation, and find the road we ought to travel, and we cannot find anything outside of this worth having. We are interested in it; it is the best investment we can make. No matter how poor a person may be, he can be faithful and work the work of righteousness, and it is the poor and meek that will inherit the earth.

I ask my Heavenly Father to bless us one and all, individually and collectively, and to preserve us and enable us to remain firm in the faith of our Lord Jesus Christ, that we may not go astray but cling to the principles of life and salvation, cleaving to the Lord our God, serving Him with willing hearts and minds perfectly, and do it because we like to do it, being partakers of the truth because we love it, and for the principle's sake, and because it is better than anything else. It is meat, drink, clothing, and lodging to us, as well as everything else worth having. If we will do this, we need not fear for the future.

If we have our wives and children arising around us and multiplying greatly, let us all be for God, and other things will come along in their season. We sacrificed all things when we came into this kingdom, laid aside our former associations in life, and left everything that pertained

to them, regardless of the future and of the consequences resulting therefrom, and can we not keep on this same road, preserve those feelings which filled our bosoms when we came into the Church and kingdom of our God, and strip ourselves of every earthly tie for God? We can do this, if we are disposed. We will do it, and I verily believe that we will get the majority of this people at last. Many may turn aside, but that makes no difference. Those who remain faithful will get their reward, while those who turn away will, in a time to come, see where they have missed it.

Let me exhort you to do the works of righteousness and be faithful in the kingdom of God, and cleave together unto Him with full purpose of heart, and work the works of righteousness all your days, and never falter and fall. I know we shall not fall, but the kingdom will increase and grow and spread abroad, and her stakes will be strengthened, and her cords will be lengthened, and the kingdoms of this world will be broken in pieces, and become the kingdoms of our Lord and His Christ. We shall accomplish this work, or our children will. The purposes of the Almighty cannot fail; the kingdom is set up and established, never more to be thrown down.

We are aware that the world is arrayed against us, and has it not been so from the beginning? But what have they been able to accomplish against this people? If they have driven and scattered us, they have scattered the seed still wider, and it will be so again. They do not know who they are fooling with; they are fooling with the Lord. He knows how to set up His kingdom, and if we are submissive in His hands, like clay in the hands of the potter, we shall not again be scattered and peeled. We have heretofore been driven

measurably because of our unrighteousness, and of our unworthiness, and God's inability through that cause to bless us, and because of the wickedness of the wicked. How soon would another persecution have come on us I cannot say, if the people had not turned around and sought the Lord with penitent hearts.

I trust that persecution will be warded off now a few years longer, and that the blessings of the Almighty will be drawn upon the people. I know that He delights to bless His people, but He has to chastise them like a parent has to chastise an unruly child. These chastisements have not

hindered the rolling on of His work, for it has rolled on with accelerated power all the time. The people have had to suffer, more or less, but we are in His hands, and if we want to draw down His blessings upon us, we must do our duty, or the chastisements of the Almighty will be upon us again, as in times past, for our good. They will not impede the progress of His work, but it will go forth with still greater accelerated power.

May God bless us and enable us to work the work of righteousness in His sight all the days of our lives, for His Son's sake. Amen.

UNION OF THE SAINTS—THE WORLD IS TRAINED TO BE SELFISH—
WE ARE DEPENDANT UPON CHRIST AND EACH OTHER—INDIVIDUAL
EXERTION NECESSARY TO ACCOMPLISH THE PURPOSES OF GOD.

Discourse by Elder Lorenzo Snow, Delivered in the Tabernacle, Great Salt Lake City, on Sunday, March 1, 1857.

I am not much in the habit of taking texts, especially of late years, and more especially since the commencement of the reformation. However, this afternoon, I think I will take a text, as a subject for the few remarks that I may make on this occasion, and that one was presented to me this morning when in conversation with brother Kimball, and that text is embraced in one word, which is Union.

I expect that a great deal might be said on this subject, and probably a great deal has been said, but more may yet be said, and that which intimately concerns us at the present time. If we would rightly understand things as they are, a more inte-

resting subject could not be introduced at the present time, and it embraces a great deal more than what we should be enabled to say in one hour, or in one day. Unless we go into the practice of paying more attention and more regard to the interests of others, we shall not get along as a people, near so well as, perhaps, many of us have been anticipating.

In the Gentile world, where the Gospel first reached us, our manner of training, our habits and our education, all went to influence our minds to look after self, and never to let our contemplations or meditations go beyond that which pertained to ourselves. In making any exertion that would in any way tend to benefit our

selves, to exalt ourselves, and assist us in amassing riches, or in gathering information that would confirm or aid in the bringing about this object, we considered we were doing first-rate, for that was the object of life with us.

We then depended upon ourselves almost entirely, and thought that we should have means around us, gathered for the purpose of securing ourselves from the evils that we found we were continually exposed to, in regard to poverty and in regard to the lack of friends. We were all looking within ourselves, we regarded our own dear selves in all our meditations, and directed all our exertions for our own individual benefit. This is what our parents taught us to a great extent, and it mattered, with us, but very little, how or what course was pursued if we could gain those things we desired, if we could secure to ourselves those things which were necessary for our own comfort, and for our own individual temporal convenience.

This is the education of the world, and this is the way they are taught, this is one reason we have so much difficulty in acting upon the principles of union. Then it should not seem so very strange that the same feelings that were in the minds of the people around us, that were instilled into us by traditions, should linger around us at the present time, and become a blind or a barrier against receiving those blessings and privileges that we might otherwise receive, and be injurious to us when we receive the Gospel and endeavour to become Saints of God.

I can discover that these things have extended and spread themselves in the feelings and hearts of the Saints pretty extensively, and they act very powerfully in hindering the Saints from obtaining the blessings and privileges which it is their right to receive. Until these feelings are re-

moved, we shall be liable to be baffled in regard to the blessings that are promised to the people of God.

We talk considerably in regard to the principle of loving our neighbours as well as we love ourselves; we talk about it, and we sometimes think about it, but how much do we really enter into the spirit of these things, and see that the difficulty lies within ourselves. We must understand that we have got to act upon certain principles by which we can bind ourselves together as a people, to bind our feelings together that we may become one, and this never can be accomplished unless certain things are done, and things that require an exertion on our part. How would you go to work to bind yourselves together? How would a man go to work to unite himself with his neighbour? If two men were associated together who had never been acquainted, how would they go to work to secure each other's friendship, attachment, and affection one towards another? Why something would have to be done, and that not by one party only, but would have to be done by one as well as by the other. It would not answer for one to do the business alone; it would not do for one to answer those feelings and do the work himself, but in order to become as one in their sentiments and affection, the action of both would be requisite.

Now it is so ordered and so arranged, that we are dependent, in a great measure, one upon another. For instance, take us as a people, we are dependent upon a being that is above us to secure our peace, our happiness, our glory, and exaltation; we are individually dependent upon the exertions of an individual who is above ourselves.

For instance, we are all dependent upon Jesus Christ, upon his coming into the world to open the way whereby we might secure peace, happiness,

and exaltation. And had he not made these exertions, we never could have been secured in these blessings and privileges which are guaranteed unto us in the Gospel, through the mediation of Jesus Christ, for he made the necessary exertions.

In order to accomplish the gathering of Israel out of Egyptian bondage, there had to be something done to liberate them from their thralldom, and this something had to be done by a higher power, by an individual that had more wisdom, more intelligence, more understanding, and more power and means within his hands for the purpose of securing those blessings which they needed. They never could have got out from their difficulties nor from their bondage, unless this power had been exerted by one who had more intelligence, more knowledge, more information in relation to the means of their deliverance.

It is just so in a thousand other cases, there has to be a power exercised for the benefit of the people, there has to be exertions made, and they never can receive the blessings and privileges that are for them, unless those exertions were made by an individual possessing more knowledge, more wisdom, and greater power than themselves.

Jesus, on a certain occasion, speaking to Peter, said to him, "Simon Peter, lovest thou me?" he answered that he did. Well, then, replied Jesus, "feed my sheep." Jesus interrogated him again, saying, "Simon Peter, lovest thou me?" Peter answered, "I do, Lord." Jesus said unto him, "Feed my lambs." In this case we perceive there was an exertion to be made for the benefit of those that had not that power and information, but this alone is not sufficient.

Had Moses, for instance, having done all that he did, had he delivered Israel from Egyptian bondage, and

having done all that he could and all that mortal man could do for their redemption, having done all in his power, and been willing to lay down his life and to sacrifice everything that he had to accomplish that work, would he have secured the people to himself, and have brought about that union which was so necessary, without any exertion on their part? No, most assuredly it would not have been accomplished, for there had to be a return, an exertion on their part, in order to secure that union and that love, and to secure that fellowship between them and him, which it was necessary should exist, and so it is in reference to Jesus Christ, though he has sacrificed himself and laid the plan for the redemption of the people, yet unless the people labour to obtain that union between him and them, their salvation never will be accomplished. Thus we see that something has to be done by each party, in order to secure each other's friendship, and to bind us together as a community.

Now, let an individual possess information and intelligence, and let that individual be one who holds the Holy Priesthood, a man who has been in the Church for years and years, let him be one that is filled with knowledge and understanding, and let him go to work and look about him, or in other words, let him consider there are others around him that are less favoured than himself, and that they are not all so strong, nor so forward in the blessings and graces of the Gospel as he is. Let him reflect that those around him desire the intelligence and blessings that God has given him through his greater experience in the things of the kingdom; then begin to impart that information to those around him, and to communicate his strength to those that are weak, and shadow forth his light to those who are in darkness. Then, so

far as regards himself he is doing that which is necessary for him to do to secure their good feelings and affections to himself.

But let him take the opposite course, and think of improving his own dear self, and that there is only himself to be saved, that all he has to accomplish is to secure life and salvation for himself, and only think of his own sins, to reform himself, and to take care of himself. A man who takes this course is going upon a principle that will always keep him bound up and contracted in his feelings and contracted in his views, and will never accomplish the thing that is desired.

As, for instance, you let an individual keep his ideas and knowledge to himself in going on to acquire any information in relation to any particular branch of study or business, will he ever accomplish the thing that is required?

A great many pursue this course in reference to their mechanical skill, but this is not the right way.

In pursuing any kind of study, a man has to continue to work, and after going through one course, he has to go through again, and keep at work in order to make himself master of them, and he never will master them near so well as by communicating his information while engaged in gaining it. Let him go to work and gather up his friends, and endeavour to give them the same knowledge that he has received, and he then begins to find himself being enlightened upon those things which he never would have known unless by pursuing that course of teaching, and imparting the information he is in possession of unto others. Any one that has been a school teacher will understand me well upon this point.

So you perceive that he who indulges in this narrow contracted kind of feeling, instead of benefiting himself

in keeping the knowledge he possesses within himself, he is the loser in considering that by keeping all he has received to himself he would be exalted in spirit, in knowledge, and intelligence.

Let a man remember that there are others that are in darkness and that have not advanced so far in knowledge, wisdom, and intelligence, and let him impart that knowledge, intelligence, and power unto his friends and brethren, inasmuch as he is farther advanced than they are, and by so doing he will soon discover that his mind will expand, and that light and knowledge which he had gained would increase and multiply more rapidly.

I have heard brother Kimball state that when he was very much downhearted, he would find somebody worse than himself, and endeavour to comfort him up, and by so doing he would comfort himself, and increase in spirit and in life. It is upon this principle that I am speaking.

If you want to secure the friendship and affections of our friends, go to work and comfort them with that light which you have received, remembering those blessings came down from God, and that by doing this you are only doing what every man should do.

Those of you who have got the Priesthood, go and make friends among the individuals by whom you are surrounded; or select one and try to start his feelings, his faith, his circumstances, and his mind, and try to enlighten them, and if they are sinners, endeavour to save them from their sins, and bring them from their bondage in which they are placed, to participate in the light and liberty which you participate in, for in this way you can do good through the information which the Lord has imparted to you. In this way you will discover that their minds will be drawn out towards you, and their affections will be gained and centred upon you.

In order that this thing may be accomplished, and in order that those blessings which are necessary may be secured, and that the feelings and faith that we want as a people may be secured to us, we have to go to work individually and more anxiously, more ambitiously than we have done before to bind each other's feelings together.

Now, for instance, take a shepherd who has charge of a large flock of sheep; he goes into his field, and his flock hasten to gather around him, and follow after him. How is this accomplished? The shepherd has gone from day to day, and from time to time, with plenty of salt, and they discover that he has it with him every time he makes his appearance, and that he has those things that are necessary to supply their wants. They learn by experience, that he has looked after their welfare, and they appreciate his kindness; it is a good deal so among men.

If you will allow me to carry out the figure, though perhaps it may not apply quite so well as some other, but it is the one now upon my mind. You let the President of your settlement, or the Bishop, or President Brigham Young, for instance, continue to administer incessantly among this people, and let them do all that individuals will call upon them to do; they will be worn down, and as brother Kimball was speaking, unless there is something done by the people as a return for that which is done by those men, there never will be a perfect people, but will be very far off from perfection. And it is still more so in regard to the cultivation of that feeling which is necessary for us to have one for another.

In regard to the shepherd's flock of sheep, what do they do in reference to making a return for the good that is done to them? Is it sufficient for them to return one tenth part of their wool, which would be a very great

source of benefit, providing they only give that? If one of them could speak and say we will give you one tenth part of our wool for the purpose of manifesting unto you our gratitude, would not that be a very good and proper acknowledgement?

But they do more than this, they do as brother Kimball was speaking, they put every thing into the reservoir, they return their entire fleece. This secures a very good feeling in the shepherd or in the bosom of the farmer towards the sheep that he had been administering to, and they find themselves, after the next year comes round, in possession of a great abundance.

Well, I was thinking of these things as brother Kimball was speaking this morning. If the people had confidence in the things which are taught, and if they would let their minds expand, and throw in their substance for the establishment of Zion and the extension of the kingdom of God, they would learn that it is the very principle upon which they would receive stores of those things which they are after.

But there is a fearfulness in the minds of the people, they are afraid to trust their substance in the hands of the Lord, but if we expect acts of kindness and affection; if we understand our true position, and want to secure the affections of the Almighty and all good men, so that they will be bound to us, we have got do something that will secure to us those affections, and other manifestations of that kindness which we have previously participated in.

If individuals would look upon this principle as they should look upon it, view it in its proper light, they would take much more pains than they do, for they would see the necessity of binding the feelings of their brethren together, they would see and understand the importance of this more

than they do at the present time, and they would enter into the spirit of it. We might carry this principle into families, and illustrate upon it quite largely.

For instance, if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is necessary to exist there, you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family, and he should possess that light and that intelligence, which, if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands.

He goes to work, and associates his feelings and affections with theirs as far as lies in his power, and endeavours to secure all those things that are necessary for their comfort and welfare, and they, on the other part, have got to turn round and manifest the same feeling, the same kindness, and the same disposition, and to the utmost of their ability manifest feelings of gratitude for the blessings which they receive.

This is necessary, that there may be a oneness of feeling, or oneness of sentiment and a corresponding affection, that they being one, may be bound together in this way. Now, it is just the same in regard to ourselves as neighbours, as Saints of God, as individuals that hold the Priesthood, and that have travelled in the light of truth, and got the power of God upon them, and who know what salvation is.

The things of God have been revealed to this people, that they may go to work and obtain more faith and more confidence in God than any other people upon the face of the whole earth. We have to eat, drink, and clothe ourselves, as well as other people, but in gaining these things we should regard sacredly each other's

rights. When two individuals are bound together, as they eventually must be if they ever stand in the presence of God, rather than to take a course to injure each other's feelings, when they are united as they should be and as they will be, they would sooner have a limb severed from their body, they would sooner suffer anything that could be executed upon them than to disturb or hurt each other's feelings. There would be the same love that existed between David and Jonathan. Before David would do anything to disturb the feelings of Jonathan, he would have suffered a hundred-fold of trouble to come upon himself. I think we sometimes pass by those things which are of such great importance. I often think of the little anecdote that is recorded in the Bible about the sons of the prophets. On a certain occasion, when the sons of the Prophets were cutting timber, it appears that the axe fell off the handle into the water, and it seemed there was a great disturbance in the feelings of the young Prophets. Why, says one, master, the axe was borrowed, and it seems there was quite an anxiety about the axe on account of its being borrowed property. I have thought that had the circumstance transpired in these days the expression would have been on this wise, "O, it is no matter, master, the axe was borrowed." But in those days they had feelings in regard to their neighbours, and in consequence of this the power of God could be manifested for the purpose of raising the axe from the bottom of the water. Thus we see they had feelings of interest for the welfare of their neighbours and friends as well as for themselves.

Now an individual, in order to secure the highest and greatest blessings to himself, in order to secure the approbation of the Almighty, and in order to continually improve in the

things pertaining to righteousness, he must do all things to the best advantage. Let him go to work and be willing to sacrifice for the benefit of his friends. If he wants to build himself up, the best principle he can do it upon is to build up his friends. This is the same principle I wish to refer your minds to in relation to the master who wished to make himself perfect in those sciences which he had partially studied, and he did it by communicating to his scholars that information which he had obtained, and he did it again and again, and by teaching them he improved himself.

You, brethren, that are going forward in any undertaking, and that want to get rich, and that want to make large farms, to get many wives, and to extend your household and your popularity, you make up your minds to make your wives comfortable, to feed and clothe your children, and do those things that are required of you. But while you are engaged in this, let your minds be expanded to comprehend and look after the interest of your friends that are around you, and where it is in your power to secure benefits to you friends do so, and in so doing, you will find that those things which you need will come into your hands quicker than if you labour entirely to secure them to yourselves, independent of regarding the interests of your friends. I know this is a good and important principle.

Now if a man has been blessed of the Lord, and has got information from the eternal world, has been endowed with much grace and knowledge from on high, and is one to whom the Lord has imparted many great and glorious blessings, when he comes in contact with his friends that are around him, and that have not had this advantage and this experience, if they in their arrangements should run across his track, let him exercise those godly feel-

ings which will tend to secure their confidence and good will. And just so far as he exercises them above that of his fellows, he exhibits the education that he has received in the principles of righteousness, and just in proportion as a person does this to those that are ignorant around him, just in that proportion will he secure the good feelings of those individuals; it cannot do otherwise. Peradventure in a future day, when through the mercy of the Lord that darkness is taken away, and they receive the knowledge that you have, they will discover that you have acted upon the principles of mercy and salvation, and in consequence of that you secure their good feelings, their faith, their prayers, and their confidence; this is upon natural principles. You will find that wherever you exhibit a feeling of brotherly love, you secure that brotherly friendship and kindness which is so desirable. I can refer you to your own experience in this; I can think of a thousand instances of the kind. I can think of thousands of instances where brother Brigham and brother Heber imparted to me certain knowledge and blessings, under certain circumstances then surrounding me; I remember them, they are fresh in my memory, and those acts have secured a feeling in my bosom that never could have been there had not those acts of kindness created it. You take the same course, and so far as you have exercised yourself in the Priesthood, and secured the blessings and knowledge of your Priesthood, you may work for your friends upon the same principle, and if you consider the circumstances by which they are surrounded, and act so far as may be consistent with your calling, and if they have got the spirit that is wrong, and that you perceive would lead to apostacy, go to work and see what they want, and see what por-

tion of information you can impart to them. If they want those things that are good, and you see that through their misfortune and weakness they have got into darkness, try to get that spirit from them, and you will discover when they have overcome the evils of their nature, and secured their salvation, you will find that you have bound their feelings to you in such a way they never will be severed, and when you need a manifestation of friendship, you will always find a friend in time of need. Now this can be done, but not without some self-sacrifice. We have just got to feel, brethren, that there are other people besides ourselves; we have got to look into the hearts and feelings of others, and become more godly than what we are now.

We should be bound together and act like David and Jonathan as the heart of one, and sooner let our arm be severed from our bodies than injure each other. What a mighty people we would be if we were in this condition, and we have got to go into it, however little feelings of friendship we may have in exercise at the present time. I can just tell you that the day will come when we must become united in this way if we ever see the presence of God. We shall have to learn to love our neighbours as we love ourselves. We must go into this, however far we are from it at the present time, yet no matter, we must learn these principles and establish them in our bosoms. Now this I can see clearly, and that is the reason why I talk about these matters in the style in which I do, for I wish to plant them in the minds of the Saints, and to have these things among their every day feelings. I see that some of the Saints are laying a foundation to destroy the confidence of their brethren. If a person will allow himself to fall into temptation of this kind because others do, and to transgress

the law of right, to come in contact with things that pertain to the rights of his brethren, and trample upon the interest of his brethren, he may see the day that he will repent in sorrow, and not have forgiveness as soon as he would like.

Now let a person trample upon the interests of brother Brigham, while he is endeavouring to do him good, would he not find that his confidence in God is departing? A man that would do this, would just as soon trample upon the rights of the Lord, for he is doing this, and the man that will trample upon the rights of his brethren, no matter who they are, he will trample upon the rights of any man, if he can do it and get along without being particularly punished. If in our movements and dealings with each other we are seriously tempted in these matters, we have got to know that it is our business to learn to secure the peace and happiness of those that are around us, and never take a course to trample upon the feelings and rights of our neighbours. Let a man go and trample upon the rights of a brother, and how long would it take him to destroy that feeling of confidence that had heretofore existed between them? And when once destroyed, how long will it take to establish that feeling which once existed between them? It will take a great while. This is what we have to place our eye upon; I feel it so; in all our thinking, in all our movements, and in our secret meditations, we want to let our minds reflect upon the interests of all around; and to consider that they have rights and privileges as well as ourselves; we ought to have this firmly established in our minds.

Now you take a man that is continually looking after the interests of the people around him, and let him feel to bless anything and all things that belongs to his brethren, and he

will in this way establish happiness in himself and around him. Let a man take the opposite course, and instead of blessing and labouring for the benefit of others, find fault and pull down, will he make the same improvement? Assuredly he will not.

I think the people are very good, and that they feel first-rate towards brother Brigham and the general authorities of the Church, they feel to bless them all the time. At the same time they do not feel in the way I think they might feel; but they feel like blessing, and actually do have a first-rate good feeling, especially when filled with the good Spirit as they have been of late. They have not been accustomed to make any sacrifice of a temporal character, and I think they do not feel in this way as they might, if they had more understanding. They feel to bless all around them, and their feelings of kindness are first-rate. Now this is a very good thing, but a person that can take all his temporal substance that is valuable, comfortable, happifying, and nice, and take of that substance for the purpose of benefiting another, that is the way I should think a man could show that he is establishing those principles in himself. If we feel that it is our duty to go to work more ambitiously than what we have done to secure confidence, we will proceed, if it is in our power, to yield temporal blessings and favours, to secure the friendship of those around us. In this way, and in no other, can we be bound together, and manifest that we have a kind and brotherly feeling. We must exhibit this feeling by our works, and instead of shaking a person by the hand, and saying, God bless you, my good fellow, and the next day pay no regard to what we have previously said, but trample upon his best feelings and sever them from us.

I feel that if we secure to ourselves the blessings and privileges of this

reformation, we must also try to secure something for the interests of those that are around us, for there is a self sacrifice to be made for the interests of those with whom we are associated. We see this in the Saviour, and in brother Joseph, and we see it in our President. Jesus, brother Joseph, and brother Brigham have always been willing to sacrifice all they possess for the good of the people; that is what gives brother Brigham power with God and power with the people, it is the self-sacrificing feeling that he is all the time exhibiting. It is so with others, just in proportion as they are willing to sacrifice for others, so they get God in them, and the blessings of the eternal worlds are upon them, and they are the ones that will secure not only the rights of this world, but will secure the blessings of eternity. Just in proportion as you women, you wives, sacrifice one for another, just in that proportion you will advance in the things of God. Now if you want to get heaven, within you, and to get into heaven you want to pursue that course that angels do who are in heaven. If you want to know how you are to increase, I will tell you, it is by getting godliness within you.

Let angels be here, do you suppose that they would enjoy themselves here? They would until they felt disposed to leave. Well just so individuals can enjoy heaven around them in all places. We have got to go to work and do this; we must go to work and establish heaven upon this earth, notwithstanding the evils that are around us, the devils that are around us, and notwithstanding the wickedness that exists, still we have got to go to work and establish heaven upon this earth.

A person never can enjoy heaven until he learns how to get it, and to act upon its principles. Now you take some individuals, and you refer

back to the circumstances that surrounded them twenty years ago, when they were living in log huts, when they had a certain amount of joy, of peace, of happiness at that time, though things were uncomfortable. Now they may have secured comfortable circumstances and temporal means that would administer to their temporal wants and necessities, but if they have not secured friends, the good feelings of their brethren, they are

unhappy, and more so than they were twenty years ago.

I do not feel to occupy more of the time to-day, but may the Lord bless you brethren and sisters, and may you think of these things, and may we love each other, and live so to exalt ourselves as far as the Lord shall give us wisdom and ability, and secure confidence with each other, which may the Lord grant for Christ's sake. Amen.

OBEDIENCE PRODUCES CONFIDENCE—CONSECRATION—CONCENTRATION OF INTERESTS—ETC.

Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 1, 1857.

A more sensitive man than brother Joseph Smith never lived, and that sensitiveness was in proportion to the light he had. So it is with brother Brigham, and so it is with brother Heber, and so it is with brother Daniel, and it will increase upon him as he presses his way forward, and works in the harness, and becomes used to it; and he will be just as good a team-horse as the Lord ever used, and I know it.

I will speak of brother Joseph Young, I often speak of him; he is one of the most sensitive men that ever walked on the earth, and that is in proportion to the light he has, and if the Lord had not laid His hands on him and said, "My servant Joseph, be thou sick and go to thy bed and rest, he would have been in his grave long ago. His late sickness saved his life. That may be a curiosity to you, but the best days I ever had with re-

gard to the happiness of my spirit, have been when I was prostrate on my bed, and in reality could not help myself. People will say, "O how I pity such and such brethren and sisters, because they are unwell." If persons would appreciate their blessings when they are on beds of sickness, and say, "Father, thy will be done, and not mine," there would be no room for that pity. When necessary in God's providences towards me, I would as soon lay on a bed of sickness as to do anything else, for we have got to learn that lesson. I have to struggle, and brother Brigham has to struggle to exist here on the earth.

I will say, not that I speak of these things to boast, that if this people, both men and women, would pray, and that devoutly before God in their secret places, one quarter as much as brother Brigham, and I, and brother Joseph Young do, you would see dif-

ferent days from what you see to-day. When Jesus came to his people on this continent, and appeared in their midst, they could not at first realize and appreciate him. They saw him and felt the wounds in his side, in his hands, and in his feet, and he talked with them and instructed them, and chose and instructed twelve disciples. And after healing their sick and blessing their children, he administered bread and wine to the people, and taught them to "watch and pray always." He could not heal their sick, until through prayer they had become humble, and got the power of God on them. And when he had done this he said, bring all your children, and he blessed them one by one, and the power of God rested on them, and angels descended from heaven and encircled them round about, and ministered to them before the eyes of the people.

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father, and His Son Jesus Christ, that you may pray and be humble, and penitent.

When Jesus Christ came to this earth, he came to fulfil the law, and he taught the people to seek to the Father with a broken heart and contrite spirit, and then whatever they

asked He would give. If you so come unto Him, repenting and being sorry for your sins, then He will hear you and forgive you, and He will forgive this whole people. Why? Because brother Brigham never would have said to you that God would forgive you if you would repent, unless he had received some intimation of that kind from the Father and the Son, and the Holy Ghost. But brother Brigham told you the truth, and the Lord will forgive you, if you stop sinning now, and begin anew to-day to work righteousness with full purpose of heart. Then through continued faithfulness that Spirit, light, and glory will rest upon you, that brother Joseph has been talking about this morning.

I am speaking of these things to comfort you, for they comfort me. I am talking to you of nothing more than what I know, feel, and have experienced. What brother Joseph Young has said, is good. I feel very well in my body and in my spirit, that is, I feel well in regard to the things of God. I feel well, because there are some trying to live their religion, and worship their God in spirit and in truth. When they hear the servants of God declare the truth here, they understand it, and the seed springs up, and brings forth fruit to the glory of God, and that fruit will remain. But there are others who hear the word and do not conceive; they sit and hear the voice of God speaking through His servants, and like the sound thereof, but the moment they leave this place they forget it.

Some say that they have not faith, that they cannot believe. What is faith? It is confidence. What is confidence? It is faith. Some people are striving and striving to get faith, when saving faith is simply confidence in God, flowing from walking in obedience to His commandments. When you have confidence in yourself,

in any man, woman, or child, you have faith; and when you have not confidence, you have not faith. I believe they are co-partners, and the principle of faith and confidence is synonymous to me.

If you have not faith to deed your property over to the Trustee in Trust, it is because you have not confidence in the Trustee in Trust. If you had confidence in him, you would have faith in him. You may pay your tithing—you may tithe your sage, mint, and catnip, and this and that, and the other, and after all you may be leaving the more weighty matters undone. It is not best to become stereotyped in paying tithing and stop at that; but if you are going to become stereotyped, I wish you to stereotype the whole edition, and let it remain so, and then go on and make another. I do not object to your stereotyping one letter at a time, if you will go on through the whole edition.

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee in Trust does not, God does not; but He says that if you will do this, that and the other thing which He has counselled for our good, do so, and prove Him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes, and then your offerings. Tithing is one thing, and offerings are another. And when that is done, consecrate your property to the Church, and make strong the hands of our President, and he will handle and distribute it to the best advantage. We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, and put your

son to usury, and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the sea shore, and as the stars in the firmament. It will be just so with the property deeded over to the Trustee in Trust; every man becomes a steward, and puts out his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of God. To illustrate my ideas, I will use a comparison. Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion as it goes into my leg, or into my arm? Does it always stay there? Does that little finger become selfish—superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did, the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this Church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain, where it again becomes impregnated with the principles of life, and then when it goes back again is not that finger impregnated with the power of my vitality—of my attributes? If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and His Son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us, and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter and with Joseph,

you may bid farewell to salvation, every soul of you.

I wish that this whole people would so get religion that brother Brigham and myself, and other good men could always freely and fully teach you all things pertaining to salvation, and show you your condition, even as the Lord views it. Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this Church, but what sprung from the authority, the life, vitals, and power of this Church and kingdom? If he has not got his power unto salvation in this Church, he has not any power towards an exaltation in the celestial kingdom of our God. And those who have power from the true source have not predominance over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you.

I do not care so much whether you have faith or not, for if you have confidence in yourselves, I would risk the confidence you should have in us. And if you have lost confidence in yourselves, you will not have much confidence in your brethren; and in that case I want to know what confidence you can have in your God? The Lord often takes a course to try the confidence of His people, for He planted a branch of the olive tree in the poorest spot in all the land of His vineyard, and He caused it to yield much fruit that was good. That was considered a marvellous work, and one of His servants said, "How camest thou hither to plant this tree, or this branch of the tree? for behold it was

the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not, but go to and do all things as I command you."

Now suppose I should say, here, John, William, and Richard, I want you to go up near the arsenal and dig a well, and when you have dug ten feet you will find water. They would be very apt to say, "We have not a particle of confidence in that operation." I would reply, I do not care about that; it is the well I want, and that will afford water. They go to work without one particle of confidence in what I say, and dig to the depth of ten feet, and come to good water. By so doing, have they not obtained knowledge without confidence? Yes, by their works. And Jesus says, by your works shall you be judged, and by your works shall you be justified. John, Bill, and Dick, dig the well, and I have accomplished my design with them, though they had not a particle of confidence in me, nor in God. And when they have found water, they say, "That gives me confidence in you, brother Heber, and in your God." The result of their works gives them confidence. It may stimulate some of you to go to work upon that principle, viz., to do as you are told, without knowing whether you will get water or not.

Well, go to work and dig the Big Cottonwood canal on the same principle. Begin to-morrow morning, and do not cease until that canal is done, and I will warrant the water to come, and when it comes, that will increase your confidence. Brethren, will you all with your Bishops lay aside everything that is not of greater importance, and go to work on that canal until it is finished? If you will work, instead of merely saying you will, and go to with all your hearts, it will be but a short time before you see the rock

being boated on it for our Temple; and it need not be only a few years before the Temple is built, wherein you will receive your endowments and blessings. And God our Father will protect us and give us good peace, until we have accomplished that work and many other things. He will strengthen our feet and fill our granaries.

Will you go to work at once on the canal, letting your Bishops lead out and you follow? If you will, raise your right hands. [All hands were raised.] If you live up to the covenant now made, you will soon accomplish the work; and it will be but a few days before the ground will be in readiness for ploughing and seeding, and God will bless the earth and strengthen it to yield an abundance, through your going and doing that little work, and letting the water into that canal, so that we can boat rock from the quarry unto this place. Let us go to and do, instead of merely saying. That is drawing our feelings into the one reservoir.

Upon the same principle, let every man render over his property with an eternal deed that cannot be broken; throw it all into the big reservoir. Suppose that one puts in one drop, another two, another ten, and another a hundred, do you not see, when you throw in your property—your substance—into one reservoir, that it makes us all one, and that you cannot become one without this principle? You may work to all eternity, and never connect the branch with the vine, upon any other principle than that of putting your property and temporal blessings with your spiritual interests, whereby they will both become one. If you do not do that, I do not mean in one thing only, but in everything that God requires of you by His servants, if you do not bring your substance forward and lay it down at the Apostles' feet, you will be

stripped. Brother Brigham is the chief Apostle of Jesus, and he is our President, our Prophet, and our leader, and we the Twelve are his brethren, and you have got to lay down your substance at their feet, as the Saints did in the days of the ancient Apostles of Jesus.

Look at Ananias and Sapphira. I have heard you read their history a great many times, and talk about it. They came with a part of their substance, and lied about it. You may do as you have a mind to. In one sense, we do not care whether you lie, or tell the truth. If you tell the truth and do right, who is blessed? Is it any one but yourselves? It is not brother Brigham, nor brother Heber, only in connection with you, inasmuch as you take a course to do right; for being members of the same body to which we are connected, it influences the whole body, and the whole body is blessed at the same time. It does not particularly make any difference with us, as individuals.

You have got to render an account of everything you have, for we are all stewards. You Bishops, Seventies, High Priests, Elders, Priests, Teachers, Deacons, and members, where did you get the Priesthood and authority you hold? It came from this very authority, the First Presidency that sits here in this stand. There was an authority before us, and we got our authority from that, and you got it from us, and this authority is with the First Presidency. Now do not go off and say that you are independent of that authority. Where did you get your wives? Who gave them to you? By what authority were they given to you? Where did you get anything?

If you do not take the course you have been told to take, and as I am trying to tell you, viz., to render all you have on this earth, every man in this Church and kingdom will be as bare when he leaves this earth as he

will find himself when he gets out of it, for he cannot even take his shroud with him nor a pair of stockings. I do not care if he has forty wives and a thousand children, every soul of them will be taken from him. Your wives are given to you as a stewardship to improve upon in building up and establishing the kingdom of God, and your children are given to you as a stewardship. Where did their spirits come from? Did they come from you? No; they came from God. Who is the Father of those spirits? God, and He will require them of you, and those spirits have also got to give an account to their Father from whom they came; they have got to render up an account. Thus you see, that you have to render an account of your wives and children, of your substance, and everything that pertains to this earth, and you cannot avoid it, without suffering a loss.

I want to get you to live your religion, and worship our God. I am not troubled about our not prospering; I trouble myself about living my religion and being faithful to the things of God, and that leads me to confidence, if not in myself, in my leader. It is not so much matter about my trying to obtain confidence in myself, or in you. We are to be connected like a vine, and then when we receive any good thing we will become impregnated with God, with Jesus Christ, with the Holy Ghost, and with angels, and it is the only way in which we can become one.

I feel as brother Joseph Young feels. God bless him, and may he

live a hundred years, if he wants to. I pray that God may renew him in body and blood, and bless him with every good thing that he desires; also brother Brigham, and brother Daniel, and brother Heber, and every other good man. That is my prayer and my feeling. And may the Lord bless every good woman with the same blessings.

Brethren, tumble in your interest into this great reservoir, and we will drink up the earth. And if you do not do it, as the Lord lives, the First Presidency of this Church and the Twelve will drink you up. If you trifle with me, when I tell you the truth, you will trifle with brother Brigham; and if you trifle with him, you will also trifle with angels and with God, and thus you will trifle yourselves down to hell. You cannot with impunity trifle with God, for the day is too far advanced for that. Do not trouble yourselves about your sins if you have repented of them; and if you have not, it is time you did.

I will say to the Bishops in general, take those who are humble, those who have repented and made restitution, and baptize them for the remission of their sins, and then lay hands upon them, that they may receive the Holy Ghost, and they will receive it, if you take counsel and do right. And you will feel as you never felt before since you were born, and the works of God will continue, if you will do right, for the time has come.

God bless you, peace be with you for ever. Amen.

MISAPPLICATION OF THE TERM SACRIFICE—THE SAINTS ARE GAINERS BY THE WORK OF GOD—RESISTANCE OF EVIL—DEGENERACY—THE WAY OF REGENERATION—HOW TO TREAT OUR WIVES.

Remarks, by President Daniel H. Wells, Delivered in the Tabernacle, Great Salt Lake City, March 1, 1857.

About the Devil's Gate, and the property left there last season. We expect to start back some teams, according to the notice which was read this morning, as soon as the season will permit us to carry feed for the different stations on the route. Those who have goods left at the Devil's Gate, by making proper arrangements, can have them brought in; and if any persons prefer going for their own goods, of course they have the privilege.

I have been highly interested and entertained this day by the instructions and exhortations we have received; they are calculated to inspire confidence and love towards our Father and our God.

Brother Heber and brother Lorenzo Snow have spoken upon the unity of our feelings and the identifying of our interests; and it is frequently urged upon this people to identify their interests, that we may have no undivided interests—no half heartedness. To be powerful we must be united, and to be united we must have our interests identified. How can we have them better identified than in that we have set our hands to do—than in consecrating all our property to the Lord? We have started out in a good cause; let us not look back, but let us urge forward in the things of God, and work together for each other's benefit, for in this we shall not sacrifice anything.

We talk a great deal about sacrifici-

ces, when strictly there is no such thing; it is a misnomer—it is a wrong view of the subject, for what we do in the kingdom of God is the best investment we can possibly make. It pays the best, which ever way we may look at it, it is the principle of all others to be coveted—to be appreciated—and is the best investment we can make of all that pertains to us in this life. It is an inestimable privilege, and should be so esteemed by the community. We cannot fully fathom it, we cannot as yet altogether understand it, for ear hath not heard, nor eyes seen the benefit that will accrue to the individual that will be faithful unto the end in this Church and kingdom, and receive the exaltation to which he is looking forward. There is virtually no sacrifice about it. It is like sacrificing the things of time in time, to gain eternal riches, and such a sacrifice sinks into insignificance in a moment. All the sacrifice we could make, even of life itself, in this world, is nothing to those who are faithful. Let us not be half hearted, but let us go into this matter whole souled, and cleave unto God and His servants, and identify our interests in His kingdom.

As to the devil, what have we to do with him? It is true, what we heard this forenoon while brother Joseph Young was talking. If we could breathe twice where we now do once, the Holy Ghost is ready every moment to administer to our salva-

tion, and the evil spirit is also ready to lead us into temptation. That is true, but look at the word the Lord gave us through our first parents, when He planted us on this earth. He said to the serpent, "Because thou has done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We have that advantage over the devil; we can, if we have a mind to, resist him, and he will flee from us. He can be cast out, and he is subject to us. We have the length and breadth of ourselves clear from being contaminated with him. I will say that, without fearing successful contradiction. If he overcomes us, we first let down the bars, and invite him to enter; or he would not come further than our heels.

The Lord gave us our agency to do as we please, and it is for us to say whether we will be for God or the devil. We may make ourselves angels to the devil, or Saints of the Most High. We may have the blessings of the Almighty assisting us, or reject them and go to the devil; it is optional with ourselves. I will admit that we have been corrupted in our generations for thousands of years, and that the devil has power over us through this cause in a measure that he otherwise would not have; and were it not for the multiplicity of the blessings of the Almighty that gives us power and strength, we would most likely be overcome of the devil. We have become small in stature and short in years—weak in body and mind—compared with our forefathers in the primitive ages of the world. We know they attained to a great age, and large in stature, and had great power with God. We know there has been a

falling away, and we have come down through the loins of progenitors who have corrupted their ways, changed the ordinances, and but little of the blood of Abraham may be flowing in our veins.

God has looked at the generations of men, and has brought spirits into the world, and they have come through this long line of corrupted generation. What has He made known unto us? He has developed little by little the ways of the Lord, if we will pursue the course His servants have laid out through the channels of the holy and eternal Priesthood. He has again opened to the children of men the channels of life, and we may bring ourselves back again to the might and power, life and immortality spoken of this morning. The Lord will cut His work short in righteousness, and will permit us, if we are faithful, to progress so fast that we may make up in a few years what we have lost in a thousand. We may gain, in a few generations of righteousness, what twenty of unrighteousness have robbed us of. It is a work of righteousness which the Lord will bless and prosper.

The principles of plurality have been established, in order to raise up a righteous seed unto God. The way has been pointed out, and it is a blessing that has been restored to this generation. It is a turning back to the holy principles of ancient days, even to that purity that was known in primitive ages. In this way only may we rise from corruption, through the Holy Priesthood of our God. We do not handle these things with proper sacredness, perhaps. It is a principle that is calculated to produce health, strength, and happiness here, as well as salvation hereafter. It is so esteemed by many, and when you see the principle as it really is, you will say that it is as I tell you.

I know our forefathers have changed

the ordinance, and corrupted their ways in their generations, and it has brought misery and degradation on the human family. And now, if we can turn round and reform in this, ourselves—our posterity—will be better prepared to reform themselves and become mighty before God. They will be better capable of receiving those principles which have been made known to us; they can lay hold with greater power and faith on the blessings of the Priesthood, and can obtain greater power than we now can, because they will not have the traditions around them that we have. They will be measurably free from the corruptions which have been entailed on us.

I do not wish to take up much time, but I wish to impress these facts upon the people. I wish to have my sisters feel that this order is the order of God, and that in it they will find happiness and exaltation; in it they will find every principle that is calculated to lead them to glory and favour with God, and exaltation into His presence; and by it they are redeeming themselves and their posterity from the corruptions of man, that have been in existence for many generations before us, and from which they have been brought out by the sound and proclamation of the Gospel. I believe they do feel to appreciate and understand this; and I wish to exhort the brethren also, that they adhere to these holy principles and try to see and understand them as they exist, and act according to the principles of life and salvation, and not according to those of death and destruction; that they make allowance for thousands of things they may have around them in their families.

There are many men who think they have an understanding of these things, and make no allowance for the traditions that hang around the women.

Do you realize that they have been brought up in their Gentile notions, as well as yourselves? A man may have, perhaps, three or four wives, and not make such allowance for them as they do for him, and find fault, and be very exacting in requiring of them the most perfect obedience to every whim and notion. By taking such a course he is liable to lose the Holy Ghost, and if he does, he will lose his women. It is upon the principle that you are a man of God—that you have the Holy Ghost and desire to raise up a holy seed to the name of the Most High—that your wives have been sealed to you; they would not upon any other principle have come to you. Now if your wives discover that you lack in any virtues pertaining to the Holy Priesthood, and if you take a course that is not calculated to exalt them, do you not see that you lose their confidence? You will lose them also.

The reformation has touched the hearts of both men and women. The people generally are turning round, and they will serve God more perfectly than hitherto. Many of you have never tried this order until now, and let me tell you, brethren, that it is necessary for you to keep the Holy Ghost. If you have not got it, you must get it, and never be without it. You must shed forth that influence on your family, as brothers Joseph and Heber told you this morning, or they will leave you. They will not stay with a man who is destitute of it, if they are good women, neither should they. This is a word for you, my brethren, who are now starting out on this principle. It is a good, virtuous, and holy principle, and not to be trifled with. The women, as a general thing, have power and faith in this kingdom, and they come into this order with full purpose of heart, desiring to do right; and in leading them, if you will be careful of your own feelings,

and have a little magnanimity of mind, it will be better for you, and they will stick to you, because it is for their salvation in the kingdom of our God. It is for this they are here, and they will cleave to you for it; and it is your office, right, and privilege to extend that blessing to them. I do not make these remarks for wives to run ahead of their husbands, for they seek their salvation through them. Of course there are exceptions to all general rules. I am speaking upon general principles, to Saints of the Most High. This is a good people, generally.

I say to the sisters, seek to have confidence in your husbands, and believe that they are capable of leading you; and when you seek instruction, believe them capable of giving it to you; and be faithful, humble, and obedient to them. Their feelings should not be concentrated in you, but your feelings should be in them, and their's should be in those who lead them in the Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be. You should be glad to see them step forward and walk onward in the path of their duty, and not require them to devote themselves to you to the exclusion of things and duties of life which lie before them. As they progress and lead on, you will feel to travel in the same road. This is the order, and if order is maintained in this thing, you will see the beauty of it; and it will be a satisfaction to you and them to believe that your husband, he who is at your head, is progressing in the things of God. That should be a satisfaction to you, and it will be, if you are inspired by the right spirit and feeling. In this way you will have happiness, and see good times.

I have heard brother Brigham remark, many times, that he did not believe that Enoch had a better peo-

ple than this, a people who progressed half as fast in the things of God as have the Latter-day Saints, notwithstanding they lived in primitive ages when they were comparatively pure, when they were not corrupted as our progenitors have been. They built and perfected a city in 365 years. I believe, and I have often heard brother Brigham and Heber so express themselves, that this people have made far more progress towards perfection in the same time than did Enoch's people. I rejoice in this and to see this people obedient to their head, to their Bishops, and to their God.

There are great blessings, happiness, and salvation for this people, so long as they continue faithful in these things. And the more they identify their interests and become subservient and passive in the hands of this Priesthood here, they will be, both men and women, the more satisfied and happy in this life, and better prepared to live in the flesh, as well as to enter into the life which is to come.

May the Lord bless us and help us to do right; and may we be worthy to receive His blessings. The Lord delights to bless His servants and handmaidens, and He will bless us until we become powerful in this land, and are made capable of bringing to pass His purposes and designs in the last days.

If we are in the world, we are not of it, because they will not let us be. They drive us and scatter us, and try to destroy us, but it matters not. We have been brought to these chambers of the Lord; we have nothing to do but praise His holy name, and we can make the arch of heaven ring with praises to our God and King, and no one to make us afraid; though it makes the sinner fear and tremble, while there is none to make the Saints afraid in Zion.

Let us do the things that are for

us to do, no matter what they are, whether spiritual or temporal, for they are united together, and we do not wish to sever them; it is not necessary we should. We have to do with spiritual and temporal things, they go hand in hand, and the Lord will bless us, if we are faithful, which is what we seek. Do we not feel well when we do that which meets the approbation of our Father and our God? Then let us be careful how we do anything to displease Him, for then we do not feel well. The idea of offending or grieving our Heavenly Father is unpleasant. Let us also be careful how we do anything to displease our Bishops, and let the wives be careful how they do anything to displease their husbands, and let us all be united and dwell in harmony, and see how beautifully we shall move

forward as a people—as the Saints of the Most High God—being such in character as well as in name.

Let us cultivate good feelings one towards another, that we may promote our own peace, happiness, and final exaltation in the kingdom of God. We can enjoy ourselves in heaven only upon this principle, and if we can bring out minds to enjoy that principle here, then we have a heaven here. If we have a heaven at all, we have to make it, and for this reason we have the power given us to make it; the devil cannot get into our hearts, unless we give him a welcome there.

May the Lord bless us, and preserve us, and help us to do His will on the earth and bring to pass His purposes, which favours I ask in the name of Jesus Christ. Amen.

MAN THE HEAD OF WOMAN—KINGDOM OF GOD—THE SEED OF CHRIST—POLYGAMY—SOCIETY IN UTAH.

A Sermon, by President Orson Hyde, Delivered in Great Salt Lake City.

Dear brethren and sisters, it is with feelings not a little peculiar that I arise to address you on this occasion. By this effort I have solely for my object your edification in the wide field of truth, which has been opened by the "key of knowledge" to our mind's eye, and we are bade to enter and regale ourselves among the undying beauties that flourish spontaneously in this heavenly soil. We wish to be made wiser by a knowledge of true principles, and better by adopting them in all the practical walks of life.

No. 17.]

Had I copied the style of address adopted by the fashionable world, I might have said, "Ladies and gentlemen," placing the fair in the van, but as this would only be to reverse the order of our being through life's thorny way, ordained and established by heaven's law, I have felt, and still feel, to observe the spirit of that law and that order, not only in my manner of address, but in all the varied duties, responsibilities, and pleasures of life. The hypocritical respect lavished upon females by the etiquette of the world in pushing them forward, and in ex-

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citing their vanity by making them most conspicuous in all the novels and romances which, like so much trash, have flooded society and cursed the land, is only to make them a more easy prey to the unbridled sensuality and the ungodly lusts of their benighted authors. Flattery is food for the silly and shallow brained, but a wise heart and pure hand will never administer it.

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

[Here the speaker was interrupted by the question from the congregation, "What, then, will become of Prince Albert and Queen Victoria?" The speaker replied, General and eternal principles are too stubborn to yield to individual accommodation. They must see to their own affairs.]

But to my subject: The day in which we live is an important one—important to the world at large, and to us as a people. As time is measured off to us by the day, by the week, and by the year, our quantum will soon be run off, and we be summoned to render an account of the use and improvement we have made of it. Let the question now arise in every breast, Am I acting well my part while I occupy the stage of life? Remember that your daily prayer to God is, "Thy kingdom come, and Thy will be done on earth, as it is

done in heaven." Remember, also, that we are the favoured and chosen people to whom that kingdom is come, and it will continue with us, provided our energies, coupled with the wisdom and power of God, be directed to that object—an object for which all Christendom is praying to be accomplished; and one, too, against which their skill, learning, and power will be arrayed. Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "He shall send forth judgment unto victory." Let strict integrity and purity of heart and life be our bulwarks, and the faith of Abraham, Moses, Daniel, Shadrach, Meshach, and Abednego, be our shield and fortress of strength now, and in the day of temptation and trial. To incite you to diligence and perseverance, let me tell you that our foes are not only strong, but wily; and yet to encourage you—to inspire you with faith and hope, allow me to say that God is stronger and more wily than they. The Almighty never did, neither will He ever display His power in behalf of His people until they are brought into tried and straightened places; and what if some of us should lay down our lives for Christ's sake? We all have to die at some time; and if we are but in the faithful discharge of our duty, it should matter not to us when or by what means we go. Our enemies may say, for righteousness sake we kill thee not, but for thine own wickedness and perverseness.

What persecutors of the followers of Jesus ever acknowledged that they martyred or killed the Saints for righ-

teousness sake? None! They claimed that they did it on account of their wickedness; and if they never have made this acknowledgement, do you think they ever will? No! With a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions, and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretly and under cover, do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the “serpent,” unprotected and unredressed, to this desolate land, to which no other people would come until after we came and killed the snakes, built the bridges, proved the country, raised bread and built houses for them to come to, a land where no other people can or will dwell, should the Mormous leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and, in some instances, in rather high places. But the real cause is explained by our Saviour: “Ye are not of the world, but I have chosen you out of the world, therefore the world hate you.”

Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, “Peace, be still,” and catch the fowler in his own snare.

The professed purity of this gene-

ration will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them. It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham's children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men—men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even mar-

ried, he would be mobbed, tarred, and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, &c." Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. "Thus it becometh us to fulfil all righteousness," said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the Prophets, or to fulfil them? He came to fulfil. Did he multiply, and did he see his seed? Did he honour his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty.

At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! Horrid perversion of God's word! Wicked wretch! He is not fit to live! &c., &c. But the wise and reflecting will consider, read, and pray. If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "Our Father who art in heaven?" How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the

last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

Abraham was chosen of God for the purpose of raising up a chosen seed, and a peculiar people unto His name. Jesus Christ was sent into the world for a similar purpose, but upon a more extended scale. Christ was the seed of Abraham, so reckoned. To these, great promises were made; one of which was, that in Abraham and in his seed, which was Christ, all the families of the earth should be blessed. When? When the ungodly or those not of their seed should be cut off from the earth, and no family remaining on earth except their own seed. Then in Abraham and in Christ, all the families and kindreds of the earth will be blessed—Satan bound, and the millenium fully come. Then the meek will inherit the earth, and God's elect reign undisturbed, at least, for one thousand years.

Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ? Yes! By doing the works of Abraham and of Christ in the faith of Abraham and of Christ; not in unbelief and unrighteousness, like the wicked world who have damned themselves in their own corruption and unbelief. If thou wilt believe on the Lord Jesus Christ, and repent of thy sins, and put them all away, and forsake them for ever, and turn unto the Lord our God, and serve Him with all thy might, mind, and strength, the Holy Ghost will change thy vile body, quicken and renew thy spirit and natural system, so that thou shalt lay off or overcome that fallen nature which is in the body with its sins, and be created anew in Christ Jesus, with a new heart and a new spirit, even the Holy Ghost; this will cause your spirits to cry, Abba, Father. Your

lips may even now cry, "Abba, Father;" but your spirit cannot until it is renovated; and lip service, you know, is mockery before God. We are to worship God in spirit and in truth, and with the understanding also. But if you wish to destroy us for doing the works of Abraham and of Christ, know ye that God will curse you; and neither He nor His people will allow you to have any part in the covenant of promise; and neither in Abraham, nor yet in Christ can ye be blessed. There is something more implied in this change often alluded to by all professing Christians than is usually considered. It is, nevertheless, scripturally and philosophically true.

During the late session of the Legislature, a very polite note was received by that body from Mr. Van Emman, agent of the American Bible Society, who wished to have the members call at his depository and examine his Bibles, quality, and prices, and to advertise them in the various localities to which they were about to repair, and also to lay before them the object of the society in sending the Bibles to Utah. The Legislature thought proper to appoint a committee to wait upon Mr. V., examine his books, &c., and being a member of the House, I, with brother F. D. Richards, was appointed said committee. In the discharge of our duties, I remarked to Mr. Van Emman, who, by the by, received us very gentlemanly, that the society which he had the honour to represent, no doubt considered us degraded and almost beyond the reach of Bible truth. He replied, that they did not consider us so degraded as we might think they did; but that it was the design of the society to put the word of God into the hands of every man in the world, Utah not excepted. I replied, that this was very good. But however charitable and benevolent the designs of that society may

be, so far as Utah is concerned, they have sent us the wrong book if they wish to reclaim us from the belief in and practice of Polygamy: for instead of its reclaiming us, it confirms us in our belief and practice, and no where condemns it; and, hence, we are conscientious in our manner of life, having the word of God which you bring us for our standard. Although our faith and practice are such as we declare unto you, yet no people on earth look with greater abhorrence and indignation upon a violation of the principles that govern us than we do. No man or woman among us, not of our faith, that behaves himself, and violates not our laws and regulations, has any occasion to fear molestation. But if he or she violates them and will not desist, I cannot vouch for his safety, member of our Church or not, neither can I insure his house to stand.

We have had, and still have among us, men who write back to the States glaring accounts of our character and conduct, and bitter complaints of our treatment toward them; but it would be hard for them to detail the awful treatment they pretend to represent. We do not often act without a cause; and one, too, which, with them, we are willing to meet at the bar of God and answer to our treatment. We have been unmercifully forced to come to Utah; but we force no one else to come; yet if they do come, we want them to behave themselves, and attend to their own business. We do not consider an officer of the government to have any more right to commit wickedness than any one else; and if he does, he merits as severe a rebuke, and even more so, for he not only destroys his influence and power to do good, but brings dishonour upon the power that sent him. I would say to our friends, that I have no hesitancy in recommending the Bibles of Mr. Van Emman. They are, most un-

unquestionably, a well got up book, and afforded much cheaper than they can usually be bought in this place. You who want the Bible, I would advise to avail yourselves of this favourable opportunity.

Are the "Mormons" an industrious people? Every body says they are, I say we are, and for the rest, our works may speak. One circumstance, however, I will mention. Some letter writer, probably of the *corps militaire*, thought it deeply degrading that the wife of Orson Hyde, chief of the Apostles, should take in washing for a living: but if she had kept some house other than a laundry, not necessary to say what kind, it might have elevated her in the gentleman's estimation, to the ranks of fashionable life.

If this gentleman had ever ascended the Nile, he would have learned that the native men who tow and propel boats up that stream in which travelers are conveyed, are mostly in a state of perfect nudity. This they do on account of the exceeding warm weather, and also for convenience sake, being as often in the water as out of it. They do not wish to be encumbered with clothing. European gentlemen, travelling with their families up the Nile, often purchase them entire suits, not out of any particular regard they have for the natives, but out of special regard for the modesty and delicacy of their families. So also some of our good and industrious wives, who are not above doing whatever is necessary to be done in their sphere, often condescend (however humiliating the service) to wash up a stranger's linen, that he may appear in "Mormon society" without being particularly obnoxious. Industry is our element.

Is persevering industry a faithful index to all the crime, debauchery, and wickedness with which we are charged? Men of reputation and

sense, consider! Can such a mass of corrupt beings as we are represented, hang together, be united and submit to rigid rule and discipline so long—encounter every hardship and privation that we have, and still be cheerful and buoyant with hope? There may be some little family irregularities occasionally, but they are soon adjusted. Are there no family disturbances among other people? I have often read of the husband murdering the wife, and the wife the husband, among those who consider it a high crime to have more than one wife. This is a thing of frequent occurrence. But who ever knew of a "Mormon" intentionally killing any of his wives, or any wife her husband? No one! I answer again, no one!

All things, now, candidly and impartially considered, to what conclusion must the uprejudiced and candid arrive respecting the "Mormons?" It seems to me that they must conclude something as follows:

There may be those among them, both male and female, who do not behave as they ought, for their net catches of every kind, both good and bad. The crucible or refining pot is Utah. There the heat is raised to a degree that causes the pure to melt and sink beneath, out of sight of the casual observer, while the dross, slag, or scoria meets every eye, and forms the principal subjects for our letter writers and numerous Editors to display their talents upon, while the pure metal is consolidated beneath, unobserved and unnoticed; and yet this dross is a faithful index to the actual existence of pure metal near by. May not this generation have bright and keen eyes, and still not able to see; ears, but not able to hear; and hearts, yet not able to understand? After all that has been said, done, and written about the "Mormons," Mormon religion, &c., may there not be a principle incorporated with them that flows

in a deep channel which operates upon their hearts and consciences, and that principle emanate from God Himself? Are there not tangible facts connected with their religion and history sufficient to warrant this conclusion? Ye juries of nations consider well—weigh the subject impartially—remember that life and death are involved in the issue! Should there be an existing doubt in your minds, you are bound to give the accused the benefit of that doubt; and though it may not accord with popular practice for an attorney to be a witness in behalf of his client, yet knowing his innocence and the justice of his cause—the rectitude of his intention, the purity of his purpose and the general benevolence aimed at as the crowning climax of his exertions and hopes, I cannot refrain from adding my testimony in his behalf.

In the most pious and well-regulated families on earth, there are sometimes occurrences take place of which no member of that family would be proud to speak openly; and which none but a foolish and silly member would speak. On application of this simile to the Church, I am silent. But

the bone and sinew of "Mormonism," "Mormon" religion, faith, doctrine, and practice are true as God is true. Joseph Smith and Brigham Young, with as many wives as David and Solomon, (leaving out the concubines) are men after God's own heart; inspired from on high to bring forth the last dispensation of mercy to man—to remove the veil of the covering cast over all people, and light up a flame that will eventually consume the ungodly, and fill the earth with the knowledge and glory of our God; and the "serpent" cannot cast forth waters enough to put it out.

Gentlemen of the jury, you may shudder for me on account of the testimony which I bear, thinking that I shall have it to meet at the court of appeals. I am glad that you are thus sensitive; and allow me to remind you, that you also will have it to meet at the same tribunal! Therefore consider it well; weigh the testimony and arguments in favour of Zion's cause, in a just and even balance, and a true verdict render; for upon your verdict hangs your own destiny for weal or for woe. With these remarks I submit the case.

NECESSITY FOR REFORMATION A DISGRACE—INTELLIGENCE A GIFT, INCREASED BY IMPARTING—SPIRIT OF GOD—VARIETY IN SPIRITUAL AS WELL AS IN NATURAL ORGANIZATIONS — GOD THE FATHER OF THE SPIRITS OF ALL MANKIND—ETC.

A Discourse, by President Brigham Young, Delivered in Great Salt Lake City, March 8, 1857.

I presume there will not any person object to my talking this morning, although there may be many who wish to occupy the time.

There are a few items that I wish to lay before the brethren; the first is concerning our northern mission. A good many names of persons invited to go north have been read here, and I want to say to all those brethren that we do not desire any of them to go north with us this spring, unless they would like so to do, and can make it convenient to take the trip to see the country. We will excuse all who do not wish to go, also all whose circumstances rather forbid their going, and whose other duties of greater importance prevent them. Again, I would like to have all who wish to go on that journey consider that they have an invitation, so far as they can go consistently with their circumstances. I invite all to go who wish to and can do so conveniently. I think that the brethren understand, both those who live in the country and in this city, that the invitation to go north is not given in respect of persons, but any who have not been invited and who wish to go, may have the privilege; and those who have been invited but cannot go consistently, we will excuse.

The brethren who have been called upon foreign missions we expect to respond to the call cheerfully, where it is a duty; but where we invite persons to accompany us in visiting dif-

ferent regions of country for our gratification, health, information, and satisfaction, the case is a little different.

Last Sabbath I was here in the forenoon, but I did not feel able to come in the afternoon. However, I gave brother Kimball a text with regard to this people to preach upon in the afternoon, and I expect that he did so, and presume that it proved satisfactory to the congregation.

Concerning what has been said by brother Orson Hyde since I came in, pertaining to light and knowledge, it is worth our serious attention. I understand that this people do not all live up to their privileges. I have told you that I was really mortified to hear the Elders of Israel preaching a reformation; this is a source of mortification to me, and the reasons are these. When life and salvation are put into the possession of individuals, or of a community, and they have all the means of obtaining the knowledge of God, and the wisdom of God, to understand the ways of God and to secure to themselves light, life, and immortality; and when those means are in them and round about them, and in all their communications and avocations of life are present with them, then to think that those individuals, or that community, should neglect such a great opportunity and prize, a prize beyond all earthly prizes or wealth of this earth, which can bear no comparison to it, is exceed-

ingly marvellous; and to see them neglect this great prize, their conduct is like, speaking after the manner of the world, that of a miser who should turn from a mountain of gold which is so valuable, and go to a sand bank to scratch it over, to pick out shot to make himself wealthy.

When life and salvation are put in the possession of individuals, or of a people, to see them neglect those principles for anything pertaining to this world, or to let sorrow or affliction, or trials, or temptations, or buffeting, or smiting, or driving with the sword, fire, or anything else in the shape of persecution that can be poured on them, and to see them turn away from the things of God and be driven from the path of righteousness that would lead them to eternal glory, and crown them with crowns of glory, immortality, and eternal lives, is mortifying to my feelings, and I feel mortified when we have to say, "Reformation," yet such is often the case. And many times when people have received and enjoyed great light and intelligence, the things of this world choke the good word, thorns and thistles spring up, and they seem to have but little root in themselves. The sun rises and scorches the tender plants that seem to be growing in them, and we have to cry to the people, "Reform, REFORM, REFORM," when in reality it is a disgrace that such instruction should ever be necessary. It is a great disgrace; it is mortifying to angels, and I will insure that it is mortifying to our Father Adam. His heart is pained with such things; and the Prophets are pained with them, and so are all who understand and have proved themselves worthy of eternal life, both those who now live on the earth and those who have gone behind the veil.

For us to be repenting and reforming is really a disgrace.] If it is

annoying to borrow light from others, it is a disgrace to take a course in life to have to repent of the use made of that light. It is a disgrace to our organization, to the design of heaven, and to the intelligence God has given to man for his benefit. Truly wise persons hate to look upon such conduct, they look upon it with contempt. They are more worthy and noble than to condescend to take a course in life which they have continually to be repenting of.

As to light, a subject that brother Hyde has been speaking upon, I will present a few of my views in somewhat different terms. In the first place, to say that we "borrow light from one another." I do not know that I precisely understand that idea, for I have no light to lend. Perhaps I am not so well endowed with light as some who have lived on the earth, but I have none to lend. I will use another term, and I might say, perhaps, with a good deal of propriety, that the poet conveys my idea pretty correctly in his lines concerning the wise and foolish virgins:—

"Go to them that sell and buy,
And get yourselves a full supply."

Another wrote:—

"The richest man I ever saw, was him
that begged the most;
His soul was filled with Jesus, and with
the Holy Ghost."

I will go to begging instead of borrowing. But it is no great matter whether light is borrowed or begged, for it is not so much the way in which I obtain knowledge, as in the use I make of the knowledge I have obtained. The wrong use of our knowledge is what brings default in me or you.

I say that I have no light to lend. If God has given me light, if I possess the light of the Spirit of revelation, and bestow that knowledge upon my

brethren, that same fountain increases in me; whereas, if I were to shut it up—to close up the vision—and keep it from the people, it would be like the candle lighted and put under the bushel, where of course the want of free air would extinguish it; and if the light in me becomes darkness, how great is that darkness! This is my explanation with regard to the light that is in me. If I receive from the fountain, the more I give the more I receive. The freer I am to hand out that which the Lord bestows on me, the better my mind is prepared to receive more from the fountain; that is the experience of every individual.

Here let me say what I do know and understand; every branch of knowledge, of wisdom, of light, of understanding, all that I know, all that is within my organization mentally or physically, spiritually or temporally, I have received from some source. So it is with you. There is no knowledge, no light, no wisdom that you are in possession of, but what you have received from some source. Do you think this is true?

When will we possess knowledge, and power, and glory, and wisdom independently? When Jesus has finished his work. When we have proved ourselves worthy to be crowned, when we have passed through all the ordeals of suffering, trials, and temptations, and proven to our Father and our God that we are His friends, that we will live and serve Him, and not forsake our parents—will not forsake our Father's house and His precepts; when we have proven ourselves faithful in the flesh, and have gone through the veil into the spirit world—have done all that is required of us in preaching to those who are in prison, and are faithful until we receive our bodies again—until these tabernacles which we now occupy are resurrected and brought

again to the spirits, and the spirits to the tabernacles, and Jesus calls on us to come up and be crowned among the faithful who will receive crowns of glory, immortality, and eternal life, then we will receive that power, knowledge, and wisdom, and possess it as independently as the Gods possess their power. It will then be bequeathed to them that they will have light within themselves. Why? Because they have control over the elements, and it will never be until then.

We have no light, no power at present, only what is given to us. Brother Hyde calls it borrowing, but I call it a free gift, or begging. The Lord's giving does not diminish His fountain of spirit that our philosopher brother Orson Pratt speaks of, that he believes occupies universal space, or, in other words, that universal space is filled with, and that every particle of it is a Holy Spirit, and that that spirit is all powerful and all wise, full of intelligence and possessing all the attributes of all the Gods in eternity. I hardly dare say what I think and what I know, but that theory, though apparently very plausible and beautiful, is not true, for it is, or would be contradicted by the Prophets, by Jesus and the Apostles, and by all good men who understand the principles of eternity, both those who have lived and are now living on the earth. Brother Hyde was upon this same theory once, and in conversation with brother Joseph Smith advanced the idea that eternity or boundless space was filled with the Spirit of God, or the Holy Ghost. After portraying his views upon that theory very carefully and minutely, he asked brother Joseph what he thought of it? He replied that it appeared very beautiful, and that he did not know of but one serious objection to it. Says brother Hyde, "What is that?" Joseph replied, "it is not true."

With all the knowledge and wisdom that are combined in the person of brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the doctrine of salvation, such as were preached by brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine. According to his philosophy, the devils in hell are composed of and filled with the Holy Spirit, or Holy Ghost, and possess all the knowledge, wisdom, and power of the Gods. If he believes his own doctrine pertaining to the celestial and other kingdoms, viz., that the devils in hell possess the same power as the Gods, they being opposed to Jesus and his Father, the whole fabric must fall. When I read some of the writings of such philosophers, they make me think, "O dear, granny, what a long tail our puss has got!" The influences of the Almighty, by the Holy Spirit, have got to work upon us to revolutionize us. We must with our organization, as we are organized to become independent beings, though not yet independent of the influences around us, bring into subjection our own wills and efforts, and subject ourselves to the principle of obedience to the celestial law. And when we have overcome the seeds of sin that are in our mortal tabernacles, and brought our bodies and spirits in subjection to the celestial law of Christ, and proven ourselves worthy to receive that exaltation promised to

the faithful, then it will be high time for us to receive independent kingdoms, thrones, principalities, and powers. We have them not now, and if we had we would not know what to do with them.

There are but few men that know how to govern in temporal things; fewer still who know how to control the feelings of the people, how to guide the power of any kingdom that was ever organized on the earth. Nations and kingdoms of this world rise up and flourish only for a season. What is the difficulty? They contain the seeds of their own destruction, sown therein by the framers of human governments; those combustive elements are organized in their construction from the first. With all the excellency, and all the carefulness and correctness exhibited in the formation of constitutions and laws, they have the seeds of destruction within themselves. In the laws of every government now on this earth, there are certain principles in their constitutions that will ere long sap the foundations of their existence; and so it will be, so long as men continue to persist in ruling and making laws, in regulating and controlling by human wisdom alone, and in issuing their mandates and sending their officers to administer laws, made by the wisdom of man. I repeat, that just so long they will continue to throw into their laws, into the constitutions of their governments, principles that are calculated to destroy the fabrics.

Why are they thus lead to sow the seeds of their own destruction? Because the kingdoms of this world are not designed to stand. When men are placed at the head of government who are actually controlled by the power of God—by the Holy Ghost—they can lay plans, they can frame constitutions, they can form governments and laws that have not the

seeds of death within them, and no other men can do it. Consequently I say that there are but few who know how to control or govern even in temporal affairs on this earth. Then why should we have kingdoms and thrones committed to our charge, when we are not capacitated to rule over them? We are now trying to frame our lives in a way that we may be prepared to live in a kingdom that is eternal, and it will be just about as much as we can do to prepare ourselves to enter into that kingdom which will endure for ever, without our being made Kings and and Priests in that kingdom for some time yet.

Can any man tell the variety of the spirits there are? No, he cannot even tell the variety that there is in the portion of his dominions in which God has placed us, on this earth upon which we live, for we can see an endless variety on this little spot, which is nothing but a garden spot in comparison to the rest of the kingdoms of our God. Again, you may observe the people, and you will see an endless variety of disposition, and an endless variety of physiognomy. Bring the millions of faces before you, and where can you find two faces precisely alike in every point? Where can you find two human beings precisely alike in the organization of their bodies with the spirits? Where can you point out two precisely alike in every particular in their temperaments and dispositions? Where can you find two who are so operated upon precisely alike by a superior power that their lives, their actions, their feelings, and all pertaining to human life are alike? I conclude that there is as great a variety in the spiritual as there is in the temporal world, and I think that I am just in my conclusion.

You will see people possessed of different spirits; but I will say to you what I have heretofore frequently

said, and what brother Joseph Smith has said, and what the Scripture teaches, your spirits when they came to take tabernacles were pure and holy, and prepared to receive knowledge, wisdom, and instruction, and to be taught while in the flesh; so that every son and daughter of Adam, if they would apply their minds to wisdom, and magnify their callings and improve upon every grace and means given them, would have tickets for the boxes, to use brother Hyde's figure, instead of going into the pit. There is no spirit but what was pure and holy when it came here from the celestial world. There is no spirit among the human family that was begotten in hell; none that were begotten by angels, or by any inferior being. They were not produced by any being less than our Father in heaven. He is the Father of our spirits; and if we could know, understand, and do His will, every soul would be prepared to return back into His presence. And when they get there, they would see that they had formerly lived there for ages, that they had previously been acquainted with every nook and corner, with the palaces, walks, and gardens; and they would embrace their Father, and He would embrace them and say, "My son, my daughter, I have you again;" and the child would say, "O my Father, my Father, I am here again."

These are the facts in the case, and there are none ticketed for the pit, unless they fill up that ticket themselves through their own misconduct. Are all spirits endowed alike? No, not by any means. Will all be equal in the celestial kingdom? By no means. Some spirits are more noble than others; some are capable of receiving more than others. There is the same variety in the spirit world that you behold here, yet they are of the same parentage, of one

Father, one God, to say nothing of who He is. They are all of one parentage, though there is a difference in their capacities and nobility, and each one will be called to fill the station for which he is organized, and which he can fill.

We are placed on this earth to prove whether we are worthy to go into the celestial world, the terrestrial, or the telestial, or to hell, or to any other kingdom or place, and we have enough of life given us to do this. And as I frequently say, and think more frequently, it is a disgrace for the Latter-day Saints to say, "Let us lay hold now, and have a reformation." We should never cease reforming and seeking to the Lord our God; and wherein we can better any trait in our lives, let us go to with our might and reform ourselves, and not ask an Elder to come and preach reformation to us, and we will find that every one of us will be ticketed for the boxes, if we will do what we ought to do. If we fill out tickets so as to pass Joseph, Peter, Jesus, the Prophets, Abraham and the Patriarchs, our tickets will take us into the celestial kingdom. And if we can pass the Prophet Joseph, answer his questions, and bear his scrutiny, we shall consider ourselves pretty safe. We may fill out our tickets for seats in the celestial, terrestrial, telestial, or some other kingdom, just as we please. We have got to fill out our own tickets; our own lives will fill them up, and we will be judged according to the deeds done in the body, every one of us, and that is the filling up of the ticket.

I remarked to brother Kimball last Sabbath, that this people are the best people that ever lived upon the earth; I am actually a good deal inclined to think so. Do not marvel at this remark. How long did it take Enoch to purify his people—to become holy and prepared for what we want this

people to be prepared for in a very few years? It took him 365 years. How long has this people lived? It will be 27 years on the sixth of next month, since this Church was organized. What do you think about this people? I say that the virtuous acts of their lives beat the whole world. Were the children of Israel ever so obedient to Moses, as this people are to me? No, they never began to be; for obedience they could not favourably compare with this people. Moses led his people forty years in the wilderness in rebellion, fighting, stealing, whoring, and every manner of iniquity; and their evils were so great, that God cut every one of them off in the wilderness, except Caleb and Joshua. He did not suffer one of them to go into the land of Canaan, except the two I have named; they never revolted from Moses, but held up his hands all the time. They never turned away, not even when Aaron, his half-brother and right hand man, made the golden calf. When Aaron gathered up the earrings, and finger rings, and jewels, and made a calf, and led the children of Israel astray to worship an image, and say, "These be thy Gods, O Israel, which have brought thee up out of the land of Egypt, out of the house of bondage," while Moses was in the mountain talking to the Lord, Caleb and Joshua did not turn away; and if they were in that company, their souls shuddered while the people were making that calf.

Were Enoch's men as obedient and advanced as far as this people in the same time? I think not. Let this people continue to make the improvement they have made, and it would not be 165 years before they could take this part of the country and go off, should it be necessary, until the earth is purified. Yet Enoch had to live and strive, and toil during 365 years, in order to bring his people under the

principle of strict obedience. This contrast is encouraging to this people.

Now let me tell you that there are hundreds of men and women in this community that believe they ought to repent, but cannot find out for what, cannot tell wherein to do differently, from what they do, and do not know what to do. Do you do everything you know to be right and pleasing in the sight of God? Yes, say hundreds and thousands of the people. Do you do anything you know to be wrong? Hundreds may reply, "We do not know that we do, but we do not feel as though we enjoyed as much as we should." Hold on, do not get away from us. If you were now in the enjoyment of the things you have a presentiment of in your own feelings, that in the anxiety of your own hearts you are longing for, if you could get all that in your possession, you would not stay here; we should lose you, for you would be too pure to tarry in our society. Do not be in a hurry; let us stay together and fight the devil a little longer. Some of you think that by next fall you must obtain all that the Elders preach, if you do, you will go behind the vail, and we cannot have your society.

With many, a presentiment arises in their hearts like this, "We want something wonderful, or we must do something that we have not done. We must revolutionize our lives; we must reform," but they do not know wherein. Serve God according to the best knowledge you have, and lay down and sleep quietly; and when the devil comes along and says, "You are not a very good Saint, you might enjoy greater blessings and more of the power of God, and have the vision of your mind opened, if you would live up to your privileges," tell him to leave; that you have long ago forsaken his ranks and enlisted in the army of Jesus, who is

your captain, and that you want no more of the devil.

Should a sister, full of faith, happen to lay her hands on the sick, and they thereby be relieved in the hour of distress, then the devil will come along and say, "Sister, I tell you that you have more faith than brother Brigham, brother Heber, or the Twelve." In such cases just tell Mr. devil to kiss your foot and leave, that you have no more faith and knowledge than your Father and God has given you; that you are not any more or less than His child, and mean to serve Him, and that you have broken friendship with the devil, and therefore he must leave forthwith. Some of you sisters will get to thinking, "O that I knew what to do. Brother Kimball pours it out on me and tells me to repent; brother Brigham pours it on me, and brother Hyde and others, and they tell me that I am not half so good as I should be." Hold on, do not get so nervous that you cannot eat your bread and meat.

We have Zion in our view in her perfection, as you have. Do you know how you looked on Zion when you first embraced the Gospel? You thought there would be no more trial, no more sorrow or vexation of spirit; that everybody would do right, and that there would be no more wrong; that if you once reached the gathering place, there your souls would be full of glory, and you expected that you could then sit and "sing yourself away to everlasting bliss." You have to go through the smut mill, in order to be made clean; then you have to be winnowed, then ground, and then go through the bolt; and in this operation a good many will actually "bolt." There are many pretty good men who want to go to California and to the States; they have felt the effect of the boltings. You have come here, and many have undergone a great

deal of trouble to do so, in order to serve your God and live your religion; and when you do not know what to do to make yourselves better, be contented, and eat your food with a thankful heart to the glory of God. And when you lay down, say "All is peace, all is right; and if the Lord wishes to take me away to night, I am ready to go." There are thousands of this people who, if they were to live ten thousand years in the flesh and according to the chance they have had, would be no better than they are now.

It is said to be eternal life, "to know the only wise God, and Jesus Christ whom He has sent." I will tell you one thing, as brother Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves, you will find out God, whether you are Saint or sinner. A man cannot find out himself without the light of revelation; he has to turn round and seek to the Lord his God, in order to find out himself. If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people," He did not say that He was the only wise God. Jesus was a God to the people when he was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, &c., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children, and I would call them to account, and by and bye I would call every one of them home. They would have to render up to father an account, that he may know what their works have been on earth, for man is judged according to his works on the earth.

Comparing spiritual with temporal things, it must be that God knows something about temporal things, and has had a body and been on an earth, were it not so He would not know how to judge men righteously, according to the temptations and sin they have had to contend with. If I can pass brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before father Adam and the innumerable company that will come before him—when we draw near to the Ancient of Days with the rest of his children, and receive his approbation, shall we not be safe? If we can pass the sentinel Joseph the Prophet, we shall go into the celestial kingdom, and not a man can injure us. If he says, "God bless you, come along here;" if we will live so that Joseph will justify us, and say, "Here am I, brethren," we shall pass every sentinel; there will be no danger but that we will pass into the celestial kingdom. [Will we all become Gods, and be crowned kings? No, my brethren, there will be millions on

millions, even the greater part of the celestial world, who will not be capable of a fulness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a good many will have to be burnt out like an old pipe, before they can go into any decent kingdom.

Think how many have come into this church, from the commencement of it until now, and apostatized. Will our present population equal them in number? No, it would be like a drop in a bucket, compared with them. Do you know of any other people's striving to enter in at the strait gate besides this people? Yes, many in the sectarian world, and the honest among the heathen nations are seeking with all their mights to enter in, and I do not know but what they are the foolish virgins that brother Hyde has been talking about. The parable will apply to them, as well as to a portion of this people. They live according

to the moral law given to them, and no people can be morally any better than are thousands and millions of them, for they have spent days and years on their knees to get the power we have, but could not obtain it. Why? Because they had not the keys of the everlasting Priesthood. Where will they go? To heaven, and they will have all the heaven, bliss, and crowns that they have anticipated in the flesh, and then you may add a hundred fold more. Can they go into the celestial kingdom? No, not without the keys of that kingdom.

Well, brethren and sisters, may the Lord bless you and comfort your hearts. Be true to your God and to your religion. Do not forsake them, but forsake sin wherever you may see it. Shun sin, whether it is in me or in any other person, and cleave to righteousness and to the Lord. Do not betray your God nor your covenants, and I say, God bless you and prepare us all for His celestial kingdom. Amen.

DEPARTED SPIRITS CONTINUE WITH THE DISPOSITIONS THEY POSSESSED ON EARTH—THE ORDER AND NECESSARY UNITY OF THE PRIESTHOOD ILLUSTRATED—COUNSEL TO THE MARRIED.

A Discourse, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, January 25, 1857.

When brother Woodruff was speaking, he was the centre; and when brother Wells was speaking, he was the centre; and the speaker should draw every mind and feeling to the centre, for this is the way you get your reformation.

Where there is so large a congregation, it is impolitic to bring little children here. I am perfectly willing that children from four to six years of age should come, because a great many of them have more sense than some grown persons; I know that mine have.

I want to speak, as brother Wells says, just what comes to my mind, that is, if the Spirit thinks proper.

God says, "My house is a house of order, and not of confusion." The Holy Ghost will not dwell where there is confusion. I do not ask you whether you know this or not, because every one knows that confusion does not come from the Father, nor from the Son. Does it come from the Holy Ghost? Every one of you will answer, "No." Where does it come from? It comes from the author of confusion, and is produced by those who rebel against God and against His authority. There were many who did this formerly, and they form part of that hell which brother Wells was talking about. Although those men and women are dead, they have a good deal of power; their spirits have power over us when we render ourselves subject to them; their spirits

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are busy at work. They are diligent in performing the work of destruction and confusion; they go at that work the very moment their spirits leave their bodies.

On the other hand, when righteous persons die, their spirits also go into the spirit world, but they go to work with the servants of God to help to do good, and to bring about the purposes of the Almighty pertaining to this earth; while wicked spirits, those who have been wicked in this probation, take the opposite course, just the same as they did here. I have said, a great many times, that that spirit which possesses us here will possess us when our spirits leave our bodies, and we shall there be very much the same as we are here.

If you are subject to rebellious spirits, or to a spirit of apostacy here, will you not have the same spirit beyond the veil that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If, then, you are opposed to the truth while you are here, you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to that work when beyond the veil. I do not guess at this, because I have been at the other side of the veil, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the

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privilege of seeing Jesus, Peter, James, and the rest of the ancient Apostles, and of hearing them preach the Gospel. I have also seen those who rebelled against them, and they still had a rebellious spirit, fighting against God and His servants.

Brother Wells has been explaining to you the spirit of apostacy that is apt to possess persons when they feel that they have been injured by any of their brethren. Doubtless some have felt grieved and hurt with some of my remarks. During last week several men came to me to make confessions for having talked about me, because I was too hard upon them in this stand. I told them that they had not injured me, because they were not partaking of the sap and spirit of the vine, while they were finding fault with me. If they had been, I should have felt the effects of it. When faulting me they were the branches that had withered, and the sap, the nourishment, was not in them, for while indulging in those feelings it had withdrawn to Him who gave it.

Of course their conduct would not affect me much, but would affect them at the junction of that branch with the vine, or of that limb with the tree. They did not hurt me; and I told them to make their consciences clear by going and making a confession to those that they had talked to against me, and whose minds they had perhaps prejudiced against me.

I mention this to show you that you need not come to me, not one of you who have talked against me; but acknowledge to your God and those that you have injured, for you have not injured me, nor brother Brigham, nor brother Wells, because you cannot get high enough to do it. You cannot reach higher than your length, and if your length does not reach high enough, you cannot reach us. It is the spirit of apostacy, when any one takes that course, as brother Wells has said.

I knew brother Wells in Nauvoo before he came into this Church, and apostates and wicked men used to go to him and to Lewis Robison, and tell them every thing they knew or imagined to be transpiring in regard to this people. Do those characters take the same course here? Yes, Mr. Bell and Mr. Gerrish know every thing that is done, almost, if not quite as well as you know it. They are hearing things all the time, and from whom? From those who profess to be our brethren.

Have I any ill feeling towards Mr. Gerrish or Mr. Bell? No, for they have been our friends all the time. But have all who have come here been our friends? No, they have not. There are several who would destroy brother Brigham, brother Daniel, and myself in a moment, if they had the power. How does this feeling come about? Through the apostates in our midst. They go to work to destroy men and women, and to make themselves reckless and miserable. This is their condition.

Many men and women unfold everything they know and can think of, and that too, while professing to be good Saints. Have they injured me or brother Brigham? No, for they cannot reach us, they cannot destroy us. They can only destroy the house that we live in, or our tabernacles, and shall not we hold the Priesthood hereafter? Yes, we shall hold it forever.

If you will hearken to the teachings of brother Woodruff, brother Franklin, brother Samuel, and brother Wells, you will also receive my words; and if you will receive my words, you will receive brother Brigham's; and if you will receive his, you will also receive brother Joseph's, and so on until you get back to the root, or to the tree, or to the trunk from whence that Priesthood came.

Should you go into Iron county,

you would there find a branch of this Church, a branch of the vine which is figurative of Jesus. So it is with the general authority of this Church; here are the First Presidency, the Twelve, the High Priests, the Seventies, Elders, Bishops, and lesser Priesthood, and they are all branches of the vine. Now if the people in Iron county are connected to the main branch that is there, to the President and his Counsellors there, and if they will hearken to their words, then they will hearken to our words. And if they wont hear the words of those who are authorised to teach them, do you not comprehend that they cannot remain in the vine? But if they will hear our words, then there is a junction of the lesser with the larger branches to which they are connected. And if men hearken to our words, they will also hearken to the words of their Bishops and Presidents, and what is the result? They will partake of the same sap and nourishment that are in us.

Brother Brigham is our head, and we will say, by way of comparison, that brother Heber and brother Wells are the arms, and you can see that there are several members springing from the arms. These arms are for defending the head, and should there be any disunion? Or should anything step in between them? Or should any one try to make a separation between them? No, for they should be agreed in nourishing and cherishing the head, or the branch to which they belong.

Reflect upon the union that should exist between those men! They should be of one heart and of one mind. Should not I know the mind of brother Brigham? Yes, just as much as he should know the mind of brother Joseph, and brother Joseph the mind of Peter, and Peter the mind of Jesus, and Jesus the mind of the Father. I should know the mind

of brother Brigham; and brother Wells should know my mind, and the mind of brother Brigham. This is why that in my counsel I never run against him, and he knows it and speaks of it. And he never gave me any commandment, but what I was ready to sustain him. Then here is a Quorum that is of one heart and of one mind in all things; and just as the Father, the Son, and the Holy Ghost are one, so we are one, and always should be.

The Twelve Apostles come next. Are they a separate and independent body? No, for they sprang from those three, and are branches that are connected to the same stock; and we sprang from Joseph, and Joseph from Peter, and Peter from Jesus, and Jesus from his Father. The Twelve may enquire, "Should not we have the same mind as the First Presidency have? Yes, they most certainly should. If the Twelve have the same Spirit, they will speak our mind, and will not suffer any person to get between us, nor between us and them, nor between them; for no person has the right to dictate to them, except brother Daniel, brother Heber, and brother Brigham, because they form a Quorum next in authority to the First Presidency, and hold the keys of the kingdom to all men and nations upon the earth. They should be one in spirit with the First Presidency, and the Seventies should be one with the Twelve and with us.

The First Presidency of the Seventies, Joseph Young and his six counsellors, form another body holding power and authority, and where did they receive their power and authority from? They sprang from the Twelve. Then there are seven Presidents to each Seventy, and each Seventy is a branch, and they are all joined to the vine, their seven first Presidents are the junction by which the Seventies are connected to that vine, even to the

very last; and they should all have the same power and faith that the first have. If the nourishment and connection are good, and the junctions of those branches or limbs are all alive, then the farthest Seventy has got the spirit of the first, and all will go on right. Why? Because they will all be in intimate connection with the vine.

I use the figure of the vine to show you the connection of this people with each other, and when the connection is unobstructed, you will find excellent fruit even on the farthest. If that be true, no matter how far he be from the head, he may be as a member of this Church, bright and useful in his sphere as are any of the members who are nearer.

Again, most of the members of those Seventies have wives and children, and from five to ten branches from each of them, and still the last child is as goodly as the first, because it receives the same nourishment, the same care and attention, for it sprang out of the vine, and abides in its fatness.

There has got to be that connection, and it must go to the farthest person in this kingdom, and if there is no obstruction, what can hinder its proceeding to the minutest branch and tendril? But should an obstruction occur, what will be done in such a case? Destroy the branch or limb causing the obstruction, and the other part of the tree will thrive.

I have been over many parts of this earth, and the power that is in me extends to the uttermost parts of God's creation. But do you not see that I must be connected to the vine or tree? We also have to see that the fruit is gathered so as to be saved and preserved, because there is a storm coming, and if the fruit is gathered up and properly stored, it can be preserved on natural principles.

If there should be disorder in the

root, vine, and branches, what would be the result? If there should be confusion and men should be opposed in their faith and feelings, there would not be much good done. But if every man was acting in his authority and the power of the calling placed upon him, there would be no obstruction. Suppose that City creek extended into ten thousand branches through this city, and that no obstruction or filth is thrown into them, then the ten thousandth stream would be just as good, as pure and as wholesome as the rest. It is just the same with men and women in this Church and kingdom.

How long is it going to take you to become men and women of God, and to honour your calling? When you fight against your leaders, or against the head of a branch, do you not see that you are fighting against your head? It is the same as a child's fighting against its mother, for when it does so, it is fighting against its own existence.

I want to show you the propriety of cleaving to the vine or the branch to which you are connected, for if you do not you will be cut off, as many have been. Are they cleaved off? Yes, with all the roots and branches that are in them, that is, supposing that they should afterwards have ten thousand children, they will not be acknowledged in this kingdom, except they are taken and grafted back into the Priesthood. I want to present these ideas to you, brethren and sisters, that you may lead new lives.

I have not a wife but what was taken from another man's family and grafted into a space that I had got in my family. Now if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all. Suppose she has no love, no attachment, can

she expect the affection of her husband? Can a graft grow to a tree unless its nature is congenial to that of the tree in which it is grafted? Say that one man gives me a graft from his tree, and that I get hundreds of grafts from other trees, and that they are all grafted into my tree, then if they partake of the nourishment and fatness that are in the tree, they will certainly grow, but if they alienate themselves, they will wither and drop off.

Perhaps some of you do not believe that the Spirit of the Lord goes and comes throughout every portion of the vine, even to the smallest and farthest extremity thereof, but it does. How could the members of my body exist, if the blood did not pass to the extremities? Then it has to turn and go back to the vitals. Now say that I am a branch, how am I to partake of brother Brigham's spirit and know his mind, unless I also partake of the fatness of the true vine, and permit its sap, or essence, or spirit, to flow through me without obstruction?—that my mind and will may become amalgamated and run together with the mind and will of brother Brigham, that our spirits may freely and fully unite through the same genial influences of the Spirit of truth. And if my wife wants to be one with me, she must let her will and affections centre in me, just as if I were a vine, and my wife a branch; then where is there room or occasion for confusion? Were such universally the case, do you not think that we could raise up a still better posterity?

When wives become one with their husbands, when there is no evil interruption, children will be begotten, born and reared under greatly improved influences. The Holy Ghost will rest upon and dwell with the parents, and their offspring will be mighty and godlike. I would not give much for a man nor a woman that

does not enjoy the fellowship of the Father, of the Son, and of the Holy Ghost. If I do not have the Holy Ghost, I shall not produce the fruit that is designed by the holy order of matrimony. Mary, the mother of Jesus, was a pure woman, and was ordained and designed to bear the Son of God, because no woman in her sins was worthy of performing that work. How long will it be before we will have children filled with the Holy Ghost from their birth, who will grow up steadfast in the truth, even sons and daughters of God? No woman entering into this holy order should do so without she has the Holy Ghost, and she should ever after keep it, that her nourishment, example, and teachings may always partake of the life-giving principles of that Spirit.

Stop all wickedness, all your quarrelling, and all unholy divorces. Some women will marry a man one day, and call for a divorce the next. They are playing with the things of God, and are sealing their own damnation. Some women get married and then run after other men; and some men get married and run after other women. What are such persons doing? They are sealing their own damnation. On the other hand, every man and woman that will not yield to passion, nor to any evil practice or principle, will become filled with the Spirit of God, and it will pass from one to another. This is why, as I have often said, I love brother Brigham Young better than I do any woman upon this earth, because my will has run into his, and his into mine, and there is a free interchange of feelings. There are but few men that will do that, for they generally want their own way and their own will, therefore their wills do not run into ours and the Father's. This free interchange of pure feelings should run through all the organizations in this Church, and through

every member in every family throughout all our borders.

I have been trying to tell you how you may raise children to hold the Priesthood and be holy unto the Lord; and if all would take a right and proper course in regard to rearing children, from the commencement until they are grown up, and not take a course to weary the tree while it is maturing fruit, many would do far better than they now do. Many who have but one wife, and several of those who have more than one, take a course to excite adultery, and what is much worse, they often take that course at the most improper and unwise times, and thereby seriously injure their offspring. If husbands and wives will pursue a righteous course in this matter, their children will be much less subject to lustful desires, and will enter into the holy bonds of matrimony with a view to keep the commandment and raise up a pure posterity. For this purpose God has instituted the plurality of wives.]

How I would like to talk to you in the plainest way that the Spirit dictates to me, but the delicacies and wickedness of the corrupt and ungodly cannot bear it. I want you to have a reformation, for God is working upon me. I wanted to stay at home this morning, but I could not; I had to come here to talk to you. The world judge brother Brigham and me as they do themselves, and some of you judge us in the same way. I wish to just touch upon this, for the world do not believe in our religion, still they take the liberty of judging us, and they judge us, as some of you do, according to the glasses, or microscopes which they have. This is not the right way, for there are but few men who hold their ages as brother Brigham and I. Whereas if we took the course that those do who thus unjustly judge us, we should have been old long ago.

Some of you are living in adultery or in the spirit of adultery. And some have wives that do not bear children. Why don't you let them alone? Why don't you take a course to regenerate, and not to degenerate?

How do you suppose I feel? As I live, and as the Lord lives, I will defend the oil and the wine; and they will be blest with the blessings of Abraham, Isaac, and Jacob, and with all the blessings of the fathers clear back through all generations and dispensations; all these blessings will rest upon them. I care not whether it be men or women who live the religion of the everlasting Gospel, nor whether they be Americans, English, Scotch, Dutch, Danes, or inhabitants of any other nation, for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.

Cultivate the principles I have tried to lay before you, for I have done this for your good, for your happiness and salvation. I have endeavoured to let you know that we must become one, or we never shall be connected to that vine or tree that I have spoken of. Everything will be saved that cleaves to the vine; but if you are not connected to the vine, you cannot be saved. That vine is like a cable which reaches within the vail, and the Father has hold of it.

The Twelve Apostles sprang from Jesus in his day, and Joseph sprang from them, and brother Brigham, myself, and others, sprang from brother Joseph, and if we cleave together,

how can any of us be lost? We never shall be. But do not jump on to the car and ride, instead of trying to do something to help keep the car in motion. Do not jump on, as did some women who crossed the Plains last season. They jumped on to the hand-cart and made the men draw them, until the men died.

The true seed of the house of

Israel are coming out of the world, and the Saints are shut up in the mountains to learn and practise those principles which pertain to salvation in the celestial kingdom of our God, and my prayer is that we may be enabled to accomplish the gathering of Israel and the redemption of Zion. Amen.

OUR RELATIVES, THOSE WHO DO THE WILL OF GOD—THE ELDERS SHOULD BE AS FATHERS AND SHEPHERDS IN ISRAEL, AND NOT AS MASTERS—SELF-CONFIDENCE, AND THE WAY TO OBTAIN IT—THE PROPHET JOSEPH NOT YET RESURRECTED—PREACHING TO THE SPIRITS IN PRISON, ETC.

A Discourse, by President Brigham Young, Delivered in the Tabernacle, Great Salt Lake City, March 15, 1857.

I am not in the habit of taking a text, when I preach to the Saints; but I will quote a portion of Scripture, and offer a few remarks upon it.

It is recorded, concerning the Saviour, Matthew xii. 46—50, that "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The Saviour's reply to the questions,

"Who is my mother? and who are my brethren?" is fraught with a principle that is very little noticed by many. I frequently hear the brethren, and you may hear both them and the sisters, in the prayer-meetings, where they have a privilege of speaking, say, "I have not a father, mother, brother, sister, uncle, aunt, first nor second cousin, nor any relative whatever in this Church." Do you not hear such expressions made by the Saints? Yes; and I sometimes here them from this stand.

Whether to the understanding of his hearers at that time, or whether to ours, those questions were correctly answered by our Saviour in the observation, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." So far as I am concerned, I do not claim relationship

anywhere else. And I do not think that the Saviour will claim any son or daughter of Adam to be his brother, sister, mother, or kin, or connection of any kind or description, according to the flesh, except those who do the will of our Father in heaven—the will of Jesus and his Father.

We presume that the Saviour perfectly understood his origin, for he was then over thirty years of age, and had been instructed by his Father in heaven and by the Holy Ghost, and had had the visions of his mind repeatedly opened, according to the history given by his disciples; therefore we have no hesitation in believing that he understood his origin, who he was, the errand for which he came into the world, the business he had to attend to here, and understood the end of his mission in the meridian of time. He understood that which you and I do not understand, without the same kind of revelations and teachings as he enjoyed.

Let the human family do as they did in the days of Adam, in the days of Noah, or even as they did in the days of Lot; let parents propagate children, and let one generation succeed another, and this does not change the blood, flesh, bones, sinews, &c., pertaining to our organization in the flesh; this does not change in the least the peculiar characteristics of the organization of our bodies. The Apostle merely hinted at this subject when he said, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.)

No matter who they are, nor whether they are upon the islands, or upon the continents; no matter whether they are the wild Arabs who traverse the scorching sands of Arabia, the aborigines of our own country, who roam over its plains and moun-

tains, or the delicately nurtured dwellers in highly civilized nations; they are all of one flesh and blood.

Consequently we can readily and safely draw the conclusion that a man or woman who has sprung from the loins of Father Adam and Mother Eve, whether upon the islands of the sea, in the west, in the east, or on the opposite side of this globe, is flesh of our flesh, and bone of our bone, as much so as any person now in this house or in this Territory. But the relationship that I claim, is to those who do the will of our Father in heaven; they are my brethren and sisters.

I know a great many here who have no relatives in this Church, using that term in its customary acceptation. Sometimes wives leave their husbands, to come here; mothers also leave their children, and children their parents. Ask them, "Where is your husband?" "In England," or in some other country. "Have you any children?" "Yes." "Where are they?" "They would not come with me." "Have you any brothers and sisters, or parents?" "Yes, my father and mother are living." "Did they believe the Gospel?" "No." "Did your brothers and sisters believe it?" "No, I am a lone person."

Such persons are apt to feel a spirit of despondency, to mourn and complain, "O that I had a Father's house to go to; or if I had one person whom I could visit and call sister, how happy I should be; but I am a stranger here, I have no relatives in this kingdom." Is that feeling correct or incorrect? I say that it is incorrect; such conclusions are not true. That man or woman that is a child of God, that honours his or her calling in the kingdom of God on the earth, is just as much your brother or sister as any person you have been accustomed to claim that relationship with. If you see a woman who lives her religion,

who is owned of God, you see a person that is flesh of your flesh, blood of your blood, and bone of your bone, although she may have been born upon the opposite side of the earth from where you was born. [Those who actually live the religion we profess, are as much your brothers and sisters as are those born of the same earthly parents. Jesus understood this, as we may learn from his expression, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Let your hearts be at rest, for you have brothers and sisters here to visit; they are your connections, your relatives, your brethren and sisters.

A great many have an experience that has proven to them the truth of this doctrine. Ask those individuals, those who at times have desponding feelings about the absence of their relatives, when they are in the light of the Spirit, when the joys of salvation fill their bosoms, whether they would prefer the society of their fathers, mothers, brothers, and sisters whom they have left behind, or whether they would like to associate with them better than with their neighbours here, and they will tell you, "No." Would you visit them, as quick as you would a good Saint? "No." Do you have the same feeling and fellowship for them, as for a Saint? "No." Are they as near and dear to you as those who are Saints? "No." And yet, when the Spirit is gone from them and they are left to themselves, they are apt to feel lonesome and cast down, to be filled with desponding feelings, and to cry out, "I wish I could see my father, my mother, my brothers and sisters; I wish they were here." And I wish you to understand that your brethren and sisters are here, even according to the flesh. Yes, according to the connection and relationship we bear to each other

to our Father and God, and to our Elder Brother, Jesus Christ.

It is true that I have not altogether the experience that those have whose parents would not embrace the Gospel, nor any of their father's family. My father and step-mother embraced the plan of salvation as revealed through Joseph the Prophet; and four of my brothers, five sisters, and their children and their children's children, almost without exception, are in this Church; also many of my cousins, uncles, and other classes of what we call relatives or relations, are in this Church. But I had this trial when I embraced this Gospel, "Can you forsake your friends and your father's house?" This was in the vision of my mind, and I had just as much of a trial as though I had actually been called to experience all that some really have. I felt, yes, I can leave my father, my brothers and sisters, and my wife and children, if they will not serve the Lord and go with me.

I did not ask my wife whether she believed the Gospel; I did not ask her whether she would be baptized. Faith, repentance, and baptism are free for all. I did not know, when I was baptized, whether my wife believed the Gospel or not; I did not know that my father's house would go with me. I believed that some of them would, but I was brought to the test, "Can I forsake all for the Gospel's sake?" I can, was the reply within me. "Would you like to?" "Yes, if they will not embrace the Gospel." "Will not these earthly, natural ties be continually in your bosom?" "No; I know no other family but the family of God gathered together, or about to be, in this my day; I have no other connection on the face of the earth that I claim." And from that day to this, if my father was still living, or my mother, and would not believe the Gospel, embrace it, and

then live it, or if any of my living brothers and sisters would not, I would rather meet a Saint who was a beggar in the streets and bid him welcome to my house, than to receive a visit from any of my unbelieving connections, even though they had the wealth of the Indies. I was brought to this test in my own feelings, in the first of my experience in this Church.

Here are our fathers, mothers, brothers and sisters. And perhaps it would be strictly correct to say that we have fathers in the Gospel, spiritual Fathers, for the Apostle Paul called Timothy, whom he brought into the Church, his "own son in the faith," and charged him to "be gentle unto all men, apt to teach, patient;" to be careful, cautious, with regard to the people that believed in Jesus Christ; to learn the disposition and the nature of the people, that he might understand himself and those he taught; and alluded to others that were travelling and preaching; building up Churches, or presiding over them after they were built up.

Looking at the conduct of many, yea, very many, as we can see it exhibited in this our day, they want the mastery, the influence, the power. They want to be able to say to the people, "Do this or do that," and have no objections raised. They would have the people obey their voice, and yet they do not know how to gain the affections of the people; they do not understand the dispositions of the people.

Paul observed the same difficulty in his day. Many Elders were preaching and presiding, who were ignorant, aspiring, and tyrannical, and but few of them treated the people as kind and benevolent fathers treat their children. There were not many fathers, but there was a disposition to be "many masters," as we see here.

The most of our Elders want to

be obeyed, as strictly as you are taught by them from this stand that this people ought to obey brother Heber, or brother Brigham; as strictly as they preach to you to obey our counsel. I do not threaten you much; No. If I have not wisdom and power to gain the influence necessary for me to wield in the midst of this people, without cursing them, without telling them that they and their substance shall be cursed, and that if they do not do as I say they shall go to hell—without threatening the people all the time with my judgments and the judgments of the Almighty—I say, let Brigham sink a little lower, and get into the field where I can find my true level, where I can be made more useful.

You never hear me plead with nor threaten the people much, nor chastise them often and severely for not obeying my counsel. Is it right that others should do so? Yes, it is all right, if they are so disposed; I have no fault to find with regard to others urging the people to obey counsel. But if I do not give the Saints and others the counsel of the Almighty, and that too by the Spirit of my mission, they are at liberty to dictate me, or to correct me in every error I commit; and certainly I should commit great errors, if I did not enjoy and have the Spirit of my mission, and counsel according to the will of the Lord. If all who are called to responsible stations would look at themselves precisely as they are, I will venture that we would have many more fathers than we now have, and fewer masters to drive the people.

As I have frequently said to the brethren, stop, hold on. If you have sheep and have become a shepherd in the fold of Christ, you must bear in mind that you must know your sheep, and that then they will know you, that is, if you have got sheep. Perhaps some of you are nursing a flock

of goats, and do not know the difference. But if you actually have a flock of sheep, you should, instead of hallooing, "Shoo, shoo, shoo, get out of the way," and instead of driving them, take a course that when they hear your voice they may begin to bleat and run for their shepherd, because he has a little salt for them. When the sheep hear the voice of a good shepherd they expect to hear the words of life; and every one that has the knowledge of God will know and understand that such a shepherd is acting in his duty, and they will walk up to his counsels and example. Do all the shepherds take a wise course? No, and the reasons have been told here times enough.

Elders of Israel and Bishops, be fathers, and take a course by which you will win the affections of the people. How? with your silken lips? No, no; but with the fear of the Almighty. Do you know that men and women of God love truth? They do not love sophistry, it is an abomination to them. When men are smooth as oil, with a smile always upon their countenances, as some Elders have, to gain an influence, the love people have for such men is rotten, is without foundation; and in the day of trouble, when they need a foundation in their people, they will find that it will fall to the ground, and that the people will pass by them and say, "We do not know those men." Let your influence and your power be gained by the power of the Lord Almighty, by the Holy Ghost sent down from heaven, and see that you have within you a well of water, springing up to everlasting life. Then when your brethren and sisters come around you they will drink at that fountain, and say, "We are one with you."

You hear the Elders teaching the people to try and have confidence in God, and saying, "Do have confidence in the ordinances of the house

of God; brethren and sisters try and live your religion; try and have confidence in your religion; have confidence in your God; have confidence in the Elders of Israel, that lead you; have confidence in your Bishops and other presiding officers, &c."

You know that almost every man who becomes a public speaker uses certain peculiar words to convey particular ideas, selects a vocabulary and arrangement more or less peculiar to himself, thereby causing that great variety of style observed in speakers and writers. I have mine, which is peculiar to me. Did you ever see a man who had such a peculiar vocabulary as brother Heber has? I never did. Orson Hyde has a mode of expression peculiar to himself, and so has every public speaker. My use of language is good to me; and though others may use different words to convey the same ideas, let me give out those ideas in my own style, according to my understanding.

Now to return to those teachings by the Elders, in such cases I would say to my dear brethren, to those who are of the household of faith, try to get a little confidence in yourselves, and then try to live so as to have confidence in your God. Ask even an infidel whether he believes that the wonderworkings of nature, the strange phenomena which he sees and cannot account for, are produced, and he will answer, "Yes, I know they are." Do you know that men, women, and children are healed? Yes, you know they are. You behold those remarkable phenomena, though you cannot fully account for them. You believe in a great many things which you do not understand, but do you believe in yourselves? No, that is the grand difficulty with every one of us.

I will take my own experience. When men and women bring their sick to me, if I had the power I would heal all that should be healed. And

if I had perfect confidence in myself, and the Lord had that confidence in me which I should then have in Him, no power beneath the heavens could prevent the power of God from coming on them and healing them through me. But I have not yet attained to perfect confidence in myself in all circumstances, neither has God in me, for were such the case, He would answer every request I made of Him, every wish of mine would be answered to the letter. And this is the difficulty with the people, they have not attained to perfect confidence in themselves, neither have we as yet sufficient grounds for that degree of confidence.

We lay hands on the sick and wish them to be healed, and pray the Lord to heal them, but we cannot always say that He will. We do not always know that He will actually hear our prayers and answer them. Sometimes the Elders will get that faith, and the sisters will often lay hands on their children and have faith and confidence in themselves that God will answer their prayers, and say to fevers and pains, "Be ye rebuked and stand far off from this the afflicted," and it is done. But you have to attain to this power by your faithfulness and confidence in yourselves, that God will answer your prayers. We know that the Lord often heals the sick; and we believe all the time that He is able to do so, but will He because we ask Him to? That is the question, and we are often doubtful about it.

Do you think that I would have let my brother die, if I had the power the Lord has? Would I have let Jedediah gone behind the veil, had I had that power? No; though in that I might have gone contrary to the wishes of the Almighty. For want of the knowledge which the Lord has, if I had power I might bring injury upon myself and this people.

We must have knowledge pertaining to ourselves, and that knowledge will give us the key to know how to ask and obtain, and without that knowledge we cannot have eternal life, which is "to know the only true God, and Jesus Christ whom He has sent." If we have that knowledge we will know how to ask so as to obtain, and not ask amiss, we will ask and have our requests granted. How can we have that knowledge? By applying our hearts to wisdom and our lives to rectitude; by living as perfectly before God as we know how; by doing those things that we know to be right, those about which we have no doubt or dubiety, and never doing that which we are suspicious is wrong, and then be satisfied and not crave after that which is not for us, but let it remain in the hands of God. If we can obtain faith and confidence in ourselves, there is no lack in the power of God; neither is there any lack in His diligence, for He is always on the alert.

In our ignorance and darkness we may be led into error, if we follow our feelings, as I just now observed might have been the case in regard to retaining brother Jedediah, as also brother Willard, brother Whitney, and many others. Had we had the power, would we have parted with Joseph? No, notwithstanding his work was finished on the earth. Many ideas have been imbibed and advanced concerning the death of Joseph. It was precisely as the Lord had decreed, designed, willed and brought about. No power could have altered it in the least. He had finished his work on the earth. Still if you and I had had the power without the knowledge, we would have kept Joseph on this earth, and then he would have failed to perform his mission in the spirit world.

I learned during the intermission, that several understood brother Heber to say, in his remarks in the forenoon, that Joseph was resurrected. He did

not say any such thing, but left the sentence with a word understood at each end of it, or a sort of conjunction disjunctive at each side of it. I thought at the time that many would understand brother Heber as saying that Joseph was resurrected, and I take this opportunity to correct that misunderstanding. Joseph is not resurrected; and if you will visit the graves you will find the bodies of Joseph and Hyrum yet in their resting place. Do not be mistaken about that; they will be resurrected in due time.

Jesus had a work to do on the earth. He performed his mission, and then was slain for his testimony. So it has been with every man who has been fore-ordained to perform certain important missions. Joseph truly said, "No power can take away my life, until my work is done." All the powers of earth and hell could not take his life, until he had completed the work the Father gave him to do; until that was done, he had to live. When he died he had a mission in the spirit world, as much so as Jesus had. Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison.

Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once as I do, that there is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected, but he has not yet done there. Reflect upon the millions and millions of people that have lived and died without hearing the Gospel on the

earth, without the keys of the kingdom. They were not prepared for celestial glory, and there was no power that could prepare them without the keys of this Priesthood.

They must go into prison, both Saints and sinners. The good and bad, the righteous and the unrighteous must go to the house of prison, or paradise, and Jesus went and opened the doors of salvation to them. And unless they lost the keys of salvation on account of transgression, as has been the case on this earth, spirits clothed with the Priesthood have ministered to them from that day to this. And if they lost the keys by transgression, some one who had been in the flesh, Joseph, for instance, had to take those keys to them. And he is calling one after another to his aid, as the Lord sees he wants help.

Jedediah is not asleep, his spirit is not dead, he is not idle; neither is Willard idle, asleep, or dead. Joseph needed them there, also brother Whitney, and all the rest of the faithful who have departed in our day; and he is now anxious to get a few more of the faithful Elders to assist him in the great labours in the prison house. He is there attending to the business of his mission; and if they did lose the keys of the Priesthood in the spirit world, as they have formerly done on the earth, Joseph has restored those keys to the spirits in prison, so that we who now live on the earth in the day of salvation and redemption for the house of Israel and the house of Esau, may go forth and officiate for all who died without the Gospel and the knowledge of God.

Brother Heber did not say that Joseph was resurrected, though I was satisfied that many of the hearers would draw such a conclusion. As quick as Joseph finishes his mission in the spirit world he will be resurrected.

I do not know that any news would

come to my ears so sad and discouraging, so calculated to blight my faith and hope as to hear that Joseph is resurrected and has not made a visit to his brethren. I should know that something serious was the matter, far more than I now apprehend that there is. When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after his resurrection. Mary met the Saviour after his resurrection, and, "supposing him to be the gardner, saith, Sir, if thou have borne him hence, tell me where thou hast laid him." But when she learned who he was, and was about to greet him, he said, "Touch me not, for I am not yet ascended to my Father." As quick as Joseph ascends to his Father and God, he will get a commission to this earth again, and I shall be the first woman that he will manifest himself to. I was going to say the first man, but there are so many women who profess to have seen him, that I thought I would say woman.

I should feel worse than I now do, if I knew that Joseph was resurrected and had not paid us a visit, which he most assuredly will do, when that period arrives.

When Jesus was resurrected they found the linen, but the body was not there. When Joseph is resurrected, you may find the linen that enshrouded his body, but you will not find his body in the grave, no more than the disciples found the body of Jesus when they looked where it was lain.

To return more closely to the subject I have in my mind, I will ask, can we do anything to restore confidence in ourselves? Yes, we can; and those principles that will actually give us confidence in ourselves, are what we ought to have constantly before us. But those who have been

intimately acquainted with this people can see a difficulty on the other hand. A man would get exceeding great faith, if he did not outweigh and outmeasure himself, for it is but a short time before some are prone to take the glory to themselves, and say, "I have laid hands on the sick and they have been healed. Stand out of the way, everybody, I am the man for you to look at," and they go to the devil.

Again, many will pray for the sick and for themselves, for this blessing and that, without receiving an answer, and think "I am so unworthy, I have not lived my religion and walked up to my privileges, though I have thought of everything that I can confess." Some people will come and confess to me things as simple as it would be for a woman to take the last egg from her hen's nest, and then reflect, "what an evil I have done to rob that poor hen of her last egg," and talk about that which the Lord cares nothing about, and say within themselves, "I do not receive the blessings I desire; I have tried to humble myself and do the best I know, and yet I do not receive the faith and power I want, that I am looking for and expect." You cannot receive it, until you are capable of using it, neither should you. It would not be wisdom in the Lord to give you power any faster than you gain knowledge.

Those who humble themselves before the Lord, and wait upon Him with a perfect heart and willing mind, will receive little by little, line upon line, precept upon precept, here a little, and there a little, "Now and again," as brother John Taylor says, until they receive a certain amount. Then they have to nourish and cherish what they receive, and make it their constant companion, encouraging every good thought, doctrine and principle and doing every good work they can perform, until by and by the Lord is

in them a well of water, springing up unto everlasting life.

Some of you may remember hearing Elder Taylor preach on that subject some years ago. He illustrated it most beautifully, I never heard it so beautifully illustrated, by instancing people's applying their words, works, and wisdom, in seeking first the kingdom of heaven and its righteousness, seeking to build up the kingdom of God on the earth, and exhorted that every other interest should sleep to wake no more; that every man and woman should have a lively interest for the kingdom of God, and let narrow, contracted, sectional, individual interests lie dormant, asleep, severed from us, and taught that our whole lives would then be occupied in loving God and doing good, until Jesus would form in us that living fountain from which we may have revelation and gain wisdom.

Can you learn by what you see? Yes, if you know how. No matter what your circumstances are, whether you are in prosperity or in adversity, you can learn from every person, transaction, and circumstance around you. You can learn from yourselves and your neighbours, and can apply all your energies to the building up of the kingdom of God on the earth, if your knowledge, interests, hopes, joys, efforts, and labours are concentrated therein; and you will be in that almighty big root that brother Heber was talking about in the forenoon.

Jesus is the vine, we are the branches, and his Father is the husbandman. In reality his Father was the root of that vine, and Jesus was the vine, though he did not tell them that, for they could not understand anything about it. His Father was the root, the living fountain, and the God whom we have to serve. Let us be branches and cling to this vine, hang to the true principles, and all that we do, let

it be to nourish, cherish, love, build, increase, and multiply the size, glory, power, and excellency of this tremendous great vine. There will be but one big vine in the vineyard, according to that. Never mind, we will be the branches, and the roots will fill the whole soil and the branches the heavens.

It may be just as well to have one tree that will bear a million bushels of peaches, as to have a million trees that will only produce one bushel each. All can partake and be filled; all who will can rejoice, and all can strive to build up this one kingdom, or to nourish this great tree.

I now wish to particularize a little, and will commence by asking whether any persons here are sick, and if so, I will tell you what their disease is, when I get ready. Some men and women fairly get sick, so that they have to go to bed. What is the matter? "O I feel that I cannot stand it any longer." What is the matter, sister? "My husband knows something that he cannot tell me." Do some of you men know something that you cannot tell your wives? "O, I have received something in the endowment that I dare not tell my wife, and I do not know how to do about it." The man who cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom, *never, never, never*. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth.

Does brother Heber know things that I do not? Yes, facts that have slept in his bosom from the time I first knew him. Did he ever have a thought, a wish, or desire, to tell

them to me? No. Do I know anything that I should keep fast locked in my bosom? Yes, thousands of things pertaining to other people, that ought to sleep as in the silent grave. Do those things go from me to brother Heber? No. To my wife? No, for I might as well at once publish them in a paper. Not that I wish to undervalue the ability, talent, and integrity of woman, for I have many women to whom I would rather reveal any secret that ought to be revealed, than to nine hundred and nine out of a thousand men in this Church. I know that many can keep secrets, but that is no reason why I should tell them my secrets. When I find a person that is good at keeping a secret, so am I; you can keep yours, and I mine.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision of revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms.

They are like a great many boys and men that I have seen, who would cause even a sixpence, when given to them, to become so hot that it would burn through the pocket of a new vest, or pair of pantaloons, if they could not spend it. It could not stay with them; they would feel so tied up because they were obliged to keep

it, that the very fire of discontent would cause it to burn through the pocket, and they would lose the sixpence. This is the case with a great many of the Elders of Israel, with regard to keeping secrets. They burn with the idea, "O, I know things that brother Brigham does not understand." Bless your souls, I guess you do. Don't you think that there are some things that you do not understand? "There may be some things which I do not understand." That is as much as to say, "I know more than you." I am glad of it, if you do. I wish that you knew a dozen times more. When you see a person of that character, he has no soundness within him.

If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character, and they sap the foundation of the confidence they ought to have in themselves and in their God.

If you cannot have confidence in God, try and have it in yourselves. If you lay on hands for the recovery of the sick, or for the reception of the Holy Ghost, or to bless or curse, unless you know that God hears you and will answer you, your administration is liable to fall to the ground. When you have confidence in yourselves you will have confidence in your God. You know that God is able to do what you desire of Him in righteousness, but the question is, will He? No, He will not do for this people that which we want Him to, until we prove

to Him and to the angels that we are the friends of God, and will never betray Him in any way, shape, or manner. If we are His friends, we will keep the secrets of the Almighty. We will lock them up, when He reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal authority; then I have a right to reveal them, but not without. When we can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will He before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.

We want confidence in each other. The Bishops, Presiding Elders, and men in authority seek for the obedience and confidence of the people. How are they going to get it? By abusing the people? By scolding them? Are they going to get it by flattering them with smooth, deceitful tongues? No, they will not get it in any of those ways. There is only one way to get it. This people are a good people. As I said last Sabbath, they are willing to do anything to obtain eternal life, to secure to themselves a seat in the boxes, as brother Orson Hyde termed it. If you have a blank ticket for a theatre, you may fill it up for the boxes, or the gallery, or the pit, just as you please. Your lives must fill that blank, and if you would fill it for one of the best seats in the kingdom, you must live accordingly.

Do not flatter the man of influence, or the rich man. I know that the brethren might turn round and say, "Brother Brigham, do you see any of this, very lately?" The brethren

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have learned, years ago, that if a man was to give me a gold watch, a suit of clothes, a span of horses, a fine carriage, or a purse containing a million of dollars to buy my friendship, that does not buy it, has nothing to do with it, consequently I have not much opportunity of knowing whether the people have this spirit or not, for they do not exhibit it to me. If they feel to give me anything, they give it because they wish to give brother Brigham something.

If a man should offer to make me a present of a thousand dollars, though I knew at the time that he would be kicked out of the Church in the next minute, I would accept it and try to make good use of it. On the other hand, if a man was in beggary, and owing this Church a thousand dollars and lacking a suit of clothes, but with his heart right, brother Brigham would say, "Come along here, you are the man I want to see; come to my table and eat, and I will also give you clothing to put on." Let a man have the power of God with him—the Holy Ghost within him—so that when he talks you can see, feel, and understand that power; so that you can see and understand that the water of life is in him, insomuch that when he speaks, the sweet words of life flow out; then I am ready to exclaim, "Come, here, my brother, you are the man for me."

When every person will cease to hang upon the brittle, rotten threads upon which the world hang, and turn round and say, in the power of God, "I will make friends and gain my influence, by that power; I will have all I do have in the name and power of God, and that which I do not thus get, I will not have," then you will begin to gain the influence you want, and to have confidence in yourselves and in each other. Can the people have confidence in each other, and continue to conduct themselves as

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many have? No, they have got to be strictly honest.

I will take myself as an example, with all the influence I have in the midst of this people and over them, (and I really and honestly think that I have a great deal more influence here than Moses had among the children of Israel), and suppose that I lie to that man, and deceive that woman; pilfer from that neighbour, and have what the Indians call two tongues, talk this way and that way to gain power; and be very plausible, very soft and kind to those present, and say that the brother who is not before me is the devil, and when he is gone, that the other is the same; while each one is with me all is smooth and fine weather; but of the absent say, that man who was just here, I am glad I have found out his iniquity, he is full of it; and be dishonest with this and the other person, falsifying my words here and there, how long would I have confidence in the midst of this people? I would lose it at once, and ought to, because I would not be deserving of their confidence.

When a man or woman ought to be chastised, I am able to do it, and I will do it righteously. If they need a severe chastisement, I can put it on severely; if a light one, I can bear on with a light hand.

When people come to me, I look at them to see them as they are, though I am not yet perfect in this. I have not yet the eyes I wish to have, nor the wisdom. Do I wish to know how they look with man, or to my brother? No, but how they appear before the God of heaven. If I can gain that knowledge, if I can know precisely how an individual appears to my Father in heaven, and be able to look at him with the same kind of eyes as do the Holy Ghost and holy angels, then I can judge the good or evil in the person, without further trouble.

That is the method by which I settle so many difficulties. I can go to the High Council, even should they have forty cases of the most difficult kind, and if I would dictate, I could wind up the forty cases, while they would wind up one or two. The reason is this, I bring the individuals before me, and they cannot deceive. If there is lying, wickedness, malice, and deception, I will detect them and judge them from the words that flow from their own mouths. I take the parties and hear them, and I can know at once as much as a dozen witnesses could show, so far as pertains to the truth in the case. Look at people as the Lord sees them, and then deal with them accordingly; and be honest with that man, woman, or neighbour.

Brethren and sisters, you know that often, when you hear that any one has spoken against you, your feelings are irritated, disturbed by anger, and you imagine that that person is your enemy, when, in reality, such is not the case. Are you never liable to err? If your neighbour has spoken something derogatory to your character, go to that neighbour and say to him, "I heard that you said so and so, and with such and such reason, and I connected this and that with it," and you can soon learn the facts in the case. It is often all right, when we talk calmly together, like brethren; and we think alike about each other, about this circumstance and that. When we hear a part of a conversation, we may easily make a wrong and false construction, and thereby bring evil. How many evils do we produce by this course?

If we take isolated sentences of Scripture, and pick out words here and there, and place them together, how inconsistent we can make the Bible. It would be as inconsistent as some individuals now say it is, whereas, if read by the Spirit in

which it was given, it is not inconsistent.

We often make the consistent acts of our fellow beings inconsistent, by thinking that some one has done us an injury, when after all the heart of the person was honest, and no harm was designed. If a brother has spoken ten thousand words wrong, if he is full of error, full of weakness, a man of passions like unto ourselves, but is honest at heart, what then? Overlook their follies, and do not watch for iniquity in our brethren. If the real sentiments of honesty are in every man and woman, be unsuspecting of evil intent, and have confidence in their fidelity, and you will have confidence in yourselves, and will restore confidence in each other, so that every word will be as the law to each other.

Then when the Lord sees that we have confidence in each other, that we are full of integrity, that we never forsake each other, nor violate our covenants, nor the keys of the kingdom, nor are untrue to our God, He will say, "There is a people I can reveal myself to and tell what I please, and they will keep my secrets and

their own, and no power can get them from them." This is the way you will get confidence in your God and in yourselves. We may have confidence in God until doom's day, until we carry out in our lives all that we now know about God, and it will profit us little, unless we take a course that He may have confidence in us, and reveal unto us His secrets, as the Prophets have said, for His secrets are with the Prophets.

There are other things that I might speak upon, for my mind is pretty full and fruitful, but I have spoken about as much as my health will permit.

I feel to wish that I could bless you as I want to, but I have not yet perfect confidence in myself. If I had, would I not lift the curtain, that you might see things as they are? I would rend it, so that you might see heavenly things; though, perhaps, that would not be prudent.

May the Lord enable us to increase in that which we have, and to continually do and say according to the knowledge we gain. May God bless us. Amen.

THE "DESERET NEWS," ITS VALUE—WORTH AND VIRTUE OF SACRED RELICS—RESURRECTION—CONFIDENCE IN OUR LEADERS.

Remarks, by President Heber C. Kimball, Delivered in the Tabernacle, Great Salt Lake City, March 15, 1857.

It is immaterial who the authorities invite to speak in this stand, that man should be so pliable that God can dictate him to speak to this people the very things that are necessary to correct our judgments and understandings, to inform our minds, and to set in order, organize and attach every quorum to the vine where it should be. Also to teach this people that there should be order and government in families; that they should be connected together by the same spirit with which a man is connected to the Priesthood. When this is done, then every man is connected to the Priesthood, and the wife to the man, and the children to their parents, from generation to generation. Were we all thus actually connected like the limbs and branches of one tree, and there was no disturbance or obstruction by any evil principle, would we not be in a far better condition than we now are for accomplishing the work we have to perform.

While brother McAllister was speaking, I could not avoid the reflection that there is time and opportunity for all to improve, if they will. When persons cease to make improvement, they either go back or have become stereotyped, that is, fixed, unchangeable in regard to true progression, and then of what use are they towards promoting the welfare of the cause in which we are engaged? While a tree is growing, while it is thrifty and limber, it is passive and submissive to

the man that labours to give it form. But I will let that subject drop, and pass to another which is on my mind.

Some may very naturally suppose that there is a host of subscribers to *The Deseret News*, especially when the character of its matter is fairly considered, as also the fact that it is entirely owned by the Church, and controlled for the mutual benefit of all who are interested in building up the kingdom of God on the earth. I had supposed that there were at least ten thousand subscribers, but I have learned that there are not so many, and not near as many as it seems to me there should be; and I was perfectly astonished that the circulation was not much greater than I found it to be. Some may be careless in this matter, under the supposition that brother Carrington is part owner or proprietor of the *News*, when such is in no wise the case, for, as I have already stated, the presses, type, and all that pertains to the Printing Office and Bookbindery, are the property of the Church.

I presume that there are from twelve to twenty thousand families in this Territory, and I really know of no reason why every family should not take, read, and pay for one copy of the *News*, for some large families now take from two to six copies. And I am all the more surprised at the slackness of the people in this matter, from the fact that the manner of payment is so easy, every kind of

article of any real value being received, even to "hemlock slabs after harvest."

Again, I am considerably astonished at the apparent indifference manifested by some of the Agents for the *News*, for they are allowed a very liberal percentage for a very small amount of time and attention; and instead of using a little skill and exertion to devise ways for the poor to pay for the paper in labour, some make little or no effort, either to increase the number of subscribers or to collect and remit payments. And what is still worse, some receive cash from the subscribers and retain it, paying the Office in something else, and that, too, at their leisure.

The Agents should become acquainted with each family within their agency, and wherever they find poor persons who would rejoice to take the paper, read it, and be profitted thereby, it will be easy for them to lay plans for their being accommodated, especially since the modes of payment are so numerous, and thereby confer a benefit upon their neighbours and the great cause of truth, while at the same time extending their own sphere of influence for good, and earning the sum so liberally awarded to them. In this, so useful an operation, the Bishops, where they are not also Agents, can lend most essential aid, and soon the *News* will gladden and enlighten every family within our borders.

To the people in Utah it is almost invaluable, for in it first appear the History of Joseph Smith, the public counsels and teachings of the First Presidency, the Twelve and others at head quarters, and all home items and news of interest, besides such foreign news and matter as may be deemed interesting, amusing, or instructive. And it often happens that one sermon alone is of more real value than the subscription price of many copies of the paper, to any person

who will read and properly appreciate it by the Spirit that should connect us to the vine. You should properly appreciate every thing you hear from every man that speaks from this stand; but memories are often treacherous, and comparatively but few can assemble here to hear for themselves, but when those sayings are printed, you can read, ponder, and reflect upon them at your leisure, and again and again, as your memories may require; and your sons and your daughters will acquire a taste for reading and treasuring up useful knowledge.

It has always been the case that the few have had to bear the burden attendant upon opposing evil principles, but there is now quite a number who are earnestly striving to establish righteousness upon the earth, by listening to the dictates of the Spirit and the counsels of the Living Oracles, and by striving to be active in every laudible undertaking. For this reason our publications will be sustained, whether subscribers are many or few, but will any one professing to be a Saint look idly on and see others reap the reward due to diligence?

What is the use in pursuing the indifferent course that some are doing here? I will call a vote, and I want every man in this congregation, who takes the *News*, to manifest it by raising his right hand, for I wish to show you what proportion take the paper. [The subscribers present raised their hands.] There is not more than one quarter of this congregation that take *The Deseret News*, and that, too, the only paper printed in the mountains, and one of the most useful and interesting papers that ever was published. And if you had a lively interest for the truth, and was living your religion, let me tell you that you never would rest or cease your operations of taking every course and every advantage to obtain every word that is uttered from this stand.

At the prices of stock, wheat, lumber, labour, &c., all of which command PRICES FULLY IN PROPORTION TO THE PRICE OF THE *News*, how easy a matter it is to pay for a most valuable kind and variety of reading matter admirably adapted to your wants, and furnished at weekly intervals which afford opportunity for reading it. And with a little care it can be preserved and handed down to your children, from generation to generation, and they will prize it a hundred degrees more than many of you now do.

How much would you give for even a cane that Father Abraham had used? or a coat or ring that the Saviour had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so as brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

Some do not appreciate these things nor the counsels of their leaders. And then again many do appreciate brother Brigham; they love him and his counsels, and his words are jewels to them. When persons do not care anything about his words, what do they care about mine? And if they do not care for his words, they will not care for those of any righteous man.

If I had those relics of Abraham

and the Saviour which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds.

To return to *The Deseret News*; I have alluded to a few items to show you the advantages and blessings of that paper, aside from its great present benefit, if you will take care of it and hand it down to your children, and they to theirs, and so on, until you see it in the resurrection. Such publications are not going to be burned up, according to my faith they will go into the resurrection. And I trust that Bishops, Agents, and the Saints in Utah, generally, will take a lively interest in this matter, as in tithings, donations, consecrations, and other important duties, and thereby magnify their callings and professions, and gain honour to themselves by doing the good within their power.

Having used the word resurrection, I will make a few remarks touching it. After my body is laid in the grave, and after the Prophet Joseph has received his resurrected body, he probably will not suffer my body to remain long in the ground, but will be apt to say, "Come and let us go and help brother Heber to again take his body." Do you suppose that if brother Brigham were to die to-morrow, and if Joseph is resurrected, which he will be so soon as his mission is filled

in the spirit world, that Joseph will permit brother Brigham's body to remain longer in the grave than may be requisite? No, for he then will have need of the assistance of his faithful resurrected brethren, as he now has of faithful spirits.

Why do you not all have confidence in God? I would not give a cent for your confidence in God, unless you have confidence in those men He has appointed to lead and counsel you. If you will have confidence in brother Brigham, I care not so much whether you have confidence in me and in brother Daniel or not, for if you have it in him, you are sure to have it in us, because we are actuated by the same Spirit.

We should be like the branches of one tree, and except we become one like unto that, we shall never be saved with that salvation which we are striving for. Nobody can be saved in a celestial kingdom, except those connected with the celestial tree. Then there is a terrestrial tree pertaining to the terrestrial kingdom, and you will never go there without being grafted in it. I make use of figures in order to make my ideas plain, and to rivet your attention and assist your memories.

Let us be active and diligent in the performance of all duties, that the Lord our God may sustain us in living our holy religion. Amen.

HE THAT LOVETH NOT HIS BROTHER LOVETH NOT GOD—IF WE HAVE NOT CONFIDENCE IN OUR LEADERS WE SHALL NOT HAVE IT IN A HIGHER POWER—THE CHURCH HOLDS THE KEYS OF SALVATION—THE PROVIDENCES OF GOD TO THE SAINTS.

A Discourse, by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, March 29, 1857.

I am thankful that the weather has become so mild that we can again meet in this Bowery, which is large enough to accommodate the congregation; also that we are here under comfortable circumstances—happily situated, and trust that for several months to come, none of the Saints will be under the necessity of coming here an hour or two before the meeting commences, in order to obtain a seat here, nor of going away because there is not room.

There has been a good deal said by the brethren who have just spoken to you, and I have not heard anything

but what pleases me, but what I consider to be correct; their ideas and doctrines are good.

I am happy to see brother Joseph L. Heywood here again. He has had a very tedious journey, and rather a wearisome sojourn at the Devil's Gate, during most of the past winter. Many of the brethren and sisters in this congregation can testify that the Devil's Gate is a place rather subject to cold and storms, and that hardships are common from that point to this.

Many persons are so constituted, that if you put them in a parlour, keep a good fire for them, furnish

them tea, cake, sweetmeats, &c., and nurse them tenderly, soaking their feet, and putting them to bed, they will die in a short time; but throw them into snow banks, and they will live a great many years. Brother Heywood would have been in his grave long ago, if he had not led an out-door life, and such is the case with others; but he is again here, and we have the privilege of seeing him.

It rejoices me to hear the brethren rise up and tell their feelings, their faith and views. I was much gratified with the remarks made by brothers William H. Hooper and Robert T. Burton, especially upon the subject of obedience.

It may at first sight appear strange, and is so to an uninspired mind, that any people should have a want of confidence and faith in a righteous man on the earth, a lack which blights their hopes and faith quicker than it does to lack confidence in their God. This is the case, however curious it may appear, though we may hear some men declare that they wish to have such confidence in their leaders as not to enquire whether this or that is right, but to perform what they are bid to do. No man will have that degree of confidence, unless it is founded in truth. Here a question immediately occurs to the mind, will it save the people to do as they are told by any man upon the earth, if they are in the neglect of their duty towards their God and do not enjoy the Spirit of the Lord Jesus Christ? The answer is obvious; no one can have that implicit confidence in a righteous man, unless that person is in the line of duty.

The difficulty with the whole world in their divisions and subdivisions, is that they have no more confidence in each other than they have in their God, and that is none at all, no, not one particle. This confuses nations, and breaks them up; it weakens them,

and they tumble to pieces. It disturbs cities and countries, and really the seeds of destruction are within those kingdoms where the people have not confidence in each other.

The Apostle John, treating upon the love of God that should dwell within us, writes, "For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" It is impossible. This subject is not understood by the human family. Naturally they have no conception of the character called "brother" by the Apostle. As just observed by brother Hooper, they have in their minds and creeds formed ideas of a great many characters that they call God. With the majority of the Christian world there are three Gods in one. With them that one God is three persons, and still but one, which actually amounts to His being no God at all. Why? Because He has no body, parts, or passions, consequently is nothing at all; their idea virtually annihilates the being they profess to believe to be three in one.

What effect has this doctrine, wherever the influence of the Christian world extends? Wherever they preach their own doctrine they destroy every idea of God in the minds of every person they have influence over, consequently they know nothing of Him, and of course we cannot expect the people to have confidence in Him. He, knowing the weaknesses of men, is compassionate; and if they speak against Him, in a manner derogatory to His character, misrepresenting His person and speaking evil of His dignity, He attributes that to the delusion and ignorance which His professing Christian people have spread so generally in the minds of the people, and holds them not guilty, in consequence of their ignorance.

Let us even speak against a fellow-being with whom we are acquainted

and do understand, one whom we can see and comprehend, whose life and conduct we are familiar with, and, unless faults are made manifest that we have a privilege of exposing in that individual, it will destroy our faith and confidence, and weaken us more than it will to speak against a being that we know nothing of. This is reasonable, and is according to good sound logic, sense, and argument.

It is folly in the extreme for persons to say that they love God, when they do not love their brethren; and it is of no use for them to say that they have confidence in God, when they have none in righteous men, for they do not know anything about God. It is reasonable for the Elders of Israel to be very sanguine and strenuous on this point. And were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in brother Joseph Smith, soon after I became acquainted with him. It was not concerning religious matters—it was not about his revelations—but it was in relation to his financiering—to his managing the temporal affairs which he undertook. A feeling came over me that Joseph was not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and once only, from the time I first knew him to the day of his death. It gave me sorrow of heart, and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouth-piece for the Almighty, and I would be left, as brother Hooper observed,

upon the brink of the precipice, ready to plunge into what we may call the gulf of infidelity, ready to believe neither in God nor His servants, and to say that there is no God, or, if there is, we do not know anything about Him; that we are here, and by and bye shall go from here, and that is all we shall know. Such persons are like those whom the Apostle calls “As natural brute beasts, made to be taken and destroyed.” Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.

I repented of my unbelief, and that too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called “Mormonism.” He was called of God; God dictated him, and if He had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.

It was not my prerogative to call him in question with regard to any act of his life. He was God's servant, and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord, and if He should suffer him to lead the peo-

ple astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith, and it is my faith still.

If we have any lack of confidence in those whom the Lord has appointed to lead the people, how can we have confidence in a being whom we know nothing about? It is nonsense to talk about it. It will weaken a person quicker to lose confidence in those who dictate the affairs of God's kingdom on the earth, than to say "I do not know whether there is a God or not, and I care nothing about Him." A man or woman will not be prepared to be taken by the enemy, and led captive by the devil so quickly for disbelieving in a being they do not know about, as for disbelieving in those whom they do know.

To say nothing of names, creeds, or titles, brother Joseph taught, and it is taught to the people now continually, to have implicit confidence in our leaders to be sure that we live so that Christ is within us a living fountain, that we may have the Holy Ghost within us to actuate, dictate, and direct us every hour and moment of our lives. The people are urged from year to year, and from Sabbath to Sabbath, to live very near unto the Lord, to forsake every sin, and cling to the Lord with all our hearts, minds, and souls, so that we may know by the spirit of revelation whenever truth comes to us.

How many hundreds and hundreds of times have you been taught that if people neglect their prayers and other daily duties, that they quickly begin to love the world, become vain in their imaginations, and liable to go astray, loving all the day long to do those things that the Lord hates, and leaving undone those things that the Lord requires at their hands? When

people neglect their private duties, should their leaders lead them astray, they will go blindfolded, will be subject to the devil, and be led captive at his will. How useless this would be! How unnatural, unreasonable, and unlike the Gospel and those who believe it!

How are we going to obtain implicit confidence in all the words and doings of Joseph? By one principle alone, that is, to live so that the voice of the Spirit will testify to us all the time that he is the servant of the Most High; so that we can realize as it were the Lord's declaring that "Joseph is my servant, I lead him day by day whithersoever I will, and dictate him to do whatever I will; he is my mouth to the people. And I say to the nations of the earth, hear ye the servants I send, or you cannot be saved." This is comprehended in the remarks just made by brother Burton, which comprises one of the greatest and fullest sermons that can be preached in the world. And I wish we had more Elders to go and preach just such sermons by the power of God, that is, "I know that Joseph Smith is a Prophet of God, that this is the Gospel of salvation, and if you do not believe it you will be damned, every one of you."

That is one of the most important sermons that ever was preached, and then if they could add anything by the power of the Spirit, it would be all right. When a man teaches that doctrine by the power of God in a congregation of sinners, it is one of the loudest sermons that was ever preached to them, because the Spirit bears testimony to it. That is the preaching which you hear all the time, viz.—to live so that the voice of God's Spirit will always be with you, and then you know that what you hear from the heads of the people is right. When you do not so live, you are ignorant; and then when you testify, you testify

to what you know nothing of. Live so that you can know and testify to every principle that is right, not with mere lip service, but from the heart be able to say truly, "I know that everything is right."

As I have frequently said to this people, they are a good people. We are striving to make the kingdom of heaven. Many think that this people have got to make great sacrifices, but what have we to sacrifice? Nothing, for all is the Lord's. But suppose that we had something to sacrifice, they would be willing to do it; they would be willing to do anything for the sake of salvation. They have already forsaken their homes and friends, and come here to serve the Lord, and now continue, shall I say continue to reform? Yes, continue this reformation that has been talked about. Continue to improve yourselves, to live so that your faith and knowledge will increase in the things of God, that our minds may be opened to those things that pertain to our peace and eternal salvation, and live no more in the dark, whereby you are constrained to say, "I do not understand the things that are taught, these are great and marvellous things, they are beyond my comprehension; I do not know why it is that I feel as I do many times; I have feelings come on me that I cannot account for."

If you live near to God, and every moment have your minds filled with fervent desires to keep the law of God, you will understand the Spirit that comes to you; you will know how to build up the Lord's kingdom, and increase in every good thing; and it will be one continual scene of rejoicing instead of mourning. Those who mourn and feel that they have really endured sufferings and afflictions, and sacrifices to a great amount for the kingdom of heaven, do not enjoy the Spirit of their religion.

They do not enjoy the Spirit of this Holy Gospel, for they do not live near enough to the Lord so that Christ is in them like a living fountain, like a well of water springing up to everlasting life.

The persons who enjoy that Spirit are never sorrowful nor cast down. They never endure afflictions and mourn because they suppose that they have sacrificed for the Gospel, but they are always joyful, always cheerful, with a happy smile on their faces, and, as brother Robert said, it does make the devil mad. That is true, it makes him mad that he cannot afflict this people so as to make them have a sad countenance.

When you come across those who have a wonderful sight of trouble, trouble with their wives and with their neighbours, it is those who do not live their religion. Those who have the Spirit of their religion feel hope bound in their feelings, and have a word of comfort for themselves, their families, and their neighbours, and all is right with them. Let us make the building up of the kingdom of heaven our first and only interest, and all will be well, sure.

Have we reason to rejoice? We have. There is no other people on this earth under such deep obligation to their Creator, as are the Latter-day Saints. The Gospel has brought to us the holy Priesthood, which is again restored to the children of men. The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and we can administer it. We have the power within our own hands, and this has been my deep mortification, one that I have frequently spoken of, to think that a people, having in their possession all the principles, keys, and powers of eternal life, should neglect so great salvation. We have these blessings, they are with us.

Have we the visible hand of God with us? We have. Many circumstances transpired last year with regard to the immediate providences of God. Can we see the visible hand of the Lord in His dealings to us this season? We can. Any person who could have numbered Israel in the valleys of the mountains, and the bushels of grain taken from the earth last fall, would have said there is not enough grain raised in 1856 to last the people to the first of April, 1857.

That was so obviously the prospect, that brother Kimball prophesied that there would be harder times in 1857 than we had seen in 1856. I told him that I would bring to bear all my faith, and all the power I had, and all my ability against that prophecy, when he said the times would be harder this year than they were last. Still there were no human prospects, visible signs, means, or substance to prevent it, according to the number of bushels of grain taken from the earth, and the number of people in this Territory to be sustained therewith. There was a better prospect for our suffering for want of food this year, than there was in either 1856 or 1855, but I promised myself that I should exercise my power against that prophecy. Brother Heber says, "Amen," to that statement now. He said so then, and I know that he would rather have it fail than to have people suffer.

Brother Heber says, "The wheat swells." I believe that. It increases in the granaries. I have believed that principle for many years. I know that God has dealt with me and with others in a way that cannot be accounted for upon common modes of reasoning. I have heretofore mentioned what some may think the trifling circumstance of a man's finding money in his pocket that could not have been there, unless an angel or some other person had put it there unbeknown to that man. Flour and

wheat have been found in barrels and bins, after they had been taken out even to the scraping of the barrels, and that, too, without the owner's knowing how the stock had been replenished. Who put it there, is not for me to say; but I know who did not. Let the people guess who put it there.

Have we any visible signs of the providences of God to us? We have, if men have their eyes open to see for themselves. If this people called Latter-day Saints could see by the visions of the Spirit the hand dealings of the Lord as visible as some see, there would be nothing but rejoicing among us from the oldest to the youngest, from the first to the last, from the one side of this globe to the other.

We will now turn right round, and ask, are there afflictions? Yes. People are taken sick and die, and we have not the power to keep them alive; and I do not think I would, if I had power; and I do not think I will when I have power, because I then shall have more wisdom than I have now. Knowledge is power; and as I gain knowledge I gain power. If we will consider these things, we will see that the visible hand of the Lord is with us continually.

Let the Latter-day Saints in these valleys of the mountains ask themselves this question, Do we, as a community, as a Church and kingdom of God on the earth, as individuals, believe that if we had shut up the bowels of our compassion last fall, and said to our immigration, "Suffer and perish in the mountains, I have nothing to spare, I cannot relieve you," we should have as much grain and substance on hand as we now have? Would not every man and woman exclaim, "We would have been in poverty and want?" What has made us rich in this matter? One united effort by this people to bring

men, women, and children out of the snow, and off from the Plains, and keep them from perishing. "Here are the wheat, the barley, the corn, the boys, horses, mules, blankets, saddles, &c., go, my brethren, and bring those persons off the Plains." They went, and that, too, cheerfully.

Brother Kimball says that that movement prevented his prophecy coming to pass. If that did it, I wish I could as easily and cheaply turn aside all prophecies of that kind and nature, for I do not wish this people to suffer, to go hungry and naked, nor to be sick and afflicted, or in pain. I want them to live and increase in every good work.

Suppose the whole community should ask themselves this question, Do you not believe that the Lord has favoured and blessed us in consequence of our doing right? Yes, we would reply at once, we believe that our faith to our God and proving ourselves friends to Him and His people, and being kind to the suffering poor, have caused His blessings to be poured out upon us, and we are favoured as we are. If the people continue to be humble before Him, to keep His commandments, to love and serve the Lord, and forsake those little trifling concerns which pertain to the world, and to the spirit of the world, which is the spirit of sorrow, anxiety, and trouble, and get the Spirit of the Lord and live in it, we shall increase in the facilities of life; we shall have the comforts of life from our gardens, farms, orchards, flocks and herds, and we shall have means to gather up the poor from every land.

This is the land of Zion. West of us is a body of water that we call the Pacific, and to the east there is another large body of water which we call the Atlantic, and to the north is where they have tried to discover a northwest passage; these waters surround the land of Zion, and we will bring the

poor home to this land. These valleys are nothing more than a temporary hiding place for the Saints, and if they will do right here, no power can disturb them.] Be kind to all, to our friends, to the household of faith, and even to our enemies. Do all you can to save everybody, and the Lord's hand will be over us for good, and we will be preserved.

Hitherto there has been too much of a spirit to find fault, but I expect that this spirit is very near kicked out of doors. And you may still hear some saying, "There are hard times coming by and bye; the mob are coming; the crickets and the grasshoppers will eat us out." They have tried that, and I have no more fears about one army than I have about the other; though the crickets and the grasshoppers are the greatest plague, for we can hit men, but when you hit one cricket or grasshopper, the air is at once alive with them, and if you kill one, two come to bury him.

Dismiss all feelings of fear, and say nothing about them. Let it be the whole aim of the Saints to know how to build up the kingdom of God on the earth. And if you want to know how to spend your time, inquire from hour to hour what you can do to do good. If necessary, take off your hat, and run through the streets for something to do. Go into the garden, plant potatoes, set out fruit trees, sow peas, and put all kinds of useful seeds into the ground. And when the devil tells you to do some wonderful big thing, wait until you become some wonderful big person, and reflect that you are yet only like one of the people, and must take care of yourself.

I am glad that we have the privilege of again assembling in this Bowery, where there is plenty of pure air and the people can be comfortable. The ground under this shade is yet damp, although we have had fires burning upon it to make it as dry as

possible, and it may be wisdom for those sisters who wear thin shoes, to bring a small piece of oil cloth or carpet to put their feet upon. I would rather see the sisters come to meeting with wooden bottomed shoes, than to come with their fine morocco shoes and take cold. If you will accustom yourselves to wearing wooden bottomed or thick soled shoes, you can sit here with impunity.

Take care of yourselves, and live as long as you can, and do all the good you can. Let us try to live until we can kick the devils out of this land, and off from the earth. I want to live for this, to see Zion redeemed, and the Church and kingdom of God cover the face of the whole earth, and have one universal reign of peace. May the Lord bless us. Amen.

OBJECT OF THE EXPRESS CARRYING COMPANY — WHY SUCCESS ATTENDS THE MINISTERIAL LABOURS OF SOME ELDERS, AND NOT THOSE OF OTHERS — COUNSEL TO STORE UP GRAIN ENOUGH TO LAST SEVEN YEARS.

Remarks, by President Brigham Young, Delivered at the opening of the Conference, Great Salt Lake City, April 6, 1857.

If you will now give me your attention strictly, I will lay before you some items of business for the consideration and action of this Conference.

I trust that we have come here for the purpose of acceptably presenting ourselves before the Lord, to transact business for the building up of His kingdom in this our day, with pure hearts and fervent desires to magnify the name of our God, that we may be useful and have power to establish peace and righteousness upon the earth.

Our religion is first and foremost with us, it is of the greatest importance of all in this generation, for in it is incorporated the acts and doings of the Saints in the ordinances of the house of God, to promote His kingdom upon the earth, to sustain ourselves, gather Israel, redeem Zion, build up Jerusalem, and prepare for the coming of the Son of Man.

The items of business before this Conference may be considered texts for the Elders who may speak here to preach upon, though if they wish to exhort the brethren, to relate a portion of their experience, or tell a dream or a vision, they have the privilege. But our Conferences are more particularly for the transactions of business, for the furtherance of the kingdom of God on the earth.

I will first present the subject of prosecuting our labours and operations for building the Temple, under our present circumstances and future prospects. We have deemed it wise and expedient to prepare for bringing the rock for that building from quite a distance, in boats, which will be much cheaper than hauling it in wagons, and thus far facilitate the erection of the Temple.

I will next cite your memories to a mass meeting that was held in the Tabernacle upwards of a year ago, to

take into consideration the propriety and expediency of establishing an Express and Carrying Company to operate between here and the States to the east, and California to the west. That Company has now commenced its business operations. Three companies have already left this city, and the particular object in view is to establish places where our brethren can stop and rest, recruit and refresh themselves until they can continue their journey and arrive in this valley. Our main object is to make settlements and raise grain at suitable points and convenient distances, where we can prepare resting places for the Saints. The last season's immigration I think has prompted us materially to this action. If we had had settlements at Deer Creek, La Bonte, below Laramie, and on the Sweet Water, where people can raise grain, our last year's belated immigration might have had habitations, food, and other conveniences for comfortably tarrying through the winter, and thus saved this community a vast expense. This Express Company will be laid before this Conference, so that you will have an understanding of it, that you may act knowingly, and give your faith, influence, and means to accomplish the object of its organization.

We are calling quite a number to go on missions, and are appointing a portion of them to visit the Canadas. We have a great many Elders labouring throughout Europe, but more especially in England, and the Canadas are mostly settled by the same classes of people. True there has formerly been much preaching in that region, and many churches raised up, especially in Upper or Canada West, but many have emigrated to the States and are now with us, and I do not know of an Elder in this Church now labouring in either of the Canadas. We wish to send a company

to labour there, and gather out the honest in heart.

I would also propose sending missionaries to the States, if we could by accident, or by foreknowledge, or by revelation, or by any other means, select and spare from here the right kind of men; in that case we would like to send a good many there. My reasons are these; there are honest people by thousands, and scores of thousands in the States, those who have never yet heard the sound of the Gospel. There are also scores of places where branches have been raised up, but the inhabitants have so changed that they now hardly know what you mean when you say "Mormon" or "Mormonism," and when you talk about the preaching of the everlasting Gospel, it is almost forgotten by the few that are still remaining in those places. Other people occupy the place of those who have left, of those who had been preached to, and children have grown up and taken the place of their parents; others have moved away, and strangers have moved in. There are honest people there, and if we could get Elders, to use a western phrase, of "The right stripe," we could gather multitudes from the United States. For an example, we sent brother John Taylor to New York with a number of Elders to preach, labour, and assist him. Some of them tarried in New York with brother Taylor, visited their families, connections, friends, &c. for a time, and returned. They did not baptize any; with them, "There was no call for preaching, no place to sow the seed, or distribute the good word of God; they could not find any who wanted to hear them preach or who wished to know anything of the Gospel," while at the same time others who felt for the interest of the kingdom and for the people, stepped forth, and laboured like men, and found plenty of chances for preaching.

Brother Jeter Clinton was one of the last named class. Brother Taylor sent him to Philadelphia, and when he got there, those who professed "Mormonism" were dead, dead, dead; they were withered and twice plucked up by the roots. Brother Clinton had not been there six months before the Church numbered a great many more than when he went there. The old members revived, and they began to baptize and to have calls from the country, and when he left he could probably have employed from ten to thirty Elders in his field of labour.

The secret of the difference is this, he felt for the kingdom, and when he went into his field of labour he did not say, "O, how lonesome I am, how I wish I had my family here; I really wish I was back in the valley; my spirits are cast down; how bad I do feel." When such persons endeavor to preach, their preaching is as dry as an old, dead, dried up, three years old mullen stalk; there is no more juice in them than there is in that.

Brother Alexander Robbins is a man of that description, and although he is naturally a good kind and feeling man, one that I think much of, yet when he spoke from this stand at the last fall's Conference, he was as perfectly void of sap or juice as any one of those dry posts, and I reprov'd the spirit he seemed to manifest. He sat quietly down in New York with brother Taylor, until he became so dried up that he came home disbelieving in God, heaven, hell, angels, and religion. He has lost every particle of the knowledge and spirit that he formerly had.

When brother Clinton and others return, those who have laid aside self and laboured, asking, "What can we do to win the souls of the children of men?" they are full of life, full of the good Spirit, full of animation; their countenances are bright and lively, and when you talk with them or hear them preach, you can glean

and gather truth, life and salvation from their lips, while others are as lifeless as leached ashes.

If we could spare some one or two hundred Elders like brother Clinton and others to go to Canada and the United States, we could gather scores and hundreds of thousands of good people from those regions. But reflect for a moment upon the difference in the conduct of our missionaries and the treatment they receive. In Texas some have been mobbed, and some have had no place to preach in. Brother Benjamin L. Clapp, who has lately returned from a mission there, could scarcely find a place to preach in, although others at the same time travelled and preached there, and many wished to hear them.

For another instance I will refer to my own Quorum. When we had started the work in England, brothers Heber, George A. and Woodruff went to London. It cost much faith, care, money, and diligence to establish the work in that place, and after they had baptized about thirty persons, they came to Manchester to attend a Conference. As soon as the Conference was over, brothers Woodruff and George A. went to London, and brother Kimball and I took a tour through the country, and held Conferences; and when we arrived in London I preached in the first meeting we held after our arrival, and how many do you think there were present to hear me? Thirty had been baptized, but brothers Kimball, Woodruff, and Geo. A., the man who owned the small room that we had hired, and, I think, two other persons, comprised the congregation. I preached as well as I could, though it was pretty hard work to pump when there was no water in the well. Brother Kimball and I staid there eleven days, and when I left the little meeting-house was crowded to overflowing. What was the reason of this?

I have spoken against brother Clapp's course in Texas; it sprang from a want of knowledge. I have also spoken against the course taken by brothers Woodruff and George A. in London; it proceeded from a want of tact and turn in those individuals to know how to win the people. When we found them in London, brother Woodruff was busily engaged in writing his history from morning until evening; and, if a sister called on him, he would say, "How do you do? take a chair," and keep on writing and labouring to bring up the history of the Church and his own.

That was all right and well, in its place; but, if a sister asked a question, the answer would be, "Yes;" and if she asked another, "No;" and that was the sum of the conversation. If a brother came in, it would be the same. But brother Kimball would say, "Come, my friend, sit down; do not be in a hurry;" and he would begin and preach the Gospel in a plain, familiar manner, and make his hearers believe everything he said, and make them testify to its truth, whether they believed or not, asking them, "Now, ain't that so?" and they would say, "Yes." And he would make Scripture as he needed it, out of his own bible, and ask, "Now, ain't that so?" and the reply would be "Yes." He would say, "Now, you believe this? You see how plain the Gospel is? Come along now;" and he would lead them into the waters of baptism. The people would want to come to see him early in the morning, and stay with him until noon, and from that until night; and he would put his arm around their necks, and say, "Come, let us go down to the water."

Thousands of Elders go upon missions, and conduct themselves like a man by the name of Glover. He was preaching in Herefordshire, and we sent him to Bristol, about thirty miles distant, telling him to go there and

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start the work. He would get up and preach a splendid discourse. He went to Bristol, and cried, "Mormonism," or the Gospel, and no person would listen to him. On the next morning he was back at Ledbury, and said, "I came out of Bristol, washed my feet against them, and sealed them all up to damnation." That is the way in which some of our Elders operate.

I know that when I have travelled with some of the Twelve, and one of them has asked for breakfast, dinner, supper, or lodging, we have been refused dozens of times. Now, you may think that I am going to boast a little; I will brag a little of my own tact and talent. When others would ask, we would often be refused a morsel of something to eat, and so we would go from house to house; but when I had the privilege of asking, I never was turned away—no, not a single time.

Would I go into the house and say to them, "I am a 'Mormon' Elder; will you feed me?" It was none of their business who I was. But when I asked, "Will you give me something to eat?" the reply was, invariably, "Yes." And we would sit, and talk, and sing, and make ourselves familiar and agreeable; and before our departure, after they had learned who we were, they would frequently ask, "Will you not stay and preach for us?" and proffer to gather in the members of their family and their neighbours; and the feeling would be, "Well, if this is 'Mormonism,' I will feed all the 'Mormon' Elders that come." Whereas, if I had said, "I am a 'Mormon' Elder; will you feed me?" the answer would often have been, "No: out of my house."

Now, if we could find the "right stripe" that could be spared from important duties here, we would send a good many Elders to the States.

I will relate another circumstance,—one concerning an Elder who went

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on a mission from Nauvoo; and, if I remember rightly, he went through Indiana. He lives in this place, and his name is James Carroll. He went into a neighbourhood where there was a Baptist Society, which had recently built a meeting house. They had heard of the "Mormons," but knew nothing of the doctrine. They wished him to tarry and preach, and the minister invited him into his pulpit. He rose, and began to preach "Mormonism," as he called it; and about the first item that he presented to the people was nearly the last event that will take place on the earth concerning the Church. Instead of preaching the restoration and first principles of the Gospel, almost the first remark that he made was, "You have a pretty meeting-house, and good buildings and farms; but do you know that the 'Mormons' are coming here to possess the whole of them?"

He never heard Joseph Smith, the Twelve, or any of the Elders that understood the Gospel, teach any such doctrine, but had probably gathered the idea from reading the Bible. By the time he had got through with so short a sermon, the congregation was ready to kick him out of the neighbourhood, and he ought to have been kicked out of the pulpit at the first dash. This does not particularly militate against the character of that man; but many of the Elders do not seem to understand how to gain the attention and feelings of the people, and lead them in the pathway of truth.

We have received letters from the East, stating that "There is no place for preaching there," whereas I really think that there might be hundreds of Elders selected here, if we could spare them, who could go to the States and find as good openings for preaching as there are in the world; at least I would run the risk of it. Had I the choice whether to go to the States and gather Saints, or to go

where the Gospel was preached by the ancient Apostles of the Lord Jesus Christ, among the children of the people who have formerly had the Gospel preached to them, I would engage to go to the States and gather one hundred Saints to one that could be gathered from among the children of those who heard Peter, Paul, and others of the ancient Apostles preach the Gospel.

Reports of the business transactions and condition of the Church and Perpetual Emigrating Fund Company have been prepared, and will be read, so that you can understand the true situation of our general financial affairs. The P. E. Fund is founded upon the principle of everlasting increase, and if the people do right, or even halfright, our means will increase.

The means arising from the sale of stray cattle, that some like so well to claim, all go towards swelling the amounts at the disposal of the P. E. Fund for gathering the poor. Still, when strays are driven into the general stray pound, you can see men come and swear to this ox and that cow; and they will bring two or three others to testify to an animal they claim; and another man will step up and say, "That is my animal;" and he will also bring three or four witnesses to prove it; and pretty soon still another comes and claims the same animal; and so on until there are, perhaps, four or five persons in the pound, each one with his witnesses, claiming the same animal, and all willing to swear on a stack of Bibles, as they hope for salvation, that such a creature is theirs, when they must know that they never saw it before. Such circumstances transpire every time that stray cattle are driven in. I want to tell you, so that you cannot fail to understand it, without you are consummate hypocrites and scoundrels, let stray cattle alone, unless you actually know them to be yours.

I could name a good many individuals in our own community that would steal all the cattle that we have, if they knew which were the ones that we owned. I thought that the reformation had stopped such proceedings; but as soon as the stray cattle were driven in, a few miserable sneaks were ready to own them all. Those animals are sold, and every cent of the means thus raised goes into the P. E. Fund, and the only ones benefited thereby are the poor Saints in foreign lands. You must stop intruding upon your neighbours.

If those who are heads of Quorums strictly attended to their duties, the man that does not live according to his late covenants, who violates the ordinances and laws of the house of God, would be severed from his Quorum and cut off from this Church; and if they will not do this, we will do it from this stand. Men must quit swearing and taking the name of God in vain; they must refrain from lying, stealing, cheating, and doing that which they know they ought not to do, or they must be severed from this Church and kingdom.

I will now present a subject which will be a text for the brethren to preach upon from this stand, viz., the necessity of building store houses in which to preserve our grain. If we have a fruitful season this coming summer, we shall have a large amount of surplus grain which we cannot carry out of the country to market: it must tarry here. And if the people do their duty in this matter, they will continue to lay up grain for themselves and for this community throughout this Territory, and for fifty or a hundred times as many more, until they have enough to last them seven years. You can figure at that, and learn how much grain you ought to lay up. If we have, as I believe we shall, a few seasons fruitful in grain, the staple article that we can cure and

preserve, it is our indispensable duty to safely store it for a time to come. This will be a text for some of the brethren.

I will say to the missionaries going west to the Sandwich Islands, California, and Oregon, that we expect to start a herd of cattle from here as early as they can be driven across the mountains; and if they will provide their own clothing, bedding, and weapons for defence, we will furnish them board and transportation to California.

I will now ask the people whether they will do me the favour of giving me one hundred and twenty-five dollars in money during this Conference. I will let the brethren and sisters throw in their dollars, or half or quarter dollars, just as they please, and I want to do what I please with the amount. And if you will not be satisfied with giving me \$125, you can double the sum, and make it \$250; and I wish to do with it as I please. If I have a mind to give it away immediately, that is nobody's business.

A few of us contemplate going north this spring. You remember that I told you at the last fall's Conference that I was going east to help in our immigration, and you voted I should not go. I did start, and went over the Big Mountain to East Canyon creek, but the devil had ears so ready to hear the prayers of the people and help them, that he made me so sick that I could not go any further. I do not want any such influence exercised this spring, for I am going with some of my brethren to take a pleasure ride, see the country, enjoy ourselves, and recruit our health; and I wish you to pray for us, give us your faith, and be willing that we should go. I do not want to be stopped, as I was last fall.

Now comes another item of business. It so happens that this year the election of officers for this city falls upon to-day, as does also the

election of the Lieutenant-General of the Nauvoo Legion, which has been ordered by proclamation by the Governor. Both elections will be held in the Council House, and we want the brethren to stop there and give in their votes. For the Lieutenant-General, those from abroad have as good a right to vote here as if they were at home in Iron County, Davis, Sanpete, or any other part of our Territory. We have nominated Daniel H. Wells

for the office of Lieutenant-General of the Nauvoo Legion, the same person who has held that position since our settlement in Utah. The polls will be kept open until sundown.

I have now briefly presented the items which I have noted down. Other matters will come before this Conference, such as preaching, exhortation, &c., &c. I will now give way for others. God bless you. Amen.

INDEBTEDNESS TO THE P. E. FUND — PUBLIC WORKS — TRUE PROSPERITY — DEPENDENCE ON THE LORD — SELF-CONSECRATION.

Remarks, by President Daniel H. Wells, April 6, 1857.

Brethren and sisters, I do not know that I shall be able to speak so that all of you can hear, neither do I feel that what I may say is of the greatest importance. I have never felt that confidence in addressing the people that perhaps I should; but I feel to-day, as I always have felt, an interest for the welfare of the Church and kingdom of God to which I belong, and to devote myself, and all I possess, or can control, to its progress and building up.

We had in the forenoon a large amount of business presented to this Conference as texts for the Elders to preach upon; and having the direction of the operations connected with the Public Works and building the Temple more immediately under my particular charge, I was pleased to hear that subject presented among the texts; for I know that it is the mind of our President, having often heard him so express himself, that

those improvements should progress as fast as possible; and it will be my endeavour, so long as I am connected therewith, to devote all the energy I possess to their rolling forth. That is the feeling in my bosom, and I believe it is the feeling of every Saint to have the labours upon our Public Works and the Temple forwarded with all possible diligence. In order to do this, it is necessary for us to be faithful and diligent in our efforts, that we may have sufficient help to carry forward the work.

From the reports laid before you in the forenoon, the financial condition of the Church has been well represented, showing how means have been received and disbursed during the last two years, and of course the amount and kind remaining on hand.

You observed from that report a large amount of indebtedness by individuals,—some \$82,000, if I remember correctly. If those who know

that they have unsettled balances against them, and are able to liquidate them with labour and grain, would settle and pay, it would have a material tendency to expedite the accomplishment of important public designs.

Many of those debts have accrued against men who had advances made to them when provisions were scarce, and some of them have removed to other places. There is an invitation now extended to them to return and pay their indebtedness. They can do so by their labour, or in other ways, and it is very desirable that they should attend to this duty as soon as possible.

There is also a great amount due to the P. E. Fund; and it really seems as though brethren, who have means to liquidate their indebtedness, would scarcely need an invitation to do so. They have had the benefit of that Company's means; they have been brought from the old country to this place by that aid; and when they get here, some appear to feel indifferent with regard to paying their indebtedness. All know that this is not right, for that should be the first debt they should pay. They should not wait until they get rich before they pay, especially when these debts can be paid in labour, stock, grain, cast and wrought iron, or any and every description of available property at command in this country. Money, of course, is preferable, for other articles have to be turned into cash before they can be made available for bringing the people from foreign lands. In consequence of these facts, the operations of the Fund have to be measurably suspended for a time; and Church means cannot be used to aid the immigration this year, as hitherto.

If those who are indebted to the Fund for aid rendered to them will return the compliment for assisting their friends, do you not understand that they will have to make good the

expenditure that now stands against them? If you understand this subject, as I presume you do, you will see the obligations under which you lie, if you do not respond, when able, and as soon as you can, to aid others who are equally worthy and desirous of coming to this place. Remember the situation that you were in when in the old countries, and reflect upon their anxiety to come, and that it is impossible for many of them to do so, except through the aid of the P. E. Fund. Hundreds and thousands have been helped out that would have been still there but for this assistance, and hundreds and thousands are still there who look to that Fund as their only hope. You stand indebted for the use of the means you have had: will you refund them or not? That is the question for you to decide. This is not a day of many words, but a day for men to go forth in their power, in their might and strength, and do those things incumbent upon them.

The Big Cottonwood canal should be finished, to facilitate procuring rock for building the Temple. Much labour has already been expended upon it, but it requires still more. The brethren have been very diligent in this matter, but we expect that we shall have to call upon them for further labour on that work. We are anxious to have the water let into that canal, to test all weak places, that they may be strengthened, and the work thoroughly completed; for the water is needed for irrigation as well as for boating. Will you lend your aid in this enterprize? Will we complete it this season, that we may boat rock for the Temple? This will be proved by your acts, as well as by your faith.

Stone-cutters have been called for, and only a few have as yet reported themselves. Are there but few in the country? If so, men can soon learn the trade. Will those who are desirous of obtaining work come forward

at once and take hold of this branch of business, and dress the stone needed for rapidly prosecuting the work on the Temple?

I thought I would draw your attention to these few plain facts. And let the brethren who preach to the people have an eye to these things, to the interest and general welfare of the kingdom of God, to the rolling forth of the work, to the building of Temples, that we may be prospered in the things of God.

What is prosperity? According to my understanding, it is not so much gaining the things of this world, as it is progressing in the knowledge of God? What are true riches? They are not so much the obtaining of the things of this world, as they are in securing the principles and keys which unlock the treasures of heavenly wisdom, of the knowledge of God and things that pertain to eternity. These are the riches we are seeking after; this is the progress we wish to make. In order to accomplish this, it is necessary that we should be faithful in all matters committed to our trust, honest before God, and obedient to the counsels of His servants. I know that I have ever felt to be so, and I have felt to do more than to talk. I have ever felt ready to go here or there as I have been told, and I feel so to-day. It is my meat and drink to do whatever I am told, according to the best understanding I have. It is upon this principle that I have been able to do anything I have done. The Lord has enabled me to do it, because I verily know that I have not strength in and of myself to do what I have done since I have been in the Church and kingdom.

I have ever felt to lean upon the Lord for help, and I feel so to-day. I do not know when I felt weaker, or more like humbling myself before my God and my brethren, than I do at

present. It is necessary that we should humble ourselves, and lean on the Lord our God, and go in His might and strength, and give His name the honour and glory, if we would succeed in accomplishing anything for the benefit of the house of Israel. It is His work; He only wants servants to do it, and He will not have any but willing servants. He will compel no person to bring forth his purposes; they must do so of their own free volition; they must esteem it a privilege, even as it is a most inestimable privilege to have it to do. He gives this to us to be our work, if we will do it; if not, He will give it to some one else. He does not expect to run after us, nor to have His servants do so; it is for us to seek to them and the Lord, that we may know His will concerning us, and be faithful stewards and honest before Him, and willing instruments in His hands to do whatever we can to roll forth His cause and kingdom. To have our duty made manifest to us is all we need; then it is for us to go here and there, as He shall dictate and require.

These are my feelings, if I know myself, and have always been; and I feel to rejoice before the Lord that I have the privilege of being associated with His servants in the things designed for the rolling forth of His kingdom, and bring to pass His purposes on the earth. I have felt to renew my covenant and obligations to walk forth before them according to the best light I have got, and to strive for more. I think it is necessary for us all to feel thus, and I think we will do better in that way than in any other, if we wish to have the juice of "Mormonism" within us, as brother Brigham remarked this morning—if we wish to be instruments for good in the hands of God.

I feel more like receiving exhortation than giving it. I feel more like

doing than talking; still I do not wish to withhold any good thing I may be in possession of. I feel to do what the Lord desires and will help me to do. I care not what it is; so that it is the word and will of the Lord, I should strive to do it.

I feel to be submissive in the hands of my brethren, to be moulded as they will. I may at times be stiff, and do things not pleasing to them, but they have been merciful and kind to me in these matters, and have been filled with forbearance. I feel to devote myself to the Lord with all I have and can control, and with all the Lord shall bless me with; and I ask of Him, as a great favor, to accept of this my offering and dedication. True, I have not much to offer Him; I wish I had far more; but what I have has always been consecrated and on the altar. I understand that to be the principle of salvation, and I want to be clothed with salvation, that my words may be words of comfort and consolation to the people.

I feel more like blessing the people of God—like blessing my brethren and those whom I am associated with. I know that this is a good people, and the Lord delights to bless them, if they will so live as to admit of it. He withholds His blessings, many times, for our good. Perhaps some would not make a good use of blessings, but would turn away and deny the faith; hence I feel that chastisement is also good. The Lord loveth whom He chasteneth.

May the Lord bless us through this Conference and through future life, and help us to do His will and keep His commandments. And if we have had the blessings of the Holy Ghost poured upon us to any extent, let us keep what we have, and seek

for more. If we have been faithful over a few things, let us try to be faithful in all committed to our trust, and increase. Let us seek for eternal riches, get hold of the principles and keys of knowledge which shall unlock the treasures of heaven to our understandings, that we may be better qualified for the performance of our duties, that we may go forward in the work of God, and be faithful children, and seek unto Him, our Father, with full purpose of heart, and work righteousness all the days of our lives, with perfect hearts and willing minds.

May the Lord pour out His blessings upon us, and may we be faithful and diligent in all things we have to do. May He bless the earth for our sakes, that it may bring forth for the sustenance of the people in the valleys of these mountains. May He hasten His work in its time, that we may be useful under all circumstances in building up the kingdom of God, be united with Him, dwell in peace, unity, and strength, that the fruits of righteousness may spring forth and increase a hundredfold. Then we have nothing to fear, for no power on earth can prevail against this people, if they are united one with another.

Let us seek this unity of spirit, and put away all quarrelling and dissensions, and sustain each other.

There are many more ideas that could be advanced, but I do not believe in long sermons. I love to hear the brethren speak, and I like to speak myself, to say what I may have to say, and then stop. I think that is most beneficial, and keeps our minds more stirred up and lively; I will therefore close with asking God to bless us all, in the name of Jesus Christ. Amen.

THE POWER AND IMPORTANCE OF ECONOMY—DOMESTIC EXTRA-
VAGANCE AND MISMANAGEMENT, WITH THEIR BAD RESULTS.

A Discourse, by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, April 6, 1857.

Brother Heber has made a remark which I will take for a text. He said, "It is whispered about that some of the brethren labouring on the Public Works are living on dry bread." I want to preach a short discourse upon this subject, and I will endeavour to do so to the understanding of those present. I acknowledge that some persons live very poorly, and are very destitute; but there is not one family out of a thousand in this Territory of those who live poorly, but what that destitute mode of living is brought upon them by themselves through their own mismanagement or the want of economy. For this reason I wish to confine my remarks to the principles of economy necessary in obtaining a comfortable living.

I have been a poor boy and a poor man, and my parents were poor. I was poor during my childhood, and grew up to manhood poor and destitute; and I am acquainted with the various styles of living, and with the different customs, habits, and practices of people; and I do know, by my own experience, that there is no necessity for people being so very poor, if they have judgment, and will rightly use it.

You may take the mechanics that are employed upon our Public Works. I am very well aware that the great majority of them are splendid workmen—that they can make fine buildings, with all the mason, and carpenter, and joiner work, and the painting

of the very best quality of finish; and yet many of them are in poverty. We have some of the very best workers in brass, iron, wood, &c., that there are in the world; yet many of them are poor, suffer from hard living, and have to live on bread and water.

There is no necessity for any persons living on bread and water. We have not a man at work for us but what has had means put into his hands sufficient to support from five to twenty persons, and many of them could lay up from five hundred to a thousand dollars a year, if they would use proper economy. I comfortably and that, too, in a country where supported a family when I was poor, it was more difficult to do so than it is here,—where it often was almost impossible to hire to do a day's work,—where a man would have to run and, perhaps, beg and plead to be employed to do a day's work; and when the labour was performed, it was frequently worth twice the amount to get the pay, which would generally be only three or four bits; though sometimes ordinary mechanics would receive five or six bits, and good mechanics one dollar or one dollar and a quarter a day.

I have laboured for fifteen dollars a month to support a family, and that, too, in a place that was as hard again for a person to live in as it is in this city. You could not have the free use of so much as a quarter of an

acre of ground thrown out to the public for a cow to graze upon. You could not get a stick of wood, although in a well-wooded country, without paying for it. You could not get a pint of milk, or even of buttermilk, unless you paid the money for it.

I have worked for nearly all the various grades of wages, and supported a family since I was quite young. I know how to live, and I have taught my brethren here how to live, and I know how many of them do live. But you may take a hard-working man, one earning good wages, and though he carries an abundance into his house, his wife may sit there and toss it out again. You will find that much depends upon the economy of women, in regard to the living of the poorer class of the people—of the labouring class. For instance, let a man buy ten pounds of fresh meat and carry it home, in the morning the wife will cook up, perhaps, four or five pounds of that meat for the breakfast of the man, the wife, and a little child. To begin with, it is often cooked very badly, not properly seasoned, smoked up, part of it burnt, and the rest raw, so that they cannot eat much of it; and there is a great platter-full left that cannot be eaten, and the uncooked portion has probably been neglected until it is spoiled, and thus nearly the whole is wasted.

Sisters, if you do not believe this, many of you go home and remember what you cooked this morning, and see the platters full, and the plates full, and the little messes standing here and there. By-and-by it is not fit to eat, and it is finally thrown out of door. Is this true? It is. The reason I say so is because I see it with my own eyes. You may wish to know where I see it. Among some of my neighbours where I visit, among some of my own family, and in many places where I go.

If a man is a good husband, and

knows how to live, let him teach his wife how to cook the food he provides, as I have some of my wives, more or less, notwithstanding I have some excellent cooks; but I do not think that I have one but what I can teach in the art of cooking some particular varieties of food, for I have at times been obliged to pay considerable attention to this matter. And when I go into a house, I can soon know whether the woman is an economical housekeeper or not; and if I stay a few days, I can tell whether a husband can get rich or not. If she is determined on her own course, and will waste and spoil the food entrusted to her, that man will always be poor.

Some women will set emptyings in the morning, and let them stand until they sour, and mix up the flour with them, and sweeten it with saleratus, and then knead it ready for baking; and if sister Somebody comes in, they will sit down and begin to talk over old times, and the first they know is, the bread is sour: "Dear me, I forgot all about that bread," and into the oven she puts it, and builds up a large fire, and again sits down to visiting with her neighbour, and before she thinks of the loaf, there is a crust burnt on it from a quarter to half an inch in thickness. So much of the bread is spoiled; there goes one quarter of the flour; it is wasted, and the bread is sour and disagreeable to eat; and the husband comes home and looks sour, and is sour, as well as the bread. He finds fault, and that makes the wife grieve, and there are feelings and unhappiness and dissatisfaction in the family. The husband may be a good man, and the wife may be a good woman, and try to please her husband, and to do as much as the old lady did, who said, "It was impossible for her to please her husband in baking bread; for if it was half dough, he did not like it; and if it was half burnt up, he scolded about it."

You may say that it is hard work to please a man; yes, and woman too. But when a man does his duty in providing for a family, there can reasonably be but little complaint on the part of any sensible woman.

A man may be good and industrious—may be an excellent mechanic, and in many things a diligent man, as is the case with a number with whom I am acquainted; yet go to his house and ask, "Have you a pig in your pen?" "No, I have nothing to feed a pig with; I cannot keep one." Sit down to his table, and he has not a mouthful of meat from week's end to week's end, unless he buys a little. "Have you a cow?" "No, I have nothing to feed a cow; I cannot hire a pasture; and were I to hire one driven to grass as far as the herd boys go, she would not give milk enough to pay the herd bill." I have been in worse places than this, and kept a cow.

I have taught the brethren how to live upon less than five, three, or even two dollars a day for the support of a small family; and when men complain that they live here on bread alone, they do not reflect that they do not know how to provide for themselves. Years pass away, one after another, and I see more and more that there are but very few men and women that are even capable of taking care of themselves temporally.

You will see women, if their husbands have got fifty cents, who must buy crackers with it, or something nice. Johnny, Susan, Betsy, and Billy come along, and want a cracker, and the first you know is that the crackers are in the hands of the children who are out-doors playing with them, breaking them up, wasting and scattering them abroad. I will leave it to you, sisters, if some of you do not act in this manner. When children crumble up the bread, what do you do with it? You throw it into the fire. I learned my wife in the first place

what the swill pail was made for, and said to her, do not let one crumb or kernel of anything be wasted, but put it into the swill pail, and when night came, I had something to feed the pig with. But often out of door go the pieces of bread and meat; or if half a gill of corn should be on the floor, it is swept out of doors, or more frequently into the fire to be wasted.

A great many men do not know that they can keep a pig; but there is not a family in this city, where there are two, three, four, or five persons, but what can save enough from their table, from the waste made by the children, and what must be swept in the fire and out of door, to make pork sufficient to last them through the year, or at least all they should eat. When you know enough to put a pig in a pen, do so; and when you have an opportunity to buy a bushel of corn, oats, or bran, get your bins ready and lay it away.

I say to the mechanics, especially to those who work for me, make your bins in the mornings and evenings, and do not spend the time we hire you to work for us to do your chores in. And another thing I will caution you about; do not steal the nails from the Public Works. Some of you have stolen our nails and lumber to work into articles for your own use. Do not do this.

We pay our mechanics from two and a half to five dollars a day, and there is no necessity for many of them using more than fifty cents or one dollar a day throughout the year. Why do you not buy a cow? "I have nothing to feed her with." Yes, you have. In the course of the season, you will find a time that you can buy a little straw, and stack it up and take good care of it. Buy now and then a bushel of bran, or oats, or corn, and lay it by. When you have done your day's work, take your axe, cut up the straw, throw a little meal on it, give

it to the cow, and sit down and milk her yourself, unless your wife is a good hand to milk, and can attend to it better and more conveniently than you can; in that case, let her do the milking, but do not set six or eight years' old children to stripping the cows.

Purchase cows, for if we have not already supplied you with cows, we are able and willing to do so. Most, if not all, have already been furnished with cows. What did you do with the calves? "We sold them for a trifle." Why did you not raise them? Do you not know that they would very soon be valuable? No, but you waste your calves, neglect buying pigs, and live without milk, and many of the easily procured comforts of life. Is there any necessity for this? No, there is not, if people will try to use a little economy.

Go round this city now, and probably you will not see one garden out of twenty, even where men have lived here four or five years, that has a single fruit tree growing in it. Have they set out anything? Yes, some cottonwoods; but they would not set out a peach tree, if you would give it to them. In many lots there is not a fruit tree, or currant bush, or anything to produce the little necessities to make a family comfortable.

If I lived as I used to, I would have my cow, and she would give milk, and would not stray off; for I would always have a little handful of food to give her when she came up at night; I would also feed her a little in the morning, and at night she would come for more. I would keep my pig in the pen, and have a few fowls to lay eggs. I would raise my own pork, and in the spring I would not have to run to the Public Works and say, "I have not anything to eat."

It is a shame that men and women do not pay more attention to the prin-

ciples of economy in living. They want to have money to go to market and buy everything ready made. They want to have somebody feed them. I have thought, many times, that some persons would not be satisfied, unless we baked plum puddings, and roasted beef for them, and then fed them while they were lounging in big easy chairs; and still perhaps they would think that they were ill treated, if we did not chew the meat for them.

I worked hard when I first gathered with the Saints. I had to walk two miles to my labour, and the sun seldom, if ever, shone on my work before I had my tools in my hands and busily engaged; and I rarely laid down my tools so long as I could see to use them. In the morning I would get up and feed my cow and milk her, and do the other out-door chores while my wife would be preparing breakfast. My pig was in the pen, and I would gather a little here and a little there, and a day would not pass without its having sufficient food. Why do you not think of these things? Because you will not.

Sisters, if you cannot properly attend to your bread-making, and manage to not let any more flour be wasted, tie a string round one of your fingers so tight that it will hurt you, and every time you think of the string, think of what brother Brigham tells you. When the emptyings are in the flour, think of the string, also when the bread is put in the oven; and if you are still afraid that you will forget, tie the string a little tighter. And after your bread is beautifully baked, do not let a crumb of it be wasted.

When your husband brings home meat, exercise sufficient judgment to enable you to cook such portion as will be eaten, which is far better than so much placed upon the table that a large part of it will be wasted. Then take care of that which remains uncooked, put a little salt upon it, and

put it in a cool place where it will keep a few days, and you will not be obliged to throw half of it away.

You may hear some women here saying, "Husband, can you not go to the store and get me some ribbon? I want a bonnet and a pair of new shoes. Can you not get me some lining for a bonnet? I wish you would get me a new dress, I have not had one for a whole month, and I want to go a visiting; I cannot bear to wear these old dresses so often. I want a few aprons and a few pairs of stockings." The man then has to buy the bonnets, the linings, the dress patterns, &c., and also to hire them made; and he has to buy aprons, shoes, and stockings, and even the garters that are worn on the stockings. There is not judgment, economy, and force enough in some women, to knit their own garters.

Let me tell you one thing, husbands; determine this year that you will stop buying these things, and say to your wife, "Here is some wool; knit your own stockings, or you will not have any: you will have to prepare the cloth for yourselves and children: I will provide the wool, the wheels, &c.; and if you will not make the cloth, you may go without." Also raise flax, and prepare it for the women to manufacture into summer clothing.

I remember going into a friend's house, one afternoon, when I was quite young: I think I was about fifteen; and pretty soon a couple of neighbouring women came in to visit. They had not been in the house more than twenty minutes before the woman of the house went and brought out a pillow, and began to rail against her husband, saying, "He is a dirty, nasty man; he is the filthiest man in the world; that is the pillow he sleeps on." I thought, you miserable fool, Why do you not wash that slip? Those women see that the blame rests on

you, and not on your husband. And she continued telling them how nasty, filthy, and lazy he was. I knew enough about a family, at that early age, to know where the fault lay. At the same time there was plenty of wool and flax lying in her chamber, for I saw them; and a wheel and the other implements were on hand, all of which the husband had toiled for. He had also provided the cows, flour, and meat in abundance; but because he did not do everything, he was a "nasty, lazy man." He must feed the hogs, spin the wool, wash the pillow-cases and sheets, and do everything else, or be bemeaned by his wife. I said to myself, I expect I shall be married when I am old enough, and if I get such an animal as you are, I will put hooks in her nose to lead her in a way you have not thought of.

I have seen a great many persons live in the neglect of all the comforts of life, because they would not take hold and make themselves comfortable. Others do not know what to do with the comforts of life, when they have them. I have been in places where people had an abundance, and yet they lived, figuratively speaking, at death's door, with regard to food.

I recollect once walking up to a house in Illinois, where a young woman was sitting just within the door dressed up, I may say, within an inch of her life, in calico that cost ten or twelve cents a yard in my country; and she was, according to her ideas, titivated out to the ninety-nines. Fourteen milch cows, with calves by their sides, were feeding on the prairie. I first asked her, "Can I buy some butter here?" "No, Sir." "Can I buy a little milk?" "No, sir." I then asked her whether her father owned those cows. "Yes, sir." "Do you milk them?" "No, sir; only a little in the morning to put in the coffee." I wanted to laugh in her face, but politeness forbade me. There stood fourteen new milch cows,

and not a drop of milk in the house, nor a pound of butter, and everything else was in keeping. An abundance of good things was around them, and yet they had nothing comfortable and wholesome.

It is just so with some people here. Every facility is in the possession of this people for living in the very best manner, if they would only learn how, and practise upon that knowledge. How much do you have to pay for your cow's running on the range, or for the use of a lot? Nothing. How much rent do you pay for your land? Not any. What hinders you from raising something to feed a cow? Nothing. Who hinders you from planting your garden with corn, and saving the suckers and the fodder? Who hinders you from raising carrots, parsnips, squashes, &c., to feed a cow with through the winter? This you can do on a little more than a quarter of an acre, but will you do it? No; many of you will not. Does any one hinder you? No; and yet some of you complain that you live poorly, and lay the blame upon me and brother Kimball, and brother Wells, and those men who dictate the Public Works.

We pay the public hands higher wages than they earn, and if they are obliged to live on bread alone from day to day, it is for want of economy and proper management. Am I to blame? No. Will I milk your cows for you? No. Will I buy butter for you? No; we will give you all that is brought in on tithing, and when we have done that, you may calculate to do without, or make your own butter. I know families that milk one cow for eight or ten in the family, and yet have butter on the table all the time, and occasionally sell a little. Others have six or eight cows, and seldom have any butter in the house; they do not take care of what they have.

Instead of people being poor, we already have too much, unless we take

better care of it. I heard a man who is living in this city—one who has always been well off—state that he used to keep twelve cows when he first came here, and was often nearly destitute of milk and butter. After a few years, the number of his cows was reduced to six, and he said that the six did him more good than the twelve had done. In two years more, they were reduced to two, and the two cows have done him much more good than the twelve or the six did, for they could be and were more properly attended to.

Let me have the privilege of dictating every chore about my house, and I would soon put everything right. I do not have that privilege, for I have so many and so much around me, that I have to depend upon others. During the past six years, I have seldom kept in my yard less than thirteen cows for the use of my family, and there has not been one year of that time that we have had much more than milk enough the year round to put in the tea and coffee. I have directed the men who feed my cows to take a course to prevent such a variation in the supply of milk. I have told them to feed the cows thus and so; to give them so much in the morning, and so much at night, and to allow them as much water as they would drink. And after all, though perhaps I would not go to the barn as often as once in the week, I have frequently seen from a peck to a bushel of good wheat meal shovelled into the yard out of one cow's trough. And when I have asked what does this mean, "Why, such a brother wanted to go a visiting, and would not be back for three days, so he put the three days' feed before the cow at once." Again, I might remark, "This cow looks poor; I have thousands of feed to give her; what is the matter?" "She eat until she nearly killed herself, and we have just made out to save her," and that is all the satisfaction I would get. It is

too often a perfect waste and destruction under my own nose, because I cannot find time to look after my private affairs.

I have asked myself, Shall I go and attend to my own business, or let it go? And I have replied, I will let it go to hell backwards rather than neglect my public duties. I will not neglect my public duties, if my property all goes to destruction—if we do not have a drop of milk from this time henceforth and forever. During the past winter, my large family have had three cows, and they have done me six times more good than ever the thirteen did. I prevailed upon one or two of my women to do the milking for the first time, whereas heretofore I have had to hire Jim, and Jack, and Peter Gimblet to do the milking, and they would often pound a cow until she would not give down her milk, and would kick her half to death, and then half milk her, and ruin everything about me. Three cows now do us more good than fifty would have done four years ago, under the old plan.

I expect that all persons who will not try to help and take care of themselves the best they can, will see the time when they will wish they had done so; yet I would like to turn away the evil day from them, if I can possibly do it, by correct teaching and example. All persons that will not try to take care of themselves, will see a day of sorrow, and will regret the waste of time misspent in this life.

When I laboured, I did the milking and feeding most of the time, and fed the pig, and attended to all the outdoor chores; though, at the same time, if I was absent, I had a wife, after I came into this Church, who was always ready to feed pigs, milk and feed cows, and work in the garden, or do anything that should be done, so far as she was able. Wives, go into the garden and raise the salad and numerous other articles within

your judgment and strength. Who hindered you from making a little vinegar last year? People are frequently running round and asking, "Where can I buy some vinegar?" When I was keeping a house, if my neighbours had a million hogsheads of vinegar, I had no need to buy a spoonful of it, for I would make a plenty for my own use, and would have eggs, butter, and pork, of my own producing, and manage to secure beef, and salt it away nicely, and we had all the essentials for comfortable diet.

Will the people continue to live? Many of them will merely manage to stay, just as a family did in Illinois. During a conference held in their neighbourhood, we would sit down at the table, in the centre of which was a great big milk-pan piled full of lean beef, and sour bread to eat with it. After awhile, a plate of butter would be brought on, quite white, and full of buttermilk; and those articles comprised our dinner. When Sunday morning came, we had the rarity. In the mean time, I found out who owned the farm, the sheep, the horses, the cows, the oxen, the turkeys, the geese, the fowls, and the fine orchards. They were all owned by Esquire Walker. On Sunday morning, we sat down to the meat and bread, as usual, and clean butter was on the table that time, if I recollect rightly; but there was one plate with something upon it that I had not deciphered. I looked at it carefully, and by and by I concluded that it faintly resembled a pie. Sister Walker came along, saying, "Brother Young, there is some pie; it is peach pie; do eat some." It was made of dough rolled out into a thin cake, and put on a plate, with a thin streak of poor, refuse, fuzzy peaches that had been merely halved, and the pits taken out; and then another thick tough crust put over them. I took a piece, and said to brother Kimball, What is this? at the same time giving him

a wink. "Why, brother Young," replied Mrs. Walker, "It is peach pie." I remarked, Brother Kimball, I never saw the like before in my life; did you?" "Never." I went into the orchard, where they had been making brandy out of the best peaches for three or four weeks. Could they be put into a pie? No; but they must use the little, nasty, withered up ones.

I have related that circumstance to show you how much they knew about living. That family had plenty of fowls, cattle, and milk; and if they had known how to manage their abundance, they could have had every comfort of life served up in the richest and best style. They could also have made hundreds of pounds of maple sugar, which is the best of sweetening; for they had a sugar orchard on the farm. Yet, when I was there, they had a house with five or seven beds in one room; and when you walked across the floor, the planks would go clatter-to-bang. And when they wanted to see in the day time, they had to open the door, or draw up to the fireplace, and benefit by the light that came down the chimney. I asked Esquire Walker why he did not put a good floor in his house, and put in windows. He replied, "I have been thinking I would, for several years. Friend Young, I have a good deal of money and property on hand, and I think of going to Nauvoo, to invest several thousand dollars." I state this to show you that many people do not know what to do with what they have.

You may see some little girls around the streets here with their mothers' skirts on, or their sun bonnets, and with their aprons full of dirt. Your husbands buy you calico, but you do not know what to do with it. It is to be carefully worn until the last thread is worn out, and then put into the rag bag to make paper with.

Some men do not know what to do with their means. You may take the

poorest mechanic here, and one who has nothing but bread to eat, and you may see him paying half a dollar or a dollar for a meal of victuals at the Globe. You may see the barber shops crowded with our poor mechanics, who pay from three to five dollars a quarter for being shaved. I bought a razor, when I began to shave, that cost thirty-seven and a half cents, and used it for fifteen years. Some black their boots, so that they will not last more than two or three months. I keep my boots well oiled, wear them two or three years, and then give them to the poor.

Nearly all who grumble about their poor scanty fare, would be rich if they would do as I do. Take care of your articles of food, of your clothing, of your boots, and hats, and you will have plenty; and let the women take care of what is taken into the house. If you do not go to now and prepare for the day of trouble, you will be sorry, and will lament and mourn.

I now want to tell you the feelings of several in this community: "I do not want to build a good house, because I shall have to move away by and bye; our enemies will come and possess it. I do not want to lay up corn, because our enemies will come and take it from me." If this people will do as they are told, will live their religion, walk humbly before their God, and deal justly with each other, we will make you one promise, in the name of Israel's God, that you will never be driven from the mountains. And instead of mobs coming here to break open your granaries, they will come to this people, bringing their gold, and their silver, and their fine things, and plead with them for something to eat.

I told you last Sabbath, that if this people had not stepped forward to help the poor last fall, you would have seen harder times in 1857 than you did in 1855 and 1856.

Let us keep in the favour of the Lord, and be his friends, live to our covenants, love the Lord, and walk uprightly in all our acts and dealings, so that we will not be afraid to have

them scanned by the Lord and His angels, and all good men on the earth; and we can stand justified. May the Lord bless you. Amen.

THE LATTER-DAY WORK—NECESSITY OF AN INSPIRED LEADER TO STAND AT THE HEAD OF ISRAEL, ETC, AND TO DICTATE IN SPIRITUAL AND TEMPORAL AFFAIRS.

Remarks, by Elder Wilford Woodruff, Made in the Bowery, Great Salt Lake City, April 8, 1857.

I will say to my brethren and sisters that I count it a blessing and a privilege to occupy a few moments this morning in bearing my testimony and expressing my feelings to you; and I hope what little I may say may be dictated by the Holy Spirit, for I have lived long enough in this world to know that I can neither edify myself nor the children of men without the Holy Spirit.

I have a few thoughts upon my mind, which I wish to present. Since I have attended this conference, I have listened attentively to the teachings, counsels, reproof, corrections, testimonies, and subjects which have been given to us by the servants of God.

It brings to mind the days before I heard "Mormonism." I have spent hours, and days, and nights, among the rocks and in the forest, praying to Almighty God to enlighten my mind, and lead me in the paths of rectitude and duty, and that he would let me live to behold a people he could own, who did receive the revelations of Jesus Christ, the Gospel, the principles and covenants which the ancients received and enjoyed.

The Lord revealed to me that I should have this privilege, and I have lived to see the Kingdom of God set up: it is before me to-day, in this tabernacle, and all the blessings of the Priesthood, and all the covenants, and all the power necessary to lead a people into salvation is here to-day.

I want to say in answer to my feelings, that as I realize the Kingdom of God is here, I realize also that we have a leader to it. We live in a great and important day and generation, we live in the midst of the mighty work of God, in a time when he has stretched out his hand to accomplish that great and mighty work, in fulfilment of the word of God, written in the volume of revelation which points to our day.

Any man who has a particle of the Spirit of God can see that there were great things to transpire in our day. We are in our alphabet: there are but a few of the works of Almighty God that have yet been declared in our ears in comparison to that which is to come. No man is qualified to stand at the head of the house of Israel, to carry out the great purposes of our

God, unless he is inspired by the Almighty all the time. We have such men at our head. Joseph Smith was of that class. From his childhood, or from the time the angel rent the vail of eternity and showed him the record of Ephraim, until the day of his death, he was led by the hand of God. No man had any business to say unto him, Why dost thou so? He was a shaft in the hand of the Almighty.

It is not less so now with President Young, who stands at the head of this people; for he does point out the way in which this people should walk. Who is going to take hold of the Ark and steady it for him? No man. President Young has the right to make use of my name or yours before the people, by way of correction. It is not our business to call him to an account for it. He has a right to correct, reprove, and guide us, and he has had to do so all the day long; and he has been a father to this people continually. I have been acquainted with him, and travelled with him for many years; and I will say, I have felt many a time to thank God that he has given to us fathers, as leaders and teachers, who have been filled with mercy and compassion, and with the words of eternal life.

I have wondered many a time in my life how I have passed along so smoothly as I have. I have felt that I have been worthy of correction in a good many things; yet I desire to pursue a course whereby I may become justified. I have my weaknesses, errors, and follies, and can see them by the light of the Holy Spirit.

There is nothing I have ever done in my life that was wrong but what I have been sorry for. I know President Young is endowed with the power of God, and so do you know it; and I know he can discover weaknesses in many of us, and he corrects us for our good. The reproofs of a

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friend are far better than the kisses of an enemy.

With regard to correcting the Twelve, or any body else, I am glad, when we are corrected, to see the brethren kiss the rod. We have to learn to build up this kingdom before we are prepared, as polished shafts in the hands of the Lord, to stand up and magnify our calling as Apostles of Jesus Christ. There is nothing that President Young brings forth for this people to carry out but we are all interested in, whether we understand it or not.

Should I, or any man in the kingdom of God feel for a moment to object to President Young's handling or controlling gold or wealth for his own benefit, or the rolling of the kingdom? No, we should not. I wish he had his millions, for he has clearly manifested before our eyes, from the beginning until now, his talents and gifts as a financier; and we all know he has been profitable to the Church and kingdom of God, to Zion, and this whole people. It matters not to me whether it is in building a Temple, establishing a Carrying Company, or anything else that is presented for the accomplishment of the purposes of the Lord and the building up of his kingdom, and the gathering of Israel; we are equally interested in it, and should go to with our might, and carry out the work assigned us.

Many things will be made manifest unto us, and our labours will have to extend through many channels, ways, and means, before the way is prepared for the coming of the Son of Man.

I feel thankful to God that his hand is over us. He has guided, controlled, and delivered us from the hands of our enemies.

We may thank the Lord that we have a man among us who has got the Holy Ghost enough to reprove sin, whether among his wives, or his

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best friends, or worst enemies. What would become of this people, were it not so? We would go to hell. No man can govern his steps, control his life, and correct his errors, if there is not somebody inspired by the power of God to lead in this matter.

There is a just cause many times for reproof and correction; and it is a good sign to me when we are reproved. It shows there are redeeming qualities in this people. When President Young wants anything of us, I care not what, let us respond to his request. We have to build up this kingdom by union and faithfully following those men set to lead us, or else we will be scattered. The blessings of God will be taken from us, if we take any other course.

The Presidency, in their remarks here, have referred to the hatred of the wicked against us. Jesus says, "I have chosen you out of the world; therefore the world hate you. If you were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hate you."

Look at the world; they are divided on every point; there is hardly two men or women united in matters of government or religion. Send an Elder of this Church to proclaim to them the Gospel of Jesus Christ, and you will see the devils in hell united with the priests and people of Christendom to oppose him. They know they are wicked and weltering in their own corruptions and abominations. But here comes a man to proclaim to them the word of God. Why do they oppose him? Because he has the testimony of Jesus Christ, and is sent of God. Do the world believe we have a false religion, that we are deceivers, and have not the true faith? No: they are afraid that what we preach is too true; they are afraid of our union in the Valleys of the Mountains. It has more terror in it to the kings

of the earth than any other subject that has been revealed to man in this generation. They are afraid God is with this people—that he controls them.

The same feeling exists among the nations now as anciently, when the Jews said, He (Jesus) will take away our place and nation, if he is let alone. This should be a testimony to all the world, when they see the spirit of division increasing upon almost every subject. They cannot unite upon any subject only in opposing the Latter-day Saints.

I feel to say to my brethren and sisters, Let us make up our minds to do right, and let our union increase, and truly follow the men God has set to lead us. There is where our salvation lies.

Some of us have been in a measure reproved and corrected. Well, what of it? no doubt we deserved all we have got and more. We should not boast over each other because one man is reproved to-day; you may receive the the rod of chastisement to-morrow.

Let us prepare ourselves, so that, in whatsoever we are corrected, we may be passive in the hands of the servants of God, and thank the Lord; for whom the Lord loves he chastens, and scourges every son and daughter he receives.

When I get through, if I can only find myself associated with the Twelve Apostles of the Latter-day Saints and with this people, I will be satisfied. If I can steer my way through this life, and have a place with you, it is all I will ask.

I pray the Lord to bless you and me, and more particularly the Presidency of this Church, and clothe them with the power of God and with salvation, that their hearts may be filled with joy, light, and truth. And may this people rise up and humble themselves before the Lord, and take the counsel that is given to them, that we

may be well educated in the things of God, and be obedient children in treasuring up their teachings and carrying them out, that we may be

saved in the kingdom of God ; which is my prayer in the name of Jesus. Amen.

JOURNEY TO THE NORTH—UNANIMITY AND PEACEFUL ORDER OF THE COMPANY—GEOGRAPHICAL CHARACTER OF THE COUNTRY TRAVERSED—GOOD CONDITION AND BLESSINGS OF THE SAINTS IN ZION.

Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, May 31, 1857.

We have accomplished our short and speedy journey to the North in safety and in peace, and again have the privilege of assembling with you in this Bowery for the purpose of worshipping the Lord our God, for which we are thankful. Every heart responds to these sentiments, and we give glory to our Father and to our God. His hand is over us for good ; He has preserved us, He has marked out our path. The God of Abraham, Isaac, and Jacob, the God of the Patriarchs of old, of the ancient Prophets and Apostles, of Joseph and of this people, is our God—the only wise and true God, our Saviour. It is him that we look to ; in him we trust, and from him we receive all our blessings.

I believe that every heart is filled with thankfulness, and is also measurably filled with joy and peace. I can truly say to you, my brethren and sisters, that I am thankful to you, as well as to my Father in Heaven ; for I have felt the strong cord of faith in my absence arising from this people to our Father and our God in our behalf. And I have no doubt but

that our brethren who have just returned from their missions to the East can testify to the same. They have felt that the faith of the Saints has been in their behalf ; they have been sustained and upheld, and brought through their trials by the arm of Jehoyah, by the faith of the Saints.

The brethren have done me a kindness, and I am thankful to them for it. I am also thankful that I live in the midst of a people whose hearts and faith are measurably one, that what they rightly ask for is granted unto them ; and that when they feel to bless an individual or a people, that individual or people is blessed ; and when they feel it a duty that the Lord should stay the wicked in their progress, their faith accomplishes their desire. I am thankful that I am in the midst of such a people—that I am numbered with you, my brethren and sisters in the gospel of salvation.

I have sustained, I believe, a good character before our Father and our God. I believe that your faith has been united with ours to accomplish

that which ought to be performed; and on this occasion I am thankful that I have had your prayers, and have accomplished the business proposed. I requested the people to have faith for us, and to willingly release us to visit the northern country. They voted that they would do so, and their acts have proved that their faith was and is in accordance with their votes.

On our journey, I can truly say that we had perfect peace. In my travels with the Saints, up to this day, I can truly say that I never had the pleasure of journeying with so peaceful and orderly a company as the one with which I travelled to Salmon River. They were schooled and instructed, and knew how to contribute to the comfort of each other, and performed every duty in peace, without noise, without strife, without contention. Every man was at his post, performing the duties assigned him, and that, too, in the faith of the Gospel, with a perfect resignation to the requirements upon him. I believe that I have never seen men together, to anywhere near the same number, who were so united as the company I have travelled with this spring.

We took up our line of march on the morning of the 24th of April, and were gone one month and two days, during which time we travelled 763 miles, and that, too, over a very rough country, 381½ miles out. Only one accident occurred worthy of mention, and that happened on the evening after we drove out of Fort Limhi. While chopping some fire-wood, brother Franklin Woolley had the misfortune to cut his foot, but the wound is already so far healed that he is walking about.

We did not lose an animal, though we left two at the Fort. Brother Woolley's was the only accident that occurred in our camp; and I do not

think that I heard one cross word from man or woman during the journey, unless it was from myself. I think if any body was out of humour, or cross, or irritated, it must have been myself, for I did not see anybody else so; and I endeavoured to keep my own temper as cool as possible.

I feel to bless the brethren who accompanied me and those we have visited, and I feel to bless the brethren, with all that pertains to them, who have tarried at home. Strict industry and quietness have marked well their doings in my absence, so far as I have seen or been informed. The improvements in the settlements we have passed through bespeak a contented, industrious spirit, and this place bespeaks faith and industry during our absence.

Our crops looks well, and I find that the brethren have attended to making things comfortable about their houses so far as I have seen, though as yet I have not been much about the city. The Temple Block indicates hard labour; and I feel that the brethren are united in the great work that is upon us, and I am thankful for it.

I could give you a detailed account of our journey, and a description of the country through which we have passed; but perhaps it is unnecessary to-day, though I will say, that I had not received, from all the northern travellers with whom I had conversed, hardly one correct idea of that region of country. I have asked several who had been there to describe Salmon River Valley and the intermediate country, the quality of the soil, the nature of the climate, the positions of the mountains, &c.; but I must say that, when I came to travel through the country, I might readily suppose that I had never conversed about it with a man who had been there. I have frequently asked with

regard to the location of Fort Hall, and the replies have been, "It is built near Snake River." Is there anything of a valley? "Yes, something." Is there any timber there? "I think there is pretty plenty of timber on the river, such as cottonwood, quaking asp, and willows." Is it anything of a country for settling? "I should think likely it might be." Is there any timber in the mountains? "I should presume there is." How are the mountains situated? "Similar to other mountains in other countries." That is about all I have ever been able to learn of the country, previous to my late journey.

When we began to approach Fort Hall, we learned that we could see over it and all around it to a great distance; and, if our eyes had been good enough, we might have seen the little Fort some 30 miles before we reached it. It is located on Shanghi Plains. From the Rocky Mountains, at the source of Snake River, this plain extends some 150 miles to 200 miles in a westerly and south-westerly direction; and from the mountains south of Snake River to those north is a distance of some 90 miles. I never had this idea before, nor could I get it from any man I had conversed with. It is a vast, desert plain, and we called it Shanghi Plain. I think it is as desert a country as ever was brought together to aid in holding the earth from parting asunder.

Upon the banks of Snake River, when it does not overflow, there is a lengthy, narrow strip of good soil, varying from a quarter of a mile to ten rods wide, and in some places not six inches wide. It is a sterile, barren, desert country, filled with belts of rock and sand. As we passed over some portions of Shanghi Plain, the brethren undertook to remove the stones, so that we might drive our waggons with a little more ease to ourselves and less danger to our vehi-

cles. I begged of them not to take all the rock out of the road; for, if they did, there would be nothing to travel on.

Much of the track in that region was a perfect bed of rock covered with occasional strips of sand, which much retarded the progress of our teams. I wished the sand and the rock to lie there, for I was confident that, if they were taken away, California and Oregon would be separated from the States by a vast gulf.

Malad Valley, north of Bear River, has been considered a pretty desolate, cold, hard, sterile valley; it was so looked upon by us, as we passed through it on our way North. At the same time, we considered it a tolerably good grazing country, and thought that people could possibly live there. But after we had travelled over the Basin rim into Bannack Valley, descending a mountain, beside which the one we call the Big Mountain is a mole hill, down through the little Bannack Valley on to Shanghi Plain; and travelled north-easterly and north-westerly, almost in a semicircle, to Spring Creek; then up Spring Creek over to Salmon River; and wended our way down that stream, through swamps and willows, and climbed over points of bluffs to keep from being mired; and had paid our brethren a visit, and returned again to Malad Valley. It looked to us like one of the most beautiful valleys that any person had ever beheld; while, before this experience, we thought that nobody could live there; and I expect that, if we had gone a few hundred miles north, it would have looked still better to us; for the further we went north the further we found ourselves in the northern country. And if the Malad is a good valley, we can go further north to those not quite so good; and the further we go north the less good characteristics are connected with the

valleys, except in the articles of fish, water, and, in some instances, timber; and when people are obliged to live in the north country, that will be high time for them to go there, That is about the amount of the geographical part of our journey that we shall now present, though I think that I am pretty correct in my observations, and could mark out the road, the mountains, the valleys, and streams, and could sketch a tolerably good map of the country.

I have accomplished what I designed to accomplish, and I believe the brethren will join with me, at least, on one point, viz, that we started from here to rest the mind and weary the body; and so far as the body is concerned, I believe all parties will agree with me in saying that we have done that most effectually. I see one man that went for his health, —brother East. I expect that it will prove a benefit to him. Others also went for their health. It is a hard medicine to take, but the result will be beneficial.

I rested my mind. From the time I left this city until my return, I do not think that this valley, this Tabernacle, my own house, or any of my family scarcely ever came before me to reflect upon. We spent part of the first Sabbath at Box Elder, and on the next we were camping away up Snake River, where we held meeting in the forenoon.

A number of the brethren spoke, and I told them that I would say a few words, and relate some of my feelings, especially those pertaining to the journey and myself; but I could not have told, from my sensations, whether I had been from home a week, a month, or a year; and I could not fully realize whether I ever had a house or lived in it, or ever had any family, only those that were with me. This was a blessing to me. My mind was so taken from the cares that

surround me here, that it was perfectly relaxed into an easy state of rest; and I had no anxiety, not in the least, about one care that had formerly been upon me; or whether I ever saw this valley, this congregation, or my family again; or ever saw any other country than the one where I was at the time. All my home reflections, desires, and cares were as far from me as the east is from the west.

Whether this was the case with others I cannot tell, but I believe they are all joined in saying that their bodies were most thoroughly tired. I feel that I am renewed, though my body has been very tired since I returned. But I am becoming rested, and I now feel just about right. I feel that I have renewed my strength, renewed the vigour of my body and mind; and I believe that I am as ready to act in any capacity now as ever I have been in my life, and a little more so; for I hope, as I grow old, to grow wise. As I advance in years, I hope to advance in the true knowledge of God and godliness. I hope to increase in the power of the Almighty, and in influence to establish peace and righteousness upon the earth, and to bring all the sons and daughters of Adam and Eve, even all who will hearken to the principles of righteousness, to a true sense of the knowledge of God and godliness, of themselves, and the relation they sustain to heaven and heavenly beings. I hope to increase and advance, as I do in days and years, in the wisdom and the knowledge of God, and in the power of God; and I pray that this may be the case, not only with myself, but with all the Saints, that we may grow in grace and in the knowledge of the truth, and be made perfect before Him.

There never has been a day for ages and ages, not since the true church was destroyed after the days

of the Apostles, that required the faith and the energy of godly men and godly women, and the skill, wisdom, and power of the Almighty to be with them, so much as this people require it at the present time. There never was that necessity; there never has been a time on the face of the earth, from the time that the church went to destruction, and the Priesthood was taken from the earth, that the powers of darkness and the powers of earth and hell were so embittered, and enraged, and incensed against God and godliness on the earth, as they are at the present. And when the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked, and never until then; which I pray may never come.

I feel thankful for the privilege of lifting up my voice before you this day, my brethren; I feel that it is a great privilege. There is no other people on the earth that are blessed like this people, though some of them say they are not blessed, because they have trials,—that they are not blessed as they wish to be, because they have cares upon them, because they are persecuted and hated. But I say that in all this you are blessed, if the words of the Saviour are correct, which you and I believe. He said to his disciples formerly, which will also correctly apply to the Saints in our day, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so perse-

cuted they the prophets which were before you." If this is not now done to perfection by the world, wait a little while, and it will be. The world will hate us to perfection; and if they have not spoken all manner of evil against us, falsely, it is because they have not knowledge enough to do it. At this time there is no falsehood which they can invent, but what they are active in their service to their father the devil against the Saints; consequently, according to the words of the Saviour, "Blessed are ye."

We know that we are blessed, and God knows it, if we love the Lord our God; and our works prove that we do. Blessed are the Latter-day Saints, if they love God and keep His commandments. And, let the world revile them, and do what they will, we are blessed, because we have the words of eternal life, and know how to perform, and are actually performing the works, to secure to ourselves an eternal salvation and an existence in the presence of our Father and God, while they will be wasted away, and be destroyed from the earth, and from every kingdom where there is peace and righteousness.

We are blessed, and we may never expect our happiness and heaven until we gain a perfect victory over the devil, hell, and the grave; and that we cannot do in this mortality; but we can conquer to a certain degree, and gain admission into the favour of our Father and God, and receive His promise to be received into His celestial kingdom, when we shall have a perfect victory and power over everything that is evil. I will give way for others. May God bless you. Amen.

JOURNEY TO THE NORTH—FOLLY OF EXPECTING TO SIT AT EASE
IN ZION—PROGRESSION—THE NATIONS UNDER GOD'S CONTROL—
PROSPERITY OF THE SAINTS—POWER OF BRIGHAM YOUNG—THE
GOSPEL ALPHABET.

*A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake
City, May 31, 1857.*

Brother Brigham has expressed my feelings in regard to our journey to Salmon river, so far as he has spoken upon that subject. The trip was considerably fatiguing, for our travel averaged nearly two hundred miles a week, which left but little time to rest, only when our animals were eating. Yesterday and the day before I felt sick, and I told brother Brigham that I felt as though I was sore and afflicted from the crown of my head to the soles of my feet. That expression conveys an idea of my physical feelings, and still I have recruited, for I am now eight pounds heavier than I was when I went away.

As for the country north, I am satisfied with it; for, were we to go a great way beyond where we were, it would not be an easy job to touch us, for we got pretty nearly to the end, and there was no way to get further with waggons, but by crossing the Rocky Mountains, to some of the head waters of the Missouri. But with all the poor country I have seen during our journey, much of it is far beyond that part of Vermont in which I was raised until I was eleven years of age; and had I always remained there, I never should have personally known but what it was a beautiful country; for people are prone to think that the regions they are brought up in are the most beautiful in the

world. I have been back there twice, and have never found, in all my travels through these mountains, so rough a country as where I was born; and I presume it was so where brother Brigham, and Joseph Smith, and many more of the Elders of the House of Israel were born: they came from a rough, hard country.

After receiving the Gospel, the Lord has so ordered it, that we have come to where he has led us, because at present there was no other place. We have come into the mountains, to become inured to hardship, privation, and want, and to raise up a posterity that will become hard, substantial men, to bear off this kingdom to every nation and kingdom upon the face of the earth. That is why it is so, and I am thankful. I would not change these mountains for any portion of the earth I ever beheld, until God has accomplished His designs with us here. When He has done this, and when we have overcome and kept His commandments, these mountains and these valleys are ours, and all the earth in the four quarters thereof, and we can go and come at our pleasure; and that day is not a great way off, for many generations will not pass away before that time will come.

I do not fear the world. We are here in the mountains and in the valleys, and are as secure here as though we were in heaven; because,

if we were there, and did not keep the commandments, we would have to suffer the consequences. When Lucifer sinned against God and His commandments, he was cast out, with all those that sustained and upheld him in his rebellious course. Many suppose that when they get to heaven they can sit down upon flowery beds of ease and have nothing to do. I never expect that day. It is just so with a great many, when they come here; they suppose that everything is going to be prepared for them; they suppose that they will sit down in ease, and eat, and drink, and wear, and that there will be no person to trouble them. We have come here to become inured to work—to build temples, and improve upon the elements that God has placed around us, that we may become more skilful to-morrow, through the experience of to-day. What I do not to-day, when the sun goes down, I lay down to sleep, which is typical of death; and in the morning I rise and commence my work where I left it yesterday. That course is typical of the probations we take. But suppose that I do not improve my time to-day, I wake up to-morrow and find myself in the rear; and then, if I do not improve upon that day, and again lay down to sleep, on awaking, I find myself still in the rear. This day's work is typical of this probation, and the sleep of every night is typical of death, and rising in the morning is typical of the resurrection. They are days' labours, and it is for us to be faithful to-day, to-morrow, and every day.

Brethren, this is the course we have to take; it is a progressive work from one day to another, and from one week to another; and if we advance this year, we are so far advanced in preparation to better go through the next year. If I have one thousand bushels of wheat laid up this year, can you not understand that I am better

qualified to lay up two thousand bushels during the next year? And then in the succeeding year I am better prepared to add four thousand bushels to my amount on hand, and then eight thousand, and so on.

My feelings are for us to wake up as a people, every one of us; and, instead of taking a course to throw away our substance, let us gather together; for, so sure as this people will do this, they will be blessed, and God will hold the nations by the bit, as you hold a horse. If we are faithful, He will do it,—mark my words. God will hold the world by the bit, and they cannot help themselves. If we will do right from this time henceforth they never can move or take a step against us, but what they will fail in it; and I know it. It is for us to do right, to walk humbly, and keep the commandments of God, repent where we have done wrong, and do wrong no more.

There never was a time when the devil worked harder with this people than now. He will work with men and women, and try to stir up contention in this Church; and you have got to guard against it with all your hearts. As brother Brigham has mentioned, there never was a time when the devil worked harder to destroy this people than now; and it is for every man and woman and child to wake up, and live their religion, and serve their God. Now is the time. Is it a good time? I never saw a better time since I was on the earth than I see to-day. I never saw this people so prosperous, and I never saw the earth with such a carpet upon it as it has this year. In all the lands I ever travelled, I never saw such wheat, and oats, and barley, as are now growing from here to Bear River; and they say it is so in the south, in the east, and in the west. And at Limhi the crops look promising. They have sowed 125 bushels

of wheat and other grain at Salmon River.

Everything is flourishing; but how easy God can clip it, even now. He can send the grasshoppers, and make a perfect desolation of this year's crop, as easily as I can throw this book lid over. Why? Because He rules in the armies of heaven, and controls the affairs of this earth, according to His own pleasure, and the world know it not. He sends angels and ministering spirits to transact His business, upon the same principle that brother Brigham sends his brethren to England, Denmark, the States, and this way, and that. He sits upon His throne and says, Joseph, go and do that; Peter, attend to that; and they do it. This is a natural principle there just as much as here, though the people cannot realize it so sensibly. He sends his Elders and delegates, as we sent brother George A. Smith, and brother Bernhisel, and brother John Taylor. Brother Brigham did not go; but his authority accompanied those brethren; also the power of God who controls him. If I should tell one of my wives to go to Box Elder and transact business for me, she has more authority in that matter than any king upon his throne, or the President of the United States. Why? Because she goes in my authority.

I go in brother Brigham's authority, which is the authority of God. That power you have all got, so far as you are faithful. I have heard brother Brigham say that a Bishop now has more influence over his ward than Joseph had over the Church in his day. Joseph could not so thoroughly control the people, for they were wild like bulls; but when he could not make them do what he wanted them to, he suffered them to do what they pleased.

I speak of these things by way of encouragement to you, brethren and sisters. You are a good people: I

respect you; I have pride in you, when you live your religion; but let us wake up. We have done first rate; but we can wake up more, and keep waking up, and attend to the things you have been told to attend to; and one of them is, to lay up stores of corn, wheat, oats, peas, beans, buck wheat, and every thing else that can be preserved; for you will see a day when you will want it; and it will be when we shall feel the effects of famine, and when the United States have not any food. And inasmuch as we are wise and prudent in this matter, we shall have power over them, and they cannot help themselves. And the day will come when the wicked shall not come here to impose upon our good feelings, and for us to nourish them, while they are infusing the poison of their corruption in our midst. I have borne and borne that wickedness until I will not bear it any longer. How long have I borne their abuse? For twenty-five years; and the law of the land is, that a man is of age when he is 21; and we have served four years beyond that time, free gratis. We are now pretty free, and we will be more free when we are thirty. It will be so, if we will do right.

It takes us all to do right, like the limbs and branches of one tree partaking of the nourishment of the stock to which they belong, and the stock draws its nourishment from the root. Let us find out the nature of the roots, that we may better understand the trunk and the branches. I have to take the alphabet of salvation with which to learn the first principles of the doctrine of Christ, and then, as I progress, I can read all the celestial law by the same letters. We learn the alphabet of the English language, then we learn the spelling book, the reader, the geography, history, and everything by means of the same alphabet.

The first principles of the doctrine of Christ are the alphabet of the celestial law; therefore, not leaving the first principles of the doctrine of Christ, let us go on unto perfection.

Let us be diligent in keeping the commandments of our God, that we may be saved in His celestial kingdom. Amen.

RESULT OF THE DELEGATION TO CONGRESS FOR THE ADMISSION OF UTAH AS A STATE—CONDITION OF SOCIETY IN THE STATES—RETURN OF APOSTATES.

Remarks, by Elder George A. Smith, Made in the Bowery, Great Salt Lake City, May 31, 1857.

It is with the greatest pleasure, brethren and sisters, that I have the privilege of beholding your faces, and of hearing the voice, testimony, and narrative of our worthy President, Brigham Young. It is not easy for me to find language to describe my feelings and to express my gratitude to my Heavenly Father, and to my brethren and sisters, for the preservation of my life, and for the privilege I enjoy among you on the present occasion.

I went abroad, and have been absent a little more than one year and one month to perform a mission which was new to me, depending upon the faith of the Saints and the blessings of the Almighty, that through their faith and my own exertions I might accomplish the work I started out to do; but it came out a good deal like the fishermen in the days of our Saviour who toiled all night and caught nothing; still it has been to me a school of experience, as I have had a chance to behold something of the manner, and have observed a little of the principles, the honour, and the integrity which rule the actions of the Federal Government of our great and glorious union.

It is generally considered in the world that truth bears away the victory. It was in fact laid down by some of the ancient prophets that such was really the case. Things have changed a little now-a-days, but it is an age of improvement. If a man tells the truth, he stands no earthly chance whatever; he has got to lie and mix so much lie with the truth that it will hide it almost entirely, or he cannot receive any credit whatever. So it is to a great extent, and instead of truth governing the world at the present time, lies and falsehood govern it, as far as I have observed.

It will be recollected, when I left the Valley, there was a great scarcity of provisions; we were on half rations, and very frequently not half. We were making the best estimate we could to stretch out flour until harvest, and picking up everything we could to sustain ourselves until the glorious day of harvest should come. Such was the case with a great many of us; and those who had provisions were dividing it out to those who had none, by the spoonful. If they had a spoonful, they divided it; and if they had two, they were dividing that; and this condition of affairs

was proving to the world that brotherly love and affection existed here, unheard of and unknown in the history of mankind, except in Deseret, for a whole people to be so straitened for provisions, and at the same time not a solitary person perish of starvation or want—I say such a thing is unheard of in the history of mankind. When this was fairly commencing, I went away. It was understood in the States that we were all starving to death. When I got down there, I told them I was as short of provisions as anybody else, and consequently had come down where they had something to eat.

I went away from here weighing 243 pounds at the Tithing Office, and not being well fed at that, and falling off considerably during the last year previous to going away.

When I got down to the States, where the climate did not agree with my lungs, I spent a good share of the winter in doing some of the tallest coughing of any man living. However, I fattened up considerably, and got to be quite a decent-looking "chap." When I left St. Louis, I weighed 260 pounds. I thought I was going home in fine order; but, behold, and lo! all my Missouri and eastern beef I had gathered shook off on the plains, and I found myself the poor, "lean," meagre man you see before you. When I got to the Tithing Office, the other day, I was about seven pounds lighter than when I went away; and I expect I have made that up since I have got home. My health has greatly improved since I left the Missouri river, with my decreasing weight.)

I am very thankful that the Lord has preserved me and returned me again to your midst. The news which you probably have received is unimportant, though you have received very little for the last six months; for, you know, Uncle Sam is poor, and not able to carry his mails; and the

winter has been very hard, and the circumstances have been such that he could not even send out messages or anything. But the rivers all run the same way they did when I was there before, and they run in about the same direction. Railroad collisions, steamboat accidents, fires, and freezing to death are just as common as before, and a little more so. And another thing I suppose you will be glad to learn—the devil is not dead. [Brigham Young: I feel thankful for that.]

A great portion of the people have come to the conclusion, after having been a great many years considering the subject over, that we are a very desperate set of fellows out here. Politicians are a little vexed, for they do not know what to do with us. They did not admit any Territory into the Union during this session of Congress, though they did grant a permission graciously to 250,000 inhabitants residing in the Territory of Minnesota to make a constitution.

I have looked on and taken items, thought and reflected, saw how it was going, waiting for an opportunity. You know it was a very modest mission I went down on; I went to Washington to ask permission to enter the Union; and I did not want to go in until I saw a fair chance; I hated to ask, and be refused admission. I have rejoiced very much at every particle of news that I could receive from the mountains. I received letters from President Young and others, three, four, and sometimes six months after they were written. When they did arrive, they afforded me a great deal of pleasure, and were a source of rejoicing, especially to learn that the Saints were waking up.

On my way here with the mail, I had the additional cause of rejoicing in beholding that a great many sick persons—persons whose lives had been dreadfully in danger—had been

lucky enough to escape, and by escaping the narrow chance of a hundred thousand deaths, have been enabled to travel to some peaceable land where they expect to enjoy themselves. But I must say, from the little observation I had of them, they were a sickly crowd; and when they had an opportunity, they vomited freely, and by that process would be able, probably, to keep along until they got down to the Missouri river.

But we understand they are not agreed. A part of the party would relate their narrow escape, their hair's breadth deliverance, and the other part would pronounce it all a lie—not a word of truth in it. One end of the party would contradict what the other end of it would affirm. If I ever desired anything on the earth with all my heart, since I came to these Valleys, it was that the Lord would gather out of our midst all those that offend. Every time I met a party, I felt like shouting "Glory, hallelujah." The work I saw was going on, and I felt to rejoice.

I did not go to Washington putting my trust in man, neither do I come home putting my trust in man. The Almighty God is at the helm; He rules His people, He governs and controls all men, and He can restrain the wicked at His pleasure; but let me tell you, if the designs of the spirit of the devil that reigns in the hearts of the wicked against us, prompting them to our destruction, could be executed, we would be exterminated from the face of the earth: but God limits their power, and as long as they cannot gratify their whole desires, just so long they may rage and foam; but if you put any trust whatever in man, if you rely on the arm of man to protect

you, you will be disappointed. What protection have we ever had from the day we commenced to preach the Gospel to the present day? We expect nothing but the arm of the Almighty to protect His people; let us, therefore, put our trust in Him, and just let the devil howl.

I had a little serious conversation with Captain Smith at Fort Kearney. The very gentlemanly commander of that fort, Major Wharton, had nearly lost his eyesight, principally by watching for the hostile Cheyenne Indians through the spy glass, and Captain Smith was acting commander. I enquired what was the condition of the dragoons stationed there? He replied, they had about fifty horses but their hoofs had come off. How many have you that can do efficient service, if called upon? He said they had about ten or twelve in good condition, but fresh horses were expected.

The company of handcart Elders were an astonishment to everybody that saw them. The traders on the road say that mules are nowhere by the side of them. I never saw such a pretty sight in my life. We had a meeting with them on Horse-shoe Creek, and a better set of men I never saw, and men that were old when I was a boy were as active as boys, rolling on with their handcarts, singing and rejoicing.

Perhaps, when I get some other opportunity, I may feel free, without intruding on the time of others, to speak more particularly on the things that pertained to my mission. May the Lord bless us, and enable us to live righteously and soberly, and rise with the Star of the Morning, and enjoy eternal glory, is my prayer, in the name of Jesus Christ. Amen.

UTILITY OF CORRECTION—NECESSITY OF LIVING OUR RELIGION—
OUR OWN CHARACTER AFFECTING POSTERITY—THE SAINTS BLESSED
ABOVE ALL OTHER PEOPLE—RESULT OF REBELLION AGAINST
AUTHORITY, ETC.

*A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt
Lake City, June 7, 1857.*

I feel as though I would like to express a few of the sentiments and feelings that are passing in my mind. We have had much preaching, exhortation, correction, and reproof, and some might say a great deal of chastisement; though I call chastisement neither more nor less than reproof or correction. When we are corrected by our leaders, it is to set us right, to show us the wrong course, and induce us to pursue the right one. If I do wrong, if I get astray, it is perfectly right that some one should correct me; and when I am corrected, it is not right for me to justify myself; for, if I do, I sustain the course of an incorrect purpose. When I am corrected, it is my duty to listen, to reform, and walk in the straight and narrow way. If we will not learn by precept nor by example, we have to learn by the things we suffer. Is it not better for people to learn by correction than by bitter experience? The old saying is, that "Experience is a hard master."

There are some who are not so much benefitted by preaching as they might be, because they do not remember and apply what they hear. It has a pleasing effect upon the ear, like a tune well played upon a musical instrument, but makes so little of an impression, that it cannot be repeated by the hearer. The word does not enter the ear and proceed to the heart, which is the place of deposit. There the word of God should be

deposited, which would be at the seat of government in the human form. We each have a seat of government within us, because we are incorporated bodies. Every man that comes into this world is an independent being, upon the same principle that our Father and our God is independent, only He is independent to a greater degree, being further advanced in perfection. He came here, and helped to organize this earth; and having had an experience in organizing earths before He came here, He was capable, and had every principle necessary to create this earth and fill it with inhabitants. If there had not been a seat of government in Him, and all those powers and faculties necessary to propagate the human species, He never could have done that work. We are His sons and daughters.

Now, what course is it for us to take as a people? It is for us to unitedly go to work and live our religion, practise it in our lives; and the more you live it and practise it the better you will be, and it will beget a love of truth and righteousness in you that you never can get rid of in time nor in eternity. Then our posterity will also partake of that holy principle which is in us, wherefore they will naturally love the truth from their infancy. A great many people do not think that our characters and course of life are going to affect our posterity, but they will. The seed

from a good ripe cucumber will produce good fruit, like that which produced the seed. Has the woman an interest in this, as well as the man? She has. The tree that bears the fruit affects that fruit for better or worse. The Saviour says that a good tree will produce good fruit, and a corrupt tree cannot produce good fruit, but it will produce corrupt fruit. Upon the same principle, how can a woman produce a good posterity when she is corrupt? She cannot.

If we will do right, will do just as we have been told in all things, we will dwell in peace and quietness from this time henceforth and for ever, and I know it.

For some time past, the weather has been warm, and the ground parched by heat, and now the Lord has again given us rain. What a beautiful shower we had last night! Do I not feel thankful? Yes, as much so as for anything of this nature I ever received. Did it bless me? Yes. It also blessed every one of you, whether you have any grain, fruit, and vegetables growing, or not. Why? Because if you have not, you have to live upon the products of the fields and gardens of some of your neighbours. It affects every one of you as much as it does me; you are blessed as much as I am; I can only eat what one man can eat. I cannot partake of these benefits to any greater amount than you can, and all that I expect while I dwell in the flesh is what I want to eat, clothes that are comfortable to wear, houses to live in, and what I want to drink; I cannot drink all City Creek myself; I can only just partake of enough of those blessings to sustain myself.

My feelings are that we are blessed above all the people that ever did live, that we read of. We are blessed above the people of Enoch; and far beyond the people in the days of Jesus, for they were driven, scattered,

and peeled throughout the world, and they have never yet been able to gather again. But we are gathered, and we never will be scattered again—no never, while the earth stands, if you will do as you are told. Will we go to Jackson county? Yes, we will go there, just as we will to the city of Fillmore, independently. We will go and come at our pleasure, and no one to molest us; and we will build up that city, and that, too, upon natural principles, just as we go and build up Farmington, in Davis county, or this city, or any place we occupy.

How will it be with our enemies? The Lord deals with them and leads them, just as much as He does you and me. Can He hold them as with a bit, the same as you can a horse? Yes, and He can put it into the hearts of that people to send up a petition here for the Mormons to buy that whole land, and we will be under no necessity of shedding blood. God does not want to shed blood without it is necessary, any more than He wants us to go and slaughter a beast when we have no need of it. But when we have need of meat, and are driven to it by necessity, then it is all right. If it is necessary that we should shed blood, then it is right. All things are right that are done according to the will and pleasure of God.

My feelings are to exhort you, to pray you, be ye reconciled to God and to His servants; and if you will be reconciled to His servants you will be to God, and you cannot without. How can you be reconciled to a Being you never saw, and not to a being you do see? If you cannot love those you see and associate with every day, how can you love a Being you never did see? It is impossible. And one of the greatest sins you commit is to sin against those you do know—those whom God has sent and authorized,—for it is His authority which you

rebel against ; and, in sinning against it, you sin against God the Father who sent them. Upon the same principle, when we send brother Bernhisel to Washington, should they take him and misuse him, they show despite to the authority that sent him. You send a minister to Europe, and should they cast him out and whip him they show despite to the authority that sent him—to the whole United States, in case they had sent him.

Our Father and our God has sent Brigham and his brethren. If you rebel against them, you rebel against the authority that sent them. You sin not only against the authority or servants he has sent, but you sin against God who authorized them. If brother Brigham sends brother Wells to me as a delegate, to authorize me to do a thing, and I refuse, I sin against brother Brigham and against the one that sent him. Now, brethren, what are we told to do? Read a revelation that Joseph received of the Lord to Thomas B. Marsh concerning the Twelve; He told them to go forth and preach the Gospel to every nation, kindred, tongue, and people, or cause it to be done; and after your testimony cometh the testimony of earthquakes, of famine, of fire, and of desolation: it shall come upon the world, and it shall begin at my house, saith the Lord, that is, with that portion who rebel against Him in the midst of His house.

You can also read other revelations wherein the Lord says that, after you have done so and so, He will send famine, and earthquakes, and desolating sickness, &c., &c.; and that he who rejecteth you rejecteth me, and he that rejecteth me rejecteth my Father and my God. When you do this, you do it at your own risk, and to your own sorrow and distress, and the Spirit of God will so teach you all the time.

These calamities are coming; go

and read for yourselves. If you do not believe me, and brother Brigham, and the Twelve, believe the revelation that God gave to Joseph. And then, if you do not believe Joseph, believe Isaiah, Jeremiah, and the Prophets; and if you cannot believe them, believe Jesus Christ; and if you cannot believe him, believe the Father. [Voice: "And if they believe the Father, they will believe all the rest."] Yes; brother Brigham says that if you believe the Father, you will believe all the rest. You can believe Jesus; and if you can believe Jesus, you can believe his Apostles, and then you can believe Joseph and his Apostles, and brother Brigham and his Apostles. Has brother Brigham got Apostles? Yes, he has ordained Twelve. Brother Joseph ordained Twelve, and so did Peter.

Brother Brigham is an apostle of Jesus, and I know it, just as much as ever Joseph was. I do not ask you to believe that for me; I know it is true. Brother Brigham, myself, and some others walked with brother Joseph in his regeneration, but we do not know whether we shall sit at his right hand or his left, or not; that is for the Father or others to dictate. It mattereth not, however; for if we keep the commandments of God we shall triumph over the world, the flesh, and the devil, and over every person living upon God's footstool that does not surrender themselves and all they have to him.

Brethren and sisters, this is the time in which to prepare. If you are not saved temporally in these Valleys, I shall not be. If you will take a course to bring distress on this people, we shall have to be distressed. I have learned enough to know that, when we were in Kirtland, and distress and desolation came upon this people, I had to suffer with them. I fled for England; brother Joseph and brother Brigham fled to Missouri; and every

man that would honour "Mormonism" and sustain it had to flee. Why? Because some would not honour it. The righteous had to suffer with the wicked; and it is the ungodly who bring trouble upon the righteous, and they have to pay that debt. If it is not in ten thousand times ten thousand years, they will have to pay the debt for unlawfully bringing distress upon the righteous.

What shall we do? The Lord is blessing us; and such a time of blessing I never saw. We never have been blessed so much as we are this year. Go to the north, to the south, to the east, and to the west, and you will see the earth matted over with vegetation to such an extent as I have never before seen. Go into our gardens and orchards, and you will find our trees even now actually breaking down with fruit. We shall have to thin out the peaches on the boughs, or they will break before they can ripen the load that is upon them. The limbs are breaking down with apples, plums, currants, and every kind of fruit that we are raising; and the strawberry vines would break down, if they were not already on the ground. I never saw the like in the States, nor in England, nor anywhere else.

The people are doing right; they are waking up; and the Lord looks upon us as a good father looks upon his boys who are in the field at work, digging and watering the ground, in the hot sun, up to the knees in mud, with their wives and their children. Says he, "My boys, you are good boys; I will give you some rain, I will wet your crops, and rest you a little while; but I will not let you have but a little water, for if I send the rains here the devil will come upon you with his gang. I will not let you have much rain, only enough to ease your labours a little while." That is the way my Father feels, and I feel so, when I have His Spirit; and that is

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the reason I can comprehend Him when I have His Spirit. You have heard me say that I felt joyful, funny, and jocular, according to the portion of the Spirit of the Lord I enjoyed. Do I feel like dancing and jumping? Yes, and like doing everything else that is good and comfortable. When I have the Spirit of the Lord, I feel so; and that makes me think that my Father in heaven felt so before me.

Brethren, go and build your storehouses before your grain is harvested, and lay it up, and let us never cease until we have got a seven years' supply. You may think that we shall not see times in which we shall need it. Do you not comprehend how comfortable it will be for us to know that we have grain enough to last us seven years? But it would make me feel bad for brother Brigham, myself, and a few others, and the Tithing Office, to have our granaries full, and the rest of the people have none. Why? Because we should have to hand out of our granaries as long as there was a kernel left. [Voice: "We should have to buy the whole of them."] Yes, we should have to buy your fine dresses, your jewellery, and everything you have got; which we shall do, if you do not lay up in store.

I ask, would things have been with us as they are now, if we had not repented and commenced anew? Now, 7 tons, or 14,000 lbs. of flour are dealt out of the Tithing Office every week to the hands upon the Public Works; and can they reduce the supplies that are in that office? They have not been able to yet, for some of the cellars are being dug out to put in grain. We have not store room enough to hold it, and we are obliged to go to the flouring mills to get storage for it. And the men who deal out the flour say that they have not reduced the supplies on hand, that they continually keep about so, and a little

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more so. If you can account for that, go at it.

Does the Lord cause our grain to increase? He does, and that, too, upon natural principles. Sow one bushel of wheat, for instance; and when you harvest the product of that, you get, say, from 25 to 50 bushels. Where do those 25 or 50 bushels come from? Say that I go and put 100 pounds of flour into my bin, and that I afterwards take out forty times more flour than I put in, how did it come there? Upon the same principle that one bushel of wheat increased to forty. I will take one peach stone and plant it, and in about four years that peach stone will produce a tree that will bear from 500 to 1,000 peaches. Where did they come from? There was only one planted. They all come from the elements. Then cannot God increase our grain in the bin, as well as He can increase it in the field?

Brother Brigham and I once started with \$13.50 and travelled 500 miles, paying \$16 for every hundred miles travel, and paying for from two to three meals of victuals a day, and once in a while paying 50 cents apiece for a night's lodging; and when we got through, we had not quite as much money as when we started. But if we had not any, it was quite a miracle, though we had some money left. We performed that journey with the means I have mentioned. That money we spent was in the elements, or else an angel of God went where it was, and got it, and put it into our pockets. Brother Brigham kept the purse; I put my money with his, and he kept paying out; and if it had been in the line of our duty to have kept travelling to this day, we should had money unto this day. And once in a while we would take a weak sling, for we were so weakened by disease that both of us could not take a common trunk two feet long and ten

inches square and put it in a waggon. We were feeble, and we continued so until we landed on Europe's shores, and then disease left us. The Devil meant to afflict us, to see whether he could not back us out; but he had two hard fellows to deal with.

The Lord was with us, and His angels went before us; and when we went to Kirtland, the people would not let us preach there only once apiece. I preached once, and compared them to a mess of old cracked pots, and every thing else I could think of, and declared that I would not preach there again. I never wanted to. They said that we were under the censure of the Almighty, because we were sick and afflicted. The Lord suffered it to be so, that He might try their righteousness and virtue.

Let us go to work, every man and woman of us, and lay up our stores, and build good store-houses, and increase. If we will do this, brethren, we will have some of the finest seasons you ever saw. Our grain will increase, and we will lay a foundation for the world and the ungodly, and we will buy them for our servants. They will be glad to come and work for us for bread, and each one of us will be like Joseph in Egypt was to his father's house. They will come to us and buy grain and the good things of this world; for I know that we are the people who have got to do that thing.

Will you be slack, brethren, and let the evil come upon us, when we forewarn you of the future events that are coming? Now, supposing that I had not the spirit of prophecy upon me, then I had better sit down. If a man gets up here and lets the Spirit of God dictate him, he cannot help prophesying, for the Holy Ghost is the Spirit of prophecy, and he will foretell future events, and you cannot help it. We are telling of what the prophets

have said—of what the Lord has said to Joseph. Wake up, now, wake up, O Israel, and lay up your grain and your stores. I tell you that there is trouble coming upon the world. They have a pretty good drouth in some places this year. I do not know whether brother Amasa has told you, but almost everything is burnt up in Southern California. They have got to live there and get bread, and probably will be glad to take a hand-cart.

Is it so in the United States? It is. They have got to eat that dish; and when famine, pestilence, and starvation come upon us in a small degree, it will increase upon them fourfold, packed down and running over, and they cannot help it. Let them exult. There never was such a prejudice existing against this people as there is at this day. The Devil is stirring them up because we have commenced that Temple; and we will build it, and they cannot help themselves; and we will lay up the grain for seven years, and thousands of them will worship us for a little johnny cake, and I will live to see it: so will you. And when you see it, you will then have knowledge, won't you?

We do not so much care whether you have any confidence in our being Prophets, or not; but if you will go to and do as you are told, you shall see these things, and have a knowledge of all we tell you. That is practical religion, if all men go to work and till the earth, raise grain, and live our religion, and not come up here as a few of you dandies do, and suck our vitals out of us by getting into fancy shops, and this, and that, and the other. You are no better than we are, and not half as good. We are the saviours of men, and we have got to work for it—to dig and scrape; and the harder we scrape the quicker it will come about. This people work,

and they are the best people that ever did live; but there is a great chance for improvement.

I improved yesterday: I worked and made all the improvements I could, and did the best I could; but it came night, and I laid down to take a nap, which is typical of death. This morning I have risen up and again commenced my labours; and I am going to improve to-day, and do better than I did yesterday. But in comes another night of sleep; I lay down, which is typical of death; and I rise in the morning, which is typical of the resurrection, and I renew my labours. I have to begin where I left off; but you cannot realize but that you have to take one jump away ahead, when you come to leave your bodies and go into the spirit world. That is not so, for you will have to commence to hoe your row where you left off.

People talk about running races for a wager. No person can gain the wager, only those that run lawfully through to the place appointed. These half runs will not gain the prize. There are a great many that turn back and run the other way, but their road will be a thousand times longer than ours; and the straighter we run the nearer we get to the point we have to gain.

As for our store-house ever being empty again—if we will take the course laid down to us, it will never be. And we have to increase our store-houses more than a hundredfold; and if this people take that course, the granaries will be fuller than they are now; and they must be built in a more substantial manner. And when we have built this Temple, it is hardly a comparison to what we will build the next time; and the Devil will still rage worse and worse, and he will rage, and rage, and foam; but if we will do right he never can come over these mountains; or, in other words, he may get here, but the tabernacles

he wants to come here never can—no never, for they will fall without our touching them. [Voice: "And it will be laid on the 'Mormons.'"] Yes, they lay the killing of Babbitt and Gunnison to the "Mormons," and they say that Dr. Bernhisel will kill Brigham in one year, [laughter in the stand and in the congregation,] because he has got jealous of him. I must confess that would be the biggest miracle that I ever saw. Almost every evil that has been committed during the past twenty years has been laid upon the "Mormons;" and they are trying to make themselves believe that the "Mormons" have Danites, or destroying angels, in every nook and corner.

Now, you may call that extravagant, but the world believe it. I never saw people so foolish as are the world at this time, and they never can affect us. I want you to keep that in view. That is my text; they never can trouble us, if we do as we are told. And when brother Brigham crooks his little finger, let our hands move. I am preaching what they say.

We shall prosper, and the soil and the mountains will grow rich, and we will never lack for anything. We may draw wood out of the mountains continually, as we need it, and there will still be as much as there is now. We will eat bread to all eternity, and our bins will still be full. You may wear dresses to all eternity, if you will make them, and there will always be plenty.

I am in my element when I am among this people and speaking to them; and my prayer is, by night and day, that I may be as simple as a child in my communications, and

speaking the truth. As for my praying that God will make me eloquent, as the world call it, I never want it, but that He may make me eloquent in the truth, to speak it in its plainness and simplicity.

Brethren and sisters, here in these mountains is the centre of government; here is head-quarters for the whole earth; and this will be head-quarters until this head-quarters make another. And when head-quarters are made at Jerusalem, we shall make them. Why? Because this is the dispensation of dispensations; and where Israel has dropped down, we have got to build them up and establish them, just as much as men and women have to be raised in the resurrection where they lie down, by the authority of God.

The earth is the Lord's, and we are His servants; and let every man, according to the authority he possesses, dedicate his houses, the material of which they are built, the earth they stand upon, and his orchards and fields; and they will be blessed, and I know it. We are in the best place on the earth in which to sanctify and bless the earth and the inhabitants upon it, and the mountains, and the little hills, and the fountains of water. That is our business, and to bless each other, and build each other up, and raise up a pure and a holy people. That is what we are here for; and if you do not honour the calling you are called to, you will be good for nothing.

God bless you, brethren; God bless you, sisters; and God bless your children, and the earth, and all there is in it, for your sake. Amen.

PRACTICAL RELIGION — SIMPLICITY — TEMPORAL SALVATION — ADVANTAGES OF UTAH AS A SETTLEMENT FOR THE SAINTS—FALSE REPORTS, ETC.

Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, a.m. of June 7, 1857.

I am thankful for the privilege of assembling with the congregation of the Saints on another day that is set apart to worship God. I delight in hearing the servants of the Lord speak of those things that pertain to life and salvation. Practical religion is what we all need, to prepare us to enjoy that which we have in our anticipations—that which we hold in our faith. Merely the theory of any religion does people but little good. This is the great failing of Bible Christians, as they are called. They have the theory of the religion of which the Bible testifies, but the practical part they spurn from them. This is why the Latter-day Saints have become so obnoxious to the Christian world. They believe in the practical part of the religion of which the Scriptures are a history. You may take the plan and details of former Christianity; but, unless it is reduced to practice, it will not benefit the people.

I delight extremely in plain simplicity. Brother Kimball desires to be plain and simple, even like a child. I delight in this. I believe, according to my feelings, that if I had all the mastery of language that has ever been obtained by the learned, my spirit would delight more in childlike conversation, and that, too, in a simple language, than in the most learned literary style that is used. A plain clear method of expressing ideas is the most pleasing to me. I always delight

to hear brother Kimball speak, and I will take the liberty of saying to this congregation that brother Heber C. Kimball, in his spirit and in his faith, I do believe, is as true, as faithful, and correct, as any man that ever lived; but he has not that peculiar mastery of language that some have. He does not tell the people all that is in his mind: that would be impossible. He conveys a great deal in a few words.

There is no person that ever heard me complain of or disapprove in the least anything that brother Kimball says. The reason is simply this: I do know his spirit, and what is in his mind. Whether he tells one-fourth of it, or speaks it to the right or to the left, or whether he hits a particle of it, I know what he means, and know that his meaning is just right. If he was blessed with the talent to clearly convey and explain the ideas that are in his mind, I will venture to say that he would be one of the greatest speakers that ever spoke on this earth, for true knowledge, sentiment, and principle. We need the spirit by which he speaks and lives in order to understand all that he means by his expressions. I say this, not having any fear in my mind that brother Kimball will, in his feelings, cast any reflections upon me for thus expressing myself.

I know that I am a great many times placed under difficulty to bring

before the people the truth in a manner plain and simple enough to reach their understandings; and I know that this is the case with others.

I have seen Joseph when it was impossible for him to give the people his views upon a subject that he designed to speak upon.

Such is the case with myself; such is the case with every man that I ever heard speak. It is so with brother Kimball and many others who arise to address you here. When some rise here to present a dish of mental food to the congregation, they will be two hours, perhaps, in bringing out a dozen kernels of corn; but brother Kimball produces a full dish of both corn and beans in one quarter of the time, or less; and we have a fine soup and sweetmeats mixed with it—a taste here and a taste there. If it could be comprehended by the people, they would generally find as much in one of his sermons as there is in forty or two hundred sermons delivered by those flowery speakers that sometimes address you.

Brother Kimball was afraid of tiring us. I said that I should never be afraid of being tired with eating sucketash so long as I had room for a single spoonful. I generally deal out the sucketash, and I do not care whether there are two beans to one grain of corn, or one bean to two grains of corn; for those who like the beans best can pick them out, and those who prefer the corn can select it out. I really like the sucketash that brother Kimball has just laid before you, for it contains ingredients that pertain to our salvation.

I told you last Sabbath, and I can tell you again to-day, what brother Heber has just told you, that the enemy of all righteousness never was more formidably arrayed against the Saints than at this very present time. There never was a greater hatred

against pure, undefiled, practical religion; and it seems as though every person was our enemy. But if your eyes were opened, as were those of Elijah's servant, you would see more that are for us than all that are against us.

When people falter in their path, and stumble, and fall, if they had eyes to see—if they would cling to the Lord, and sustain His cause here upon the earth, in preference to turning their backs upon it, they would see that there are infinitely more for His cause than there are against it.

Men and women must have eyes to see, or they cannot understand these things: they must be revealed by the Spirit of God; for that is the only way in which people can understand the things of God. This makes it our imperative duty to study and know the will of God, and then do it with all our might. It brings us under the deepest obligations, for our own safety and security, to live so that we can have the mind of Christ within us, and understand the mind of the Lord day by day. If we do this, we are a happy people. As brother Heber observed, we are the happiest people upon the face of the whole earth.

You cannot go into any other community on the earth, and find that peace and union and those principles of honour, of justice, and of right between man and man, that you find in this community. You cannot find the same amount of good works, faith, virtue, kindness, gentleness, and peace that you find here: there is hardly enough of these good qualities among the world to enable me to establish a comparison. The whole world is in a turmoil, in a terror, and every man's hand seems to be against his neighbour, nation against nation, party against party, people against people. The world is in confusion, but this people are dwelling in peace.

As I told you last Sabbath, I have

an experience with regard to the feelings of over one hundred brethren during our late travels. Perfect peace and union reigned. If there was a cross word, I did not hear it; if there was a cross look, I did not see it; if there was a cross feeling, I did not perceive it. Can any other community produce such a set of men and women? Is any other people blessed like this people? No. We have the privilege now of living in peace, of securing to ourselves our temporal salvation: we enjoy this right. And we will find those words of brother Kimball to be true with regard to the suffering of the children of men around us; and if we do not hearken to the counsel given us, we will see the day in which we will wish that we had. We will lament, if we do not go to and secure to ourselves means for our temporal existence.

It is true that the Saviour says, "Seek first the kingdom of God and His righteousness;" but now we have the kingdom of heaven with us. We have sought it, and we have it in our possession. We enjoy the blessings of that kingdom; consequently, if we neglect everything else, we would be foolish, we would become extinct. But inasmuch as we have the kingdom of God within us, inasmuch as we have it here among us, inasmuch as we have the keys of it, the glory of it, the comfort of it, the power of it, and the laws of it, let us now go to and sustain our bodies, that we may live long on the earth to do good. And let us sustain our families—our wives and children—inasmuch as we have the necessary means and blessings preparatory to having all things added unto us.

Be wise: be as wise as the generations of this world. In the days of Jesus, those who received the kingdom and the spirit of the kingdom seemed to lose all sight of a temporal salvation; and Jesus said to his disciples, "The

children of this world are wiser in their generations than the children of light." The children of light did not know how to sustain themselves; they did not understand how to preserve themselves and the kingdom with them.

There is danger on the other hand with this people. We have witnessed it; we have an abundant proof of it, that when the people actually turn to the world and seek after the things of this world, in order to secure to themselves the comforts of life, their affections appear to be weaned from the kingdom of God, and they become attached to the things of the world. It would be better if you and I never should have anything pertaining to this world, than to lose the spirit of the Gospel and love the world.

But have we not learned enough? Do we not now understand enough to know that strict economy is required at our hands, in order to sustain ourselves and prepare for our friends, and also for our foes, and to be able to deal out the staff of life, not only to our friends, but also to our foes, and prove to them, what we have preached all the day long, that we are the friends of mankind? We are actually their friends, not only spiritually, but temporally. Let us go to, then, and lay up in our store-houses, and prepare for the day of famine, of sorrow, and of trouble; for all those things written in the prophecies, in ancient days and in this our day, will surely come upon the inhabitants of the earth.

I bless you and your substance, with all that pertains to you; and if I could, I would so bring the Spirit of God upon you that you might have eyes to see, and be able to know the mind and will of God for yourselves.

☞ We are in the happiest situation of any people in the world. We inhabit the very land in which we can live in

peace; and there is no other place on this earth that the Saints can now live in without being molested. Suppose, for instance, you should go to California. Brothers Amasa Lyman and Charles C. Rich went and made a settlement in South California, and many of the brethren were anxious that the whole Church should go there.

If we had gone there, this would have been about the last year in which any of the Saints could stay there. They would have been driven from their homes. It is about the last year that brother Amasa can stay there. Were he to tell you the true situation of that place, he would tell you that hell reigns there, and that it is just as much as any "Mormon" can do to live there, and that it is about time for him and every true Saint to leave that land.

Suppose that we should go south. A great many wanted to go to the Gila River: that was proposed when we first came to this Valley. It was said to be a lovely country, and that men could live there almost without labour. What if we had gone there? You see what has followed us here; but what would have been the result, if we had gone there? Long before this time we would have been outnumbered by our enemies: there would have been more against us than for us in our community. Suppose we had gone to Texas, where Lyman Wight went? He tried to make all the Saints believe that Joseph wanted to take the whole Church there. Long before this, we would have been killed, or compelled to leave that country. We could not have lived there; and it is as much as ever they can do to let us alone here.

As I have often said, I am thankful to a fulness that the Lord has brought us to these barren valleys, to these sterile mountains, to this desolate waste, where only Saints can or would

live, to a region that is not desired by another class of people on the earth. When they come and have succeeded in getting our money, they will not stay any longer. When they have made all they can out of the Latter-day Saints, they wish to leave. And when you see a person who becomes tired of "Mormonism," and falters in his path, backslides in his feelings, at once his eye is to the States, to California, or to some other place besides this. Though, previous to their departure, such persons will write to their friends, and to newspapers abroad, every conceivable misrepresentation; and even the majority of the officers that have been sent here are trying to make the Government believe that we are taking the country; that we are actually usurping power to ourselves with regard to the soil; that we are transgressing the laws of the United States; that we are traitors in our feelings, alienated from our Government, and so on and so forth. They also declare that the "Mormons" are getting out what little timber there is in the kanyons, and that if the timber is used up this land is not worth one penny an acre.

In playing the game that they do, they give us nine out of ten. A gentleman by the name of Morrill wished to deliver a speech in the House of Representatives, on the "Mormon" question; but his friends managed to prevent it; for they saw the light surface on which he rode while he was writing his speech. They saw that the delivery of his speech would do the "Mormons" more good than harm, and they managed to head off its delivery by a motion to adjourn, which prevailed. He felt chagrined at losing the opportunity to make his speech, which he thought was full of thunder, and which occupies six-and-a-half columns in a large newspaper, and much of it in nonpareil type. They did not want to hear it. Every

man of sense said, "Mr. Morrill, this will destroy your influence with your constituents, and do the 'Mormons' more good than hurt, and ruin our cause." No doubt his friends wished to steal it from him and let it have a still-birth; but Mr. Morrill feels himself imposed upon, runs straightway to the Globe Office, and gets it stuck into the paper, much to our credit and advantage. That is the way all our enemies do; they overshoot the mark they are aiming at.

Another man has written and got published a long article; and I have really thought that I would like to have the speech, which was never delivered, the long article, and some other articles of like character read before the public congregation. William Smith, brother to the Prophet, is the one suspected of having dictated the writing of the long article mentioned. He defies the United States to send a Governor here that can do anything with the "Mormons," except himself. He declares that no man can go to Utah but a man who is well acquainted with the "Mormons," and one who has as much influence among them as Brigham Young; and presents himself as the man. He also tells about the Danites, and asserts that they are in every town and city throughout the whole of the United States, and that their object is not known by the people; that they are all over the world; that there are thousands of them; and that the life of every officer that comes here is in the hands of the Danites; that even the President of the United States is not safe; for, at one wink from Brigham, the Danites will be upon him and kill him. After all this, he says that no man can go there; and when he gets through with his story, sufficiently so to expose who he is, he says, in purport, "I can go there; and if you do not believe me, try me; and if you think I cannot,

give me the right to go there with a good large army.

Judge Drummond comes out with death and thunder on the "Mormons," and that no other man ought to govern the "Mormons" but Judge Drummond, the HORSE DEALER; and so it goes. And they publish that we have thousands and tens of thousands of men scattered over the world, full of fervour, integrity, and courage, and ready at a moment's warning. Just one word from Brigham, and they are ready to slay all before them; and then they turn round and proclaim that the "Mormons" ought to be used up, and that you can do this and that with them. It is all a pack of nonsense, the whole of it.

"The devil is mad, and I am glad;
And what can we do to please him?"

I know what I think, but I will not tell it now. It would please me better to have him kicked out of doors than anything else, and especially from this community.

If we would not say one word about people's living their religion, and let this Temple alone, and the spirit of improvement in regard to our religion, and everything pertaining to the world, and bid the world welcome to our houses and firesides, and strike hands with them, and call them our friends, we should have no difficulty with them. They have nothing against us, only they cannot do as they please when they come here, but have to observe the laws of the United States and this Territory, and a certain degree of moral decorum. They cannot do as they please in their corruptions, and they raise a hue and cry against the "Mormons."

If we would not say to the brethren and sisters, Try and live your religion according to the Spirit of the Gospel, grow in grace, and in the knowledge of the truth, and in all the graces and gifts of God's Spirit, all would be

peace between us and the wicked. If we were to say nothing about building a Temple to the name of Israel's God, the Devil would not be mad, and the case would be like that of a priest. In his vision in the night, he came along to a pretty good-sized town, walled in fine and nice; and he thought that he came to one corner where there stood a post, and that the Devil sat asleep and nodding on the top of it. But he opened his eyes—and noticed the priest, and asked him, "Which way are you going?—to the city?" "Yes," replied the priest, "but what are you doing here?" "O I am just overlooking the city." "How many devils does it take, besides you, to take care of this people?" "There is no other here besides myself; the whole people are under my control, and I have trained them so well that I have nothing to do; and they are so well learned in the doctrine of the devils, that they can almost get along without me. I am merely here to see whether they continue to do as they have been doing. I was thinking that I should have to go to another city; but, as you have come, I shall have more work." If we live so that the devil has need to look after us carefully, all is right.

The world would like to have us their friends, and to have us to do service to their father the Devil. We profess to be Saints of the Most High, and the people prove it by their actions. They are full of integrity and good works, and yet there are a few that ought to mend their ways; though I am happy to see that there are not many in this community, and that that number is growing less.

And it is my constant prayer, all the day long, that God would multiply the righteous and righteous principles throughout the world, while he decreases the ungodly; and also that we may so live as to enjoy all the brethren have spoken of this morning, root out the devils, and bid all foul spirits to depart from our houses and community, that we may enjoy the peace of the Gospel in its fulness.

I pray both for my friends and for my enemies, that, if they will not repent, the earth may be speedily emptied of the ungodly. I have often told you how I love my enemies. I would do something for their salvation, if the Lord would permit me. And if the time was come, I would take a step to give them, not a superlative heaven, but a comparative place of peace. If it was in my power, I should perhaps be for doing this before the time.

Pray that our enemies may have no power over us; pray for the Spirit of the Gospel, that the Lord may strengthen the Elders, and keep them in the spirit of humility, while they are out preaching the Gospel; pray for the anointed of the Lord, for the house of Israel, those poor degraded Lamanites, that light and truth may spring up among them more and more. They begin to improve greatly; pray that it may continue, that they may come to a knowledge of the truth, and help to build up Zion, and they will be a shield to us in the day of trouble. All this, and a great deal more, I feel to say; but, for the present, I will give way. May God bless us all. Amen.

THE CONSTITUTION OF THE UNITED STATES GUARANTEES ALL WE
ASK—HOLLOW GENTILITY—POWER OF THE “MORMON” LEADERS—
GOVERNMENT CORRUPTION.

*Remarks, by President Brigham Young, Made in the Bowery, Great Salt Lake City, p.m.
of June 7, 1857.*

I can bear witness to the truth of what brother Hyde has said with regard to the principle of government; and I wish to add my testimony in these words. There is no people on this earth, in a national capacity, but what have been operated upon to return to what they themselves, in their own government, have prepared the way to accomplish. That is the overruling hand of God in the midst of the people, when they know it not.

Pertaining to the officers that brother Hyde has alluded to, there is no statute law in the United States, in neither the constitution nor the statutes at large, but what allows the Latter-day Saints every prerogative they could ask for. There is no right or privilege that we could ask to enjoy—none that any other people could reasonably ask to enjoy, but what is guaranteed unto us by the constitution and laws of the United States. Officials who feel to traduce the name and character of the Latter-day Saints, whether they be judges, marshals, Indian agents, or holding any other office under the United States' Government in this Territory, have to violate and trample under their feet their oaths to be loyal to the Government and laws by which they profess to be governed, in order to intrude in the least on the rights of this or any other peaceful, law-abiding community. To the honour of a few

of those officials that have come here, we can say that they have honoured the law under which they came, while others have trampled it under their feet. And for officers to infringe upon any of our rights, they have got to transgress the law that they are sworn to maintain. These are facts. If men will only observe the laws of the United States—will only honour the laws they are sworn to honour, we are safe.

It would please me much if the congregation that assembles here from Sabbath to Sabbath could hear the details of the foul slanders of men that have been here, that they might know what they will spew out. The great majority of this people have no idea what rottenness those characters carry within them; and they did not find it here: they brought it from the places from whence they came. They come here as full of foul matter as any shell or skin can be stuffed; and yet I have heard some of the Saints say that such and such a one of the lot was a perfect gentleman. Speaking as the world view men and things, in the eyes of the vast majority of mankind, the Devil is the greatest gentleman that ever made his appearance on this earth. In accordance with their estimate, you cannot begin to produce a person who is so much of a gentleman as the Devil himself.

There are but few here that actually know the face of a Saint from

that of a devil ; and that is one reason why we are exhorting the people all the time to obtain the spirit of revelation, that they may know whether they are right themselves or not, and whether their neighbours are right or not ; and that when truth is presented to them they can partake of it and receive it with a keen appetite, as food which their spirits rejoice in ; and that when evil is presented they can detect it. But there are so many who profess to be Saints that live beneath their privileges, that it becomes a constant task on me and others to plead with the people to repent, to forsake their heart wanderings, and return to the Lord their God, and seek His face and favour, and never stop until they get the spirit of revelation within them, that they may know for themselves who are gentlemen and ladies, who are angels or devils ; and know and understand the truth from error, light from darkness, and be able to detect every deception and every deceptive character. How long shall we labour ? We will labour on until we are worn out.

I am exceedingly thankful that the excessive labours that have been upon me are not on me now as they have been. The spirit of reformation has taken hold on the people ; it has kindled the fire of the Almighty in Mount Zion to burn out many of the ungodly that could not stand it, and they have fled. I feel happy ; it is a rest to me. I feel as though I should endure yet for many years. But the labour that has been upon me in observing the grovelling backwardness of many of the Latter-day Saints, to see where they were going, was indeed hard to be endured. It is not long since many of our Bishops and other leading men in this community could not tell a Saint from a devil. Do you not suppose that that danger is before me all the time ? But within the last six months, comparatively a

hundred tons of care and anxiety have been removed from my shoulders ; and I hope that this fire will continue to burn among this people until those poor, miserable curses—those poor, miserable gentlemen, shall all leave us. I pray that the fire of God may burn them out. I pray for this continually.

There are few men who, like myself, feel the burden of this ; but take the mass of the community, and it is, "How do you do, Mr. Devil ?" And for a pound of tea, or a pint of whiskey, it seems that many might be bought. And when a "Mormon" undertakes to sell goods here, many of the people think that he ought to give them away, or sell to them upon credit, which they never try to cancel. And if the "Mormon" merchant deals upon a business principle, the people will flock to the gentile stores, where they will trust them. Why will they trust them ? Because they know that they will get their pay. I know of men bearing the character of Latter-day Saints, who, because a "Mormon" dealer would not let his goods go out of the store without pay, or a good prospect of pay, would go to the gentile stores and get trusted, and then say, "O what a good man that gentile is !" while, at the same time, he is as full of hell as an egg is full of meat, and all he wants is a chance to spew it out. They will meet you with bland expressions, with soft silky hands, and velvet lips, and will blarney around you ; but let a mob come, and they are ready to point out their victims here and there, and be glad to see us destroyed.

Those whom the Government sends here are a most miserable set ; and, as a general thing, they do know enough to tell a decent lie. But this is not altogether to be wondered at, for they are under the same difficulty as we are sometimes : it is hard for them to tell a man who has got

brains in his head from one who is filled with pudding. The President and his Cabinet know nothing about the characters whom they send here: if they did, many who have come here never would have been sent. If we cannot always discern the children of men, it is no wonder that they are blind, and cannot send men here capable of making a decent lie. If they have not already told every falsehood about us that they can invent, they will be mighty sorry when they think of it; for, if they could have told any more, they would have done so. They have made and told every lie that they knew how to; and if there is any blame on them for not lying more, it must be attributed to their ignorance.

I would like to come here next Sunday morning, at about eight o'clock, and read to you those beautiful stories they have invented and published, (Oh, they are lovely!) and let you understand how little sense they contain. They have us eaten up by crickets, then by grasshoppers (I suppose that the grasshoppers must have beaten the crickets); and when they found that the grasshoppers and crickets had not eaten us up, then the drouth came and destroyed us; and after all that, the cry from one end of the nation to the other now is to destroy the "Mormons." They will have quite a job, for there is more than one that can work at that game.

What do you suppose the Government thinks about those furiosos and their lies? The Government feels about that matter somewhat as a friend felt towards Morrill, who was going to deliver that GREAT—(but I cannot hollow loud enough)—that GREAT speech, that he thought was so full of thunder; but behold, when the shell cracked, it made no noise. I have no doubt but what his friends were determined to have the speech hushed up; they saw its shallowness, and were satisfied that it would not accomplish one

thing that he designed it should. Men who think, know that all such persons are devoid of the principal item, viz., good sense to discern that they do not rightly understand things themselves. They are like the chap who thought he knew it all, and a doctor said to him, "Between you and me, we know everything." The young man thought it was first rate, and calculated to find out what the doctor knew. Says the doctor, "I cannot think of but one thing that you do not know." "O doctor, will you reveal that to me?" "If I thought it would do much good, or if you would profit by it, I would reveal it to you. Perhaps I may as well tell you; for there is one thing you do not know, though I believe that you know everything else, and that is, that you are a fool; which I have learned since I began to converse with you. And now, between you and me, we do know the whole of it."

Government knows full well the miserable nonsense and the tirade of abuse that is heaped upon us; but what do they care about it? If they had the power of putting such characters on chips, as we do, and carrying them out, perhaps they would never give them office; but they have not that faculty as we have. We can look men out of our community, and they will run and howl, thinking that their lives are in danger.

I presume that there are still hundreds and thousands of communications daily sent to the President of the United States by applicants for office, whom, if he could take up on chips, as we can, and set them out at Washington, he would most gladly so dispose of. But what is to be done? Why, give the poor, miserable dog a crumb, or an old bone, and say, "Get out, now!" and that is the way they get here. To the praise of a few who have been here, be it said, they kept the law; but almost universally the

Government officers that have come here have trampled the laws under their feet, and have spurned them to derision.

If officers of the law will keep the law, it is all we ask of them while they are here; but if they do not keep the law, we will make them suffer the penalty. They are afraid of "Mormonism," like the Irishman who was arraigned before a court of justice for a misdemeanor. He lamented bitterly, and the judge told him not to mourn, for he would see that he had justice done to him. "And sure that is what I am afraid of," replied Paddy. So it is with them; they are all the time afraid of justice. When they come here they are afraid that justice is going to overtake them, instead of the "Mormons" doing them harm; and they do not like justice.

I will now say a few words in regard to the brethren's helping us on the Public Works. I think that scores of men have come to me and said, "Brother Brigham, don't you want a team to work on the Public Works? I really want to let a team go on to the Public Works." We have not needed them until now. We are going to sell our oxen to pay our debts, and we will now let the brethren work with their teams, as they have desired. We shall now prove them by their works. James said, "Show me your faith without your works, and I will show you my faith by my works." We will apply that Scripture to you; if you will show your faith without your works, we will show you our faith by our works, and see how many will follow the example.

There are horse teams and mule teams in abundance, and the spring work is pretty nigh done. Horse teams and mule teams will haul rock as well as oxen, though it is generally supposed that they cannot. We will sell our cattle to pay our debts; for, if

some poor, miserable people tell the truth, and we have to leave here, I do not want to go away in debt to our enemies; for the Lord has told us not to go in debt to our enemies. If I can get the brethren to do as we want them to do, in a short time we will not owe a Gentile one half-dollar. We never would have been in debt to our enemies, if I could have had my plans carried out. Some others have had their way; and I, with a few others, have had to stand and lift the load. If I could be permitted to have my way, I would always have the dollar on hand to buy my enemy, instead of owing him a dollar and having to be sold for it. I would always have a purse ready to buy those who are for sale, instead of being out of means at the sale. I would make every thousand dollars return two, whereas I cannot do that while letting others have their way.

We want you to report yourselves forthwith, brethren. You can tell your neighbours, and the word will go through the city and county. But we do not want men to come here and say, "Here is a horse," or "I will turn out an ox," or, "Brother Wells, I will send a team, if you will support it and hire a man to drive it." We do not want any such proffered blessings, but we want them proffered upon the principle that you hire your own board or bring it with you, and bring your horse-feed and maintain yourselves, just as you do at home about your own work, and come and do the labour necessary to be done. We do not wish any man to say, "Here I am; I want you to board me, and I want some horse feed, stable room, reins, whippetrees and everything else." We want men to stay at home, unless they come to do the clean work and provide for themselves and animals.

We have wagons rigged for transporting heavy blocks of stone, and we

are going to try hauling them with horses. If you do not believe that horses and mules can haul heavy stones as well as oxen, come and see my horses and mules do it; they will do it better than oxen.

Would you like to assemble here next Sunday morning and hear those pretty stories read? They are delightful. If that is your wish, you will all signify it by being here by eight o'clock next Sunday morning, when you shall hear those beautiful stories, and learn how delightful you appear in the eyes of the world, according to their representations. In the absence of important news, I think the reading of those stories will cheer you so much!

There is but one fact that makes our enemies mad at us, and it is a principle visible and tangible to the natural senses, though I would not say that it is the internal working of the natural senses to the natural man. But one fact can be produced, that makes our enemies angry at us, and that is this—we actually will sustain our leaders; we will be of one heart and mind, which is the same thing. I do have that power and influence here that no other man on this earth has in the midst of his community, with the exception, perhaps, of some whom we call heathen, and the members of the Church of Rome. And I do not suppose that there can be a bishop or priest in the whole Roman Catholic kingdom who has a people around him that have that implicit confidence in him which this people have in their leaders.

If the President of the United States could have the influence that I have in the midst of this people—even over as many people in the United States as there are Latter-day Saints that I preside over, he would in a moment give \$100,000, which is his salary for four years. They spend their scores of thousands and hun-

dreds of thousands to get the name of having an influence—of being a man who can wield a certain amount of power. This is also the feeling with Cabinet officers, Senators, Representatives, and Governors of States; and even the clerks in the different departments at Washington will, if they have the money, give a large portion of their salary just to get a clerkship. Office-hunters will throw a hundred dollars here, and fifty dollars there, to secure their election or appointment. Candidates for Congress will deal out a thousand dollars to a certain set of men to go to one district and electioneer, and five hundred to another, and two hundred to another, according to the influence of the people in the district. They buy their positions with money, and know that they have not the influence that they would like to have, and which they see that I have; and that mortifies them. And I presume that not many Presidents of the United States have been elected without its costing them a quarter or half of their salary.

What do you suppose that Fremont expended during the last presidential campaign? Probably not less than two million dollars. His California property was rated at eight million, and a company in England proffered five million for one half of that property which the Government had ceded to him. It is presumable that he expended twice ten hundred thousand dollars, and perhaps five hundred thousand on the top of that; but he did not succeed in being elected President. Had he succeeded, he would have been the most influential man in the Government, simply because he had become the President.

It has been the practice for years, in the United States, for each party to have what they call a Corruption Fund, to which the members contribute their fifty cents, five dollars, or fifty dollars. What for? To carry

on an election. There is not an election for a President of the United States that probably costs less than one-half of the worth of the State of New York or Pennsylvania. Hundreds of millions are expended in the presidential election at each four years.

What do they do in Congress? Before the last presidential election, there was not as much business done by that army of men as would rightly occupy the time of any legislative body for a very few days. What were they doing? Log rolling. They also get fine ladies to electioneer with different influential gentlemen, and they exert their influence in the various States where they reside. The female portion of the community have elected the President for years and years. And the Corruption Fund is made use of by the different parties, one man throwing out five hundred dollars for one place, another a thousand, another two or three thousand. But I will now stop speaking on that subject, for there is no end to those matters.

Commotion and war are abroad among the nations, and they will continue to be troubled; and sore vexation, and mourning, and weeping, and desolation await the inhabitants of the earth.

While we enjoy the privilege of the holy Gospel, does it not become us, as men and women of God, to be sober, full of faith and good works, and to administer salvation to one another, and to every person that will receive the truth at our hands? It becomes us

to be Saints indeed. We know that the world is angry at us, and that we cannot help. We mean to pursue our course, build up the kingdom of God on earth, and establish Zion. We have also got to assist in rebuilding Jerusalem; for, as brother Kimball has said, if it is built up, we have got to assist in doing it.

The house of Israel is scattered upon every island and among every nation: they have to be gathered by the Gospel's being preached to them; and we expect to have the Devil to fight. Joseph said, years ago, that he had all hell on his back, and all the world. All the evil influences that knew anything about him were combined to crush him; but, said he, "I will rise above them all, and bear off the kingdom;" and so he did, until he was slain. God suffered him to be slain for His testimony, that it might become a law through being sealed by his blood, which was the case the moment his blood was spilled, the same as with the law of Jesus Christ when he spilled his blood. Then the testimony became in force. It must be so; God suffered it.

It now remains with us to bear off this kingdom, build up Zion, and establish the law thereof, until Christ shall reign King of nations as he now reigns King of Saints, which is nearer at hand than you and I may believe. May the Lord help us to be faithful in this, that we may rejoice in the perfect law of liberty, in the name of Jesus Christ. Amen.

PRIVILEGES BETTER APPRECIATED BY ABSENCE—PRESENT SALVATION.

Remarks by Elder Charles C. Rich, Delivered in the Bowery, Great Salt Lake City, June 14, 1857.

Brethren and sisters, I can say that I feel rejoiced with the opportunity of beholding your faces in this place. It has been a little over two years since I enjoyed such a privilege, and perhaps I can appreciate it better by being deprived of it. Those who have been absent from this place can appreciate this privilege as well as myself.

I see a great many faces that I am acquainted with, and many that I am not. Thousands have immigrated from different countries to this place, since I left here, who have embraced the everlasting Gospel for the same purpose I have—that is, for the purpose of being Saints.

I have often remarked, and truly feel, that even the Saints themselves do not appreciate the blessings they enjoy. Those who have been away from the Saints, in the world, have been made acquainted with the doings of the world and with their spirit: these can to a little extent appreciate the blessings that the Saints enjoy.

We have embraced the everlasting Gospel in different countries, and immigrated to this country, for the purpose of obtaining salvation; and truly there is nothing to hinder us in obtaining it, if we only embrace the Gospel as it should be embraced; for if we embrace the Gospel as we should, we embrace the salvation that pertains to it; that is, it will save us all the time.

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that are in the world is, that they propose to save people a thousand years hence, or some other time; but the Gospel we have embraced proposes to save us at the time we receive it, and so continue to all eternity.

For this purpose we immigrated to these valleys, that we may live our religion, obey the precepts of the Gospel, and do as we should do every day we live; consequently, we are all the time saved by discharging the duties incumbent upon us to-day: we are saved to-day. But, if we do not do these duties to-day, we are not saved to-day. It is this course that will make us happy—that will establish us in a present salvation, and make us rejoice continually.

Truly we can embrace these principles of salvation which have been revealed to us in the Gospel; we can live them: but we have seen that at present we cannot do it in any other land than this. Consequently, this is a choice land to us; and we have much reason to rejoice in the blessings we enjoy.

When I look around and behold the prospects before the Saints, and the great improvements since I left this place, it astonishes me. We have great reason to acknowledge the hand of God in the rich blessings he is continually bestowing upon us. It remains for us to fully embrace the principles of salvation taught to us from time to time, and live our religion from day to day.

If we pursue this course, we shall

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all the time be saved and prepared for what is coming to-morrow; but, if we do not do this, we can neither be prepared for present duties nor for the duties of the future.

It is to me the greatest satisfaction I can think of to enjoy the privilege of being with the Saints, and being engaged in establishing the principles of the kingdom of God on the earth. If we cultivate those principles in our bosoms and practice them in our lives, it brings universal peace and happi-

ness: this is what we will enjoy. Principles that dwell in the bosom of our heavenly Father he has revealed unto us, and will continue to reveal to us what will make us happy and prepare us to dwell with him in heaven.

That we may live and discharge the duties incumbent upon us all the days of our lives, and build up and establish the kingdom of God on the earth, is my prayer in the name of Jesus Christ. Amen.

COMPREHENSIVENESS OF TRUE RELIGION—SACRIFICE FOR THE KINGDOM OF GOD—THE SAINTS SHOULD BE SUPERIOR TO THE WORLD IN ALL THINGS—TRUST IN GOD, ETC.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, June 14, 1857.

I cannot express my feelings; I can imagine, but cannot give vent to my imaginations, when I realize the situation of the Saints in the valleys of these mountains. I expect, if I should give way to my feelings mingled with the weakness pertaining to mankind, that you would call me more foolish than a Methodist, or even more foolish than a right down shouting Ranter.

I think that I know how to prize the blessings I enjoy; and I also really think that there are a great many here who know how to prize theirs. My soul is full of gratitude. We are far from our oppressors, far from those who seek to destroy us solely on account of our faith, and are secured in the midst of these sterile, inhospitable mountains and valleys. They are so to every person, upon natural principles; but the Saints live here.

When I go abroad, when I visit a neighbour, when I meet a man or a woman in the street, when I assemble with the community in which I live, I am in the midst of Saints, or at least of those who profess to be Saints; and if they are not Saints, I think they are trying to become so with all their might. I know how to prize these blessings; and, if I was a right good old-fashioned shouting Methodist, I should get up here and begin to talk, and it would not be long before I should be shouting "Glory!" "Hallelujah!" "Praise the Lord!" and you would hear the response, all over the meeting, "Amen!" "Glory!" and in a short time we should get into a real shout.

I am full all the time; and there are many here who know how to enjoy the society of the Saints. I

am not obliged to mingle my voice with the wicked and the ungodly; I am not obliged to associate with them. Brother Rich knows what it is to be with the wicked, for he has been living in the nethermost corner of sin and iniquity for a long time; and he knows how to appreciate the society of the Saints here—how to mingle with them with a heart of gratitude.

I wish to say a few words to the Saints upon what we call our holy religion. If you and I are in the line of our duty when we talk, when we sing, when we preach, when we pray, when we rise up and when we lie down, when we go out and when we come in, in all the varied scenes and duties of this busy life, every iota that we perform is embraced in our holy religion. The one is inseparably connected with the other through the whole march of life, from the day that persons know the truth until they have completed their work on the earth preparatory to entering into a higher state of bliss. The religion that we have embraced is designed to correct people, to give them a true system, true laws, true ordinances, true customs, and to correct them in every point in all the social duties and enjoyments of life. It teaches us every principle that is necessary to prepare people here on the earth to become a perfect Zion—the pure in heart—a perfect heaven on earth.

When the law is revealed to us and the ordinances committed to our charge, if we exercise ourselves therein according to the best knowledge and wisdom that we have, and continue so to do, God will add to us, until we shall know how to establish Zion in perfection, and have the kingdom of God, in the fulness thereof, in our midst and within us, and enjoy the society of holy beings. All the real business we have on hand is to promote our religion.

When the brethren rise up here to exhort you, as brother Hyde has, to attend to a little temporal business, that is a portion of our religion. I told you, I think, last Sabbath, while speaking on that subject, to seek now to sustain this community—to seek to sustain ourselves. As brother Hyde has remarked, the first thing now to attend to is to prepare for a day of want and sorrow.

I told you, you will recollect, that we have the kingdom of God with us: we sought that first. There may be here and there, in this congregation, a person who has not done this; but almost every man and woman before me have sought the kingdom of God with all their hearts. Some may have done so in Missouri, in Illinois, in other parts of the United States, in Ireland, Scotland, Wales, Germany, France, England, and in many other foreign lands. They have sought the kingdom of God with all their hearts, and have found it, and enjoy the principles, and spirit, and power of it. It is that which gives me the privilege of looking at you in these distant valleys.

We have got the kingdom: we sought it with all our hearts; though many of us have been robbed of our substance not less than five times. Yes, we have been robbed many times of all we possessed on earth, because we sought the kingdom of God and its principles. We have been driven from our homes time and time again. We have many times suffered the loss of all temporal possessions. I say we; though there are brethren and sisters here who have not been in the Church over a year, and some two, others three years; but you are numbered with the Saints, and the Saints have suffered the loss of all things, time and time again. What for? For the kingdom of heaven's sake, and its righteousness.

It is our privilege to be as wise in our generation as the children of this world; and not only so, but it is our *duty* to be as wise in our generation as the children of this world. We have the true light and knowledge, and we ought to know as much as the philosophical world, or as any other people on the earth. We ought at least to know as much about politics as do the political world, or as do any other people. I expect that we do; and if we only apply our minds in the proper time and channel, we know as much about the Christian world as do any other people, and we ought to know as much about the whole world as do any other people. In fact, we ought to know more upon all those matters than any other people; for we are privileged with far superior advantages, through faith and obedience to the Gospel.

There is one principle which we will acknowledge to be infallible; and I feel like illustrating it by a few circumstances pertaining to this people. We are under obligation to trust in our God; and this is the groundwork of all we can do ourselves. You know that we cannot actually make one hair white or black by exercising the power that we have. We cannot, as it is written, add to our stature one cubit. That proves that in and of ourselves alone we can do nothing. We have been trusting in God, you know, all the time, in order to accomplish what we have. We have trusted in the Lord, or we never would have received this Gospel. We have had confidence in him, and in His revealed will to the children of men. If we should lose this confidence, our faith, and our hope, we are then left without any strength; consequently we know better than to leave our God. In performing everything we can for our temporal salvation, do you not naturally understand that it is through

a more or less implicit confidence in our God?

It is not by our works alone, but we are co-workers with the God of heaven—with our Father: we are helpers. We expect to be saved, and we have the work to perform to save ourselves. That is necessary to give us experience to know what to do with our salvation when we have obtained it. We do not intend to forsake our God, nor to say that we have done this or that; for we have not done it alone, and do not expect to. We must learn, and I may say that very many have learned in a great degree, that it is by implicit confidence in our God that we perform all that we do here pertaining to His kingdom on the earth.

We have heard much said, during six months past, to this congregation, with regard to our acts—with regard to our conduct one towards the other. There has been much said in regard to the spirit of reform. That spirit manifested itself in the case of our immigration last season. We did prove to God, angels, and good men and good women, also to wicked men and women, and to the devils in hell, that we had confidence in our God and in our religion.

Perhaps many of the congregation are ignorant with regard to the true situation of this community, in a temporal point of view, at the time assistance was sent to our late immigration and for the year past. You may take men that are keen observers, close calculators, and they can prove to themselves and to you this one fact, that last September—and I do not know but in August—this community had eaten up the small amount of produce that grew the previous year, so that there was not a bushel of grain to start upon, or that had been kept over. When the harvest came, and the grain and vegetables were all gathered, the declaration of close ob-

servers was that you could not find enough provisions raised throughout the Territory to sustain this community nine months. It was not in the country; it did not grow here. It was not in the fields of wheat when the grain was threshed; the potatoes and the buckwheat were not gathered; the pease and the beans did not grow; and the amount necessary to sustain life was not on hand to sustain this community nine months, if a close calculation had been made.

I couple this with the faith and acts of the people in assisting the immigration last fall. We said to the brethren, Get the wheat ground, take the flour, and go and bring in the immigration. And I bear my testimony in the name of the Lord God of Israel, that if this community had not have done as they were requested pertaining to the immigration, we this day would not have had a bushel of wheat in the market in this Territory.

But this community took their teams, loaded up provisions and clothing, and went to the immigrants on the Plains; and some of them went almost naked and barefooted. I know of men who were in the City on business when the call was made, and they started off to assist those who were in the snow, and were gone two months without shoes to their feet or comfortable clothing to keep them warm; for they had not brought those articles from home with them, on account of expecting to return. They did not go back to get a new pair of shoes and clothing sufficient to keep them from freezing among the snows of these mountains, and then stay at home; but they promptly obeyed the call, saying, If I can borrow flour, I will take it to the brethren, and will pay it back when I come in.

Did the people prove that they had implicit confidence in their God? They did. They left their families with-

out wood, and their grain lying in the field; their wheat not threshed, their potatoes not dug; no forage gathered for their cattle, and no preparations for sowing the fall wheat; and trusted in the Lord to provide for them, or to have an opportunity to sow in the winter, or the next spring, or never. What was the result of that highly praiseworthy conduct? Hundreds of lives were saved, and we have plenty.

Some go against the people selling wheat to anybody but those who build up the kingdom of God. Have I ever objected to it? I say, let the Saints have it, if you have got it. But what did we see here a year ago last winter? A merchant bought up a large amount of wheat at from a dollar to a dollar-and-a-half a bushel, and flour at from four to five dollars a hundred. What was the result? He could not take it to the States nor to California; and I bought it at a much less price than he paid for it in cash and goods, and paid him in cattle. I am now buying wheat for seventy-five cents a bushel that the merchants here have bought in at from \$1.25 to \$1.75 a bushel.

If this community had not hearkened to the wants of their brethren and sisters who came in last fall, this would not have been; but we would now have been in want. Who believes this? I reasonably know it; and it would almost be impossible for me to view the matter in any different light. I was careful to look for the welfare and salvation of this people.

I have always looked for their salvation, both spiritually and temporally. I looked well to it last year, and the year before that.

A year ago this spring was about as hard a time as has been in this Territory. There was not flour nor wheat for sale. I had not much, and I was feeding a great many. I told you then what I intended to do; I can tell you now what I did. When the

pinching time came on, my knowledge with regard to the dealings of God with His people taught me to labour in accordance with my faith and His promises, and I said, "I will part with that which I have to sustain life, until the last four ounces are gone; for, if I undertake to keep enough to sustain my family and workmen, and deprive the destitute, I shall come to want with the community, and we shall not sustain ourselves. If I will not turn away any that are in need, I can induce the next brother to do the same, and this community will not suffer for the staff of life." Still, I suppose that some did suffer; and what was the reason? If all persons had felt in their hearts to hand out just as long as they had anything to deal out, and not have been pinched up in their feelings, and bound up in their hearts and in their affections in the love of the things of this world, and one man on this side, and another on the other side had not have said in his heart, "True, I can spare five hundred pounds of flour; but now is my time to get fifty dollars a hundred for it, and now is my time to make the spoil," there need not one have suffered. There was just enough such men in the community to affect the faith of the Saints, and to cause a few to suffer.

If there had been as many to act as they should, as there were to act as they should not, our bins would have been as full of flour as they are this year. All that saved us this year was renewing our covenants, keeping the commandments of God, and walking humbly before Him. That is what causes the wheat to be here, whether you believe it or not.

It is the liberal heart, the liberal feelings of men and women—of those who are full of faith in God that they will not suffer, because He will provide for His people in the last days. He has done so; but He will not

provide for you and me, except we live our religion. If we will live our religion, walk in the light of the Lord's countenance, day by day, so as to have fellowship with our Father and His Son Jesus Christ, by the power of the Holy Ghost, and with every good being in heaven and on earth, let me tell you that hell may spew and bellow, and the devils may howl, and they cannot scathe you and me any more than can a few crickets. But, to enjoy the protection of the Almighty, we have got to live our religion—to live so that we have the mind of Christ within us.

We have obtained the kingdom of heaven and the keys of it long ago, and now we have got to live so that they will not be taken from us, but that we will continue to increase in all the graces of His Spirit. Then, instead of backsliding, we shall become rich in heavenly things, and grow up into Christ our living head, until the things of this world are as plentiful with us in our days as they are with the children of the world.

We ought to have a little more wisdom; and I mean to have it, and mean that this people shall have it. They shall have more knowledge and understanding pertaining to heaven and heavenly beings, and to earth and everything pertaining to it, than any other people. I am determined that I will so lead this people, according to the best of my ability and skill, that they shall obtain it, with the help of God and the prayers of faith. If the people had been as liberal last year as they have been this, there would have been no crying for bread. This year our hearts are soft—they are a little more elastic, and our blessings are more. Another circumstance I will mention is this:—

We were owing a debt of \$12,000 to one of the merchants in this city, and have been disappointed in the East with regard to drafts and money

matters. As I have frequently told you, and tell you now, when the business of this Church that belongs here to be conducted is conducted in other lands, we have as yet no men but what get in a muss and entangle our feet. They undertake to do that which should be done here, and God is not with them to dictate their doings as they should be dictated, and they fail in their calculations. Such transactions had somewhat straitened our financial condition. We were not ready to discharge this one debt. We had expected to pay the debt in cash, but had the opportunity of paying it with the cattle, when upon examination we had but a few scattering here and there—a few cows, and a few two year olds and yearlings. Last spring we raked the herd ground, and gathered up all the cattle that would answer any purpose for working, for sale, or for beef.

Said I, "Every cow that I own shall go to pay this debt; and if the brethren will come and buy my mules and horses, they shall go also." The next man said the same—"We will turn out our whole stock, and pay this debt, and trust in God for the result."

We stopped the teams which were hauling stone, expecting that we should have to go to drawing stone with our horses and mules. By that method we had one hundred head of cattle to turn into good feed, to rest a few days, and be fit for travelling. We had sent north and south to the Bishops of the various wards, and also hunted the ranges for our own cattle; and, said I, "I know that God has provided for me, and I am not afraid to trust Him;" and so said the next, and the next. We wanted to turn out four hundred head of cattle, in order to accomplish what was desired.

Yesterday we turned out the last of the cattle that we needed to pay that debt. We went to the herd ground,

where brother Stringham had said there were none, and we got about one hundred and seventy head there. And the brethren began to bring in and bring in, and the cattle that we had drawn stone with are all still in the good feed, and the debt is paid, and we have now almost two hundred head of cattle on hand more than we had when we commenced. We are now better supplied with cattle for teams and beef, and with milch cows, and everything of the kind, than when we commenced; and we have not touched one of those animals that we needed to work on the Public Works.

But if I had puckered up to begin with, and if brother Kimball, and brother Wells, and Bishops Hunter, Hardy, and Little, and the rest of the brethren had done the same, and then sent out to see whether the brethren abroad would turn out stock to meet the liability, we never would have got those cattle into our hands. We would not even have seen them in the Territory; our eyes would have been so darkened that we could not so much as have seen them. I will venture that we can find more cattle now than we could six weeks ago, notwithstanding we have just turned out so many. These are stubborn facts; there is no dodging them. They cannot be philosophised away with me, for I know they are truths.

If this people will continue in well doing, I warrant them that they will multiply. You know the figure that brother Kimball presents once in a while; but I am not for stripping the old cow to death. And I say to the brethren, If any of you have turned out a cow or cattle to your injury, come, and we will return them again. If you do not wish for them back, feel as I do, and let them go. I have given them, and I will not go and take them back again. A good many have turned out cattle on donations. When we wrote to the Bishops on the

subject, we prepared the way so that we might receive them; for I felt then, by the Spirit, that a good many men and women would say, "Would you take anything as donations, for our tithing, &c., is paid? I have a cow or an ox, or a little money, that I can spare as well as not, and I will turn it out, if you will take it as a donation." The brethren were not instructed upon that point, so I informed them by letter that, if they were disposed to donate, they might; but we would take cattle on tithing or on the P. E. Fund debts; for there is a great amount owing us. If these debts were paid, we should have an abundance; for there is nearly \$200,000 dollars due to the Perpetual Emigrating Fund alone. We cannot now collect these debts, for the brethren are poor; hence we have to operate without those means.

If any have suffered by their donations, I will say to them, We have more cattle than we had in the commencement, and we are better able to give than we were before we paid those debts. Do you not see the hand of the Lord in this? I know it, and I want every man to live so that he may see the hand of the Lord in all things, like the sun shining before him, that he may see the dealings of the Lord among the people, as plain as to see the path home to-day. If we live so, all is right; we are safe; we know how to save ourselves spiritually and temporally. What do you think of such a people? Are they not blessed of the Lord? They are a God-blessed people; and I do bless you in the name of the Lord Jesus Christ, even so. Amen.

THE FOUNTAIN OF TRUTH AND THE FOUNTAIN OF LIES—THE WORK OF GOD CANNOT BE IMPEDED—ONENESS IN THE PRIESTHOOD—ELECTION—SELF-JUSTIFICATION—SPIRIT OF HUMILITY.

A Discourse, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, April 19, 1857.

We have heard, I will say, most excellent doctrine from brother Lorenzo Young. What can be better? It is truth, and truth is light, and light is life.

Inasmuch as we receive the truth, we receive light; and if we receive light, we receive life. If that principle is in us, and it abounds—that is, in the practice of good works, it will be in us as a well of water springing up into everlasting life. Why? Because that little light—that little life

that dwells in us, has got to run back into the fountain of life, just the same as a stream of water runs into its fountain, the sea. If these principles dwell in us and abound, they go back into the fountain of everlasting lives, and lead us into the reservoir of all truth. Why is it the reservoir of all truth? Because all truth emanates from that fountain, and everything that emanates from it has to be restored back thereto. There must be a restoration of all things which

have been spoken by the mouths of all the holy prophets since the world began.

Is there also a fountain of lies? Yes; inasmuch as we receive a lie, we are impregnated with the influence of it. Although we have received it from another person, inasmuch as we received it for a truth and cultivate it, we nourish the principles of lies within us; and all lies, all dishonesty, everything that is unwholesome, and that has not emanated from God, the fountain of all good, have emanated from the fountain of lies or error.

Then, upon the same principle, all lies have got to be restored to their fountain from whence they came; and those who become amalgamated must be restored to the same fountain where all liars go. So everything has got to be restored to the fountain from whence it came. If this is not so, I am grandly mistaken.

Will God restore and bring back his children? Yes. If every son and daughter of Adam are not brought back into His presence, or into the fountain from whence they sprang, it will be because they have perverted themselves and have become inoculated with the principles of evil until they are depraved. God will restore the righteous to His presence by righteousness, and the unrighteous to the fountain of unrighteousness with the principle of evil they have imbibed.

I am a full-blooded Restorationist you will perceive. I know, as well as I know anything, that everything must be restored to its own place, and this upon natural principles.

I did not think of these ideas before I rose to speak; but, as quick as I got up here, they came to me the same as though I had always been acquainted with them.

When we want the Spirit of Christ, what course shall we take to get it? There is but one way. Brother Brigham is our leader, our Prophet, Seer,

and Revelator, to organise and set in order this Church and kingdom; and my calling is to be one with him, to assist him and act with him, and have the same spirit in me that is in him. That is my calling, whether I live up to it or not to the fullest extent. I should be one with him in all things, and should partake of the same power—the same spirit of revelation; and if I partake of these elements with him, then I am one with him; and if I do not come up to these privileges and duties, I am so far a hindrance to him, and draw him back instead of helping him forward.

Talk about blocking wheels, I tell you, gentlemen, you have no power or business to do that in the last days. The car is started, and will never stop to need blocking: you cannot block it.

[Voice: "They cannot run fast enough to block it."]

No; those who are not in that car are unable to keep up with it or to block it behind or before.

I have got on the car; I am in the kingdom of God in the last days, which will continue and bring in the winding-up scene of all things. Do you suppose it goes bumping along like an old, worn out, over-loaded conveyance, and every three or four feet somebody come along and put a block behind the wheel to keep it from rolling back? Get out with your nonsense. Brother Brigham, our leader, and myself, with every true Saint of God, have got on a car that moves swiftly along, and will never stop to need a block behind or before; and those that have not the spirit and power of this kingdom can never trammel it in its course—not one hair's breadth.

I have heard the Elders talk about blocking the wheel, as though they were giving great assistance; but, let me tell you, such a man would be in a poor business: it will be with him a good deal, as it was with those

anciently who undertook to steady the ark of the Lord: they were broken to pieces.

Now, there are a great many people going from here. Are they going to hinder this work? No; they have gone as missionaries to advance it ten-fold faster, I will say, than if they had not gone. They cannot do anything against the truth, but for it. What they may do will make it more permanent, if their doings and sayings affect it at all.

Now, I pray; and you pray, many of you, and are humble: you pray for brother Brigham; you pray that the Holy Ghost may rest upon him; and then you pray that brothers Heber and Daniel may be one with him as he is one with Joseph, and as Joseph is one with Peter, Peter with Jesus, and Jesus with his Father.

Now, what course should I pursue? I should evade everything that would prevent me from stepping forward and being one with brother Brigham. Now, which would be the most profitable, and advance the cause of God the most, if a person should step in and undertake to break asunder that union that exists in the First Presidency of this Church, for me to allow it, or to step forward and slay him or her? It would be better for me to slay them and let the union continue; for it is better for one person to suffer than a whole nation to perish.

I pray that I may have the Spirit of my Father and my God, and the Spirit of Jesus, my elder brother, who is like unto his Father; and I pray that I may partake of the Spirit of the Holy Ghost, which is in the same family and lineage. Well, then, Father, let that Spirit and that power that was in Peter, and in James, and John, rest upon Brigham, and Heber, and Daniel; and then, Father, let the same power rest upon the Twelve Apostles that rested on the Twelve anciently; and let the same power

and blessings rest upon the Seventies that were on the Seventies anciently; and let the same power rest upon the Patriarchs and Prophets that rested upon those orders anciently; and let the Bishopric and lesser Priesthood be blessed with the power of the calling and priesthood which rested upon those officers in former days.

Let this people pray for the same Spirit of the Father that rested upon the Patriarchs and Prophets, Jesus and his Apostles, upon Joseph and Brigham, and his brethren; for you never can become one unless you obtain that Spirit of oneness.

You have heard brother Brigham preach it here time and time again, and other men, that a scattering spirit was not the Spirit of God; and I know it is not. A spirit in a man's family that don't gather with him and act with him—is that the same kind of a spirit he possesses? No; it is the spirit of evil, and one that will lead a man or woman to death and destruction; and they cannot prosper who encourage it.

What course shall we take? The course we are taught and directed from time to time, by the revelations we have received that pertain to us, and by the teachings of the servants of God; and that will make us one.

Perhaps there may be some here who believe in Joseph Smith as a Prophet, Seer, and Revelator, and not in Brigham; but if you believe Joseph, it is all I ask of you. Don't that book say there shall be a famine and sickness, death and destruction among the nations? And don't it say it shall begin here, or at the house of God, first? Say you, "That was in Kirtland." Well, Kirtland is here. Another says, "That was in Nauvoo." I want to know if the Nauvoo Legion is not here, with all its officers? The kingdom is here, the empire of God is here, and everything pertaining to this kingdom.

The Lord may say to brother Brigham, I want you to go to San Bernardino and take this people. I want to know if Kirtland, Nauvoo, Great Salt Lake City, &c., are not there? If our Governor sits at one corner, or on one side, or under the table, that is the head.

It is so; Kirtland is here, Nauvoo and Winter Quarters are here, and the Nauvoo Legion is here: it certainly is, and they are going to train to-morrow, with all our officers. Brother Daniel is our Lieutenant-General, and brother Brigham is Governor still, and I am Lieutenant-Governor, and I am Daniel's Lieutenant-General. We have all got generalship about us, don't you see? And if we live faithfully, we shall have worlds without end; and we never shall cease our operations in this earth, nor in heaven; and if we do not whip out hell before we get through, it is because there is none. Find me a place where hell is, and we will root it out. Is hell always going to be on this earth? No; we'll tumble it overboard, or else it shall go on another earth, or we will throw it out of the back window.

In a pottery establishment, their broken jugs, churns, teapots, all the ware that has been glazed, and burnished, and made fit for burning, but have cracked in the burning, and broke to pieces, they throw through the back windows: they do not go into the mill again, but are thrown upon a heap to return again to their native element, or to be used for such purposes as they may serve, and they do not decompose very quick. The potter takes such broken ware and crushes it under a large stone wheel, mixes the coarse powder with a little clay, and makes it into what they call sagers, which are in the shape of a half-a-bushel with a bottom. These serve for a protection to the finer articles of ware in the operation of burning; these sagers are filled

with fine ware, and piled one on the top of another in the furnace. Why do they make the sagers of that material? Because, if they should make them of close, raw clay, they would crack; the fire would get through them and defile the ware inside. They take these broken dishonoured vessels for this purpose, because they are porous and good for nothing else; they are made as vessels of wrath fitted for destruction.

God makes use of them as sagers to defend the better material in the time of burning and trial by fire. God used Pharoah upon the same principle: he was a vessel of wrath fitted for destruction. Did God fit him for destruction? No; no more than I would make a vessel to be destroyed. I never made one on that principle; but when I made vessels, it was to honour.

Did I go to England and preach the Gospel, win souls, and bring them here, to deny the faith, and go to hell? No. We go to win souls that we may save them and have joy with them in the day of eternity. I did not go to England for your money, or your goods, or fine things: if I went there for that purpose, I was disappointed. [Voice, "I guess you were."] I guess I was, and brother Brigham was, when I had to borrow money to pay our passage across the sea. I never went there for that, but some have. But what of that?

There are a great many people in the world that God ordained to give them their endowment, and they become vessels of wrath, fitted for destruction. Have we not laboured years here, and toiled to give you our blessings, and endowments, and anointings, and then sealed you up, and this, and that, and the other? Do you see them turn away? Did we make them so? We gave them all their blessings as much as we have given you yours; and they have be-

come vessels of wrath, they are fitting for destruction, and they will go and do the work of God, and He will bring about His purposes by them, and they will be destroyed, they will be used for sagers for a while, and answer as a shield—a protector to the house of Israel.

Now you say I believe in the principle of election. I do; I believe every thing that is right. Everybody is elected that will be elected, and then honour their calling and priesthood, and obtain the blessings and promises; and if they be faithful to the end of their days, they will be saved—every one of them. That is as far as I believe in election; and there are some elected to be damned. Why? Because they have taken a course to be damned, and they go to that fountain where they belong, and from whence they have drawn the evil principles that have changed them into vessels of wrath. That restores everything to its place.

Why must they go to that place—to the fountain of destruction? Because they have received those elements; and they have to go to that fountain to carry them back, or they carry you back with them because they predominate in you. That is my way of restoration.

If I gather good, virtuous, holy, pure, and undefiled principles, and have always been true and faithful to my brethren and to my God, these principles predominate in me and bring me to the fountain from whence they emanated.

Now, how can you help yourselves? You cannot. If I keep the commandments of God, I cannot be turned away from the true path, and so continue to the day of my death. I shall go into the celestial kingdom of our God, while those who take the opposite course will be damned and go to hell, where they belong.

If you want the spirit of the Pro-

phets—the spirit that brother Brigham has got, which is the spirit of Joseph, (and Joseph had the spirit of Peter, from whence he received the Priesthood,) you must live your religion. Do you not see it is a line running, drawn from the Father to the Son, and from the Son to the Apostles, then to Joseph, then to brother Brigham, and then to those that are connected with him in their callings?

As I told brother Franklin the other day, I hit him a crack on the stand. Some have an idea that I have no business to speak. If I have not, I will tell you I have a right to give you a crack over the head, and then the head will talk to you. Since I hit brother Franklin over the head, then the head began to talk with him; and, says he, I will never hit you a crack with my right arm if you do right. I have a right to correct you, because I have the spirit of brother Brigham, or else I should never have done it.

You will admit I am his right arm. Is it the head that strikes? No; says he, You fellow, you give him a crack, and perhaps that will bring him to his senses; then I will talk to him. And what hurt did it do? It did hundreds of men good that were as faulty in some things as he was in that: it waked them up.

I will profit by the lash you got on your back, brother Franklin; and I will be cautious to do right. I did not get it on mine. Do I think any less of him? Not one particle. I love him better, because he received it and bowed under it as humble as a little child. Whom do I think less of? Those persons who will not receive a chastisement when they are guilty, but will justify themselves in their sins. I do not receive the spirit that is in them, because it is a spirit of evil. Did I ever? No.

I can remember an instance or two where I did wrong; but did I humble

myself? Yes, like a little child; and it seemed as though I never could get over it. Said I, "I am sorry brother Brigham; wont you forget it and let it pass?" I could have wept my eyes out, and melted into tears my whole body. Did brother Brigham despise me for it? No, he loved me better. I do not want to give him occasion to chastise me; but if I do, what course shall I take? Shall I get up here to justify myself? No; the Lord God Almighty help me from ever doing such a thing as that. When I am guilty, I am guilty. Supposing I don't know it—if he says it, that is enough.

There is nothing that will lead to damnation and destruction quicker than self-justification when you are guilty of sin. As brother Orson said last Sunday, it is the first step to apostacy. Those men or women who will justify themselves in sin, and persist in that course, will deny this Gospel, and will go overboard. Were they one with Israel? No. Were they one with God's anointed? No. Were they one with their husbands? No. Were they one with the principle to which they were connected in the Gospel? No.

These are my views; they are the views of my brethren, and the views of Jesus; for he says, except we are one, we are not his. We should be one, like a large tree.

Some say they have tasted of the fruit of the tree of life. I have been talking about it: that tree is light, and light is life; the fruit is the element of the tree of life; and, except every man and woman on the earth become grafted into it, and into Christ, they will be lost.

You read about the tree of life: it says there are twelve manner of fruit on it. Some will say it means the twelve tribes of Israel. Admit this; they are grafted in; and then we will

admit that we are their children, and that we belong to one of those tribes. If we are not grafted into the limbs of this tree according to our place, we shall be lost.

I do not care which way you take it, it is just as long one way as the other. We belong to some of those families you must admit; and I suppose all belong to the house of Israel; some of the blood of Ephraim, and some of Joseph, some of one, and some of another. Because we belong to the house of Israel, is it going to save us? No. Because we have been cut off in our fathers; and we have got to be grafted in; for God said he did not acknowledge any covenants when this Church commenced; all old covenants were done away. Enter into the strait gate, therefore; and don't you counsel me. Don't counsel brother Brigham. You can come to him for counsel; so can I; but I do not undertake to chastise him, nor to justify myself; but, say I, "Brother Brigham, I pray of thee, I entreat of thee, I beseech of thee to do this or that. Brother Daniel cannot chastise me without I am out of my place, any more than I can brother Brigham.

I entreat of my father to give me a piece of bread and butter, for I am hungry; that is the course for me to take; that is the course for the Twelve, the Seventies, High Priests, Bishops, Elders, &c., to take; and that is the course, ladies, for you to take with your husbands, and the course your children ought to take towards their parents.

Would not that make us one? There is no other principle that will make us one, only to be amenable to where we belong; and every person who refuses to be will go to destruction—I do not care whether they are men or women—and you cannot help yourselves. Amen.

OPPOSITION TO THE PRIESTHOOD, ETC.

Remarks by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City, June 21, 1857.

My health is not very good, though I am in most excellent spirits. I have a good spirit on me, and my spirit is to do good; I have no other desire in my heart. And when I do good to my brethren and my sisters, it is the greatest happiness I have in this life to see them appreciate it; and the next thing is for me to appreciate every thing I receive from God through my brethren.

Is there anything in this life that I hold more dear to me than I do this Gospel and this kingdom? If there is, I know it not. If there ever should an object get between me and that, I should most humbly desire that object might be taken from me.

I am a weak man, and I am in a fallen world—in a world of devils and evil and corrupt spirits. Will they seek to afflict me in my body? They seek to afflict brother Brigham in his body; and it is just about as much as he can do to live and dwell here. And if it was not for the Spirit of God that inspires him, he would not want to live here; he would want to leave, and so would I.

I just know that there are more devils in this valley and in the world who are opposed to him and his two counsellors, than there are opposed to all the Elders of Israel; but they do not know it. And then their opposition is made manifest against those who stand next to us in authority, and so on down. But we shall live and prosper. And this people—every man, woman, and child that will follow

brother Brigham and his brethren, will go into the celestial world also, as you have heard me say,—every one of brother Brigham's posterity and mine. And every man, woman, and accountable child that will live their religion, obey counsel, honour the Priesthood and our God, shall live.

A great many ask, "Why do you put those ifs into this promise? Because all promises and blessings are conditional: they are conjunctions; and where there is a conjunction there is a condition, if I understand the English language; and I believe that I understand it about as well as anybody. I can make grammar faster than you can swallow it; and my grammar is just as good as anybody's, if theirs is not better than mine.

I feel to say, God bless you.

I have been pleased to hear brother Lamb to-day. He began his discourse at a period long before the possession of the garden of Eden by Adam, and came down to this time; and when he got down to where he himself was acting, he began to bear testimony of this work and of the servants of God living in his day, and the Holy Ghost fell upon him; and it did not until then. God bless him, that he may be blessed, and live long, and increase, that there may many lambs spring from him; and may the same blessing rest upon all of you who wish to increase. And those that do not wish to increase, may God help them to dry up quickly, that

they may pucker up and come to an end. And let them that will increase, increase, and increase, and multiply, and fill the earth with the knowledge and power of God. Why? Because this work is true.

Joseph was a true prophet of God, and Brigham is his successor, and I am his brother, and Daniel is my brother; and we will live and prosper until the devils are all shut up in

hell, where they belong. They will cease troubling this earth; for they will all dry up like an old herring, as will every one that sympathises for them or with them. Now, sympathise with the Devil, if you want to crimp up. Just as quick as you begin that, the juice will run out of your eyes; and when the juice is drawn out of a tree it will dry up and die.

God bless you. Amen.

EXCHANGE OF FEELING AND SENTIMENT PRODUCES MUTUAL CONFIDENCE—NECESSITY OF CULTIVATING A CHILD-LIKE SPIRIT—DEVOTEDNESS OF THE SAINTS IN UTAH TOWARDS THE WORK OF GOD—GOD WILL TAKE CARE OF HIS OWN WORK, ETC.

Remarks by President Brigham Young, Delivered in the Bowery, Great Salt Lake City, June 28, 1857.

I arise to express some of my feelings in relation to the brethren who may address the Saints from this stand from time to time. I wish you to understand that when you are called upon to speak to us here, we wish you to speak upon the same principle that brother Chislett has. Out of the abundance of the heart the mouth speaketh. Brother Chislett has spoken upon that principle. We do not expect the brethren to rise up here to instruct the people with regard to the special duties devolving upon them, or to give the revelations of Jesus Christ to lead the people.

Let me ask this congregation, what does strengthen your minds, your faith, and your confidence in your religion? Is it not the Spirit of the Lord? It is. Is not that what you require day by day? Do you not receive as much of the spirit of intel-

ligence, of the spirit of knowledge, and the consoling influences of the Holy Ghost, to have people rise and testify of the things of God which they do know, of those things which they have experienced themselves? Does not that vividly bring to your minds the goodness of the Lord in revealing to you the truths of the Gospel? Does not that strengthen your faith, give you an increase of confidence, and witness to you that you are a child of God? Most assuredly it does. Therefore, when any testify of the things of God, it strengthens their brethren precisely as it did in days of old when they observed the counsel to "speak often one to another," "strengthen the brethren," and so on.

A mutual interchange of feelings one with the other, increases confidence in our own hearts, as well as

in the hearts of our friends. We are made sensible by our own experience that in changing and interchanging our views, we reveal our hearts, feelings, sentiments, and confidence that we have in each other; consequently, it is a natural result that we increase confidence in each other by our mutual conversation. This is proved to us day by day. Perhaps all have not the opportunity to prove this in so public a manner; but some few have.

¶ In my experience I have learned that the greatest difficulty that exists in the little bickerings and strifes of man with man, woman with woman, children with children, parents with children, brothers with sisters, and sisters with brothers arises from the want of rightly understanding each other. It is not that this man or that woman wishes to do wrong; but if they do wrong with their connections or with their neighbours, it is in consequence of a misunderstanding. Let us learn then to give each other our true sentiments.

It is a great fault in the Elders of Israel, when they talk to a congregation, that they speak a great while about something, but you cannot always easily tell what. It may be more or less natural for some to do this, but it is a habit which can be overcome. Persons can learn to express their feelings by their words. Do not hesitate to tell your feelings.

Many have a foreboding in their hearts; a fearfulness, a tremor comes over them, when they arise to address a congregation. They think that it will not do to tell the people just what they understand, but talk about it and talk about it. In this way they darken counsel. Do not darken counsel by your words.

I do not now refer in the least to what has been said this morning; for I really believe that the feelings of brother Chislett were portrayed frankly, honestly, and child-like. That is the

way I like to have the Elders talk; and I wish to have them testify to what they know. That will help and encourage others to get the same Spirit; for, in the midst of all that we hear from this stand with regard to counsel and implicit obedience to counsel, you and I must have the testimony of Jesus within us, or it is of but little use for us to pretend to be servants of God. We must have that living witness within us. We need the light of the Holy Spirit continually, day by day, as you have been told hundreds of times. How easy it would be for your leaders to lead you to destruction, unless you actually know the mind and will of the Spirit yourselves. That is your privilege. And when you testify in this public congregation, or in your prayer meetings, testifying of the things of God that you know and understand, you are at liberty to speak freely upon those things which you believe. Instead of getting up to instruct, to lead, guide, and direct the kingdom of God, we want the brethren to tell what they know, what they understand, the joy that they feel, and their experience day by day.

We do not expect the brethren to rise here to instruct pertaining to the leading of the Church. But do they instruct, when taking the course I have suggested? Yes; they instruct me; they cheer and comfort my heart; they increase confidence in me towards them. When they rise to speak here, they cannot hide their feelings, the sentiments of their hearts. And when they exhibit an honest, child-like spirit, it increases my confidence in them, and so it does the confidence of the people, and we are all encouraged and strengthened; we are edified and benefitted, and we increase in our religion.

Allusions were made to our situation and the situation of the world. No tongue can fully portray that sub-

ject to you. It is impossible for any man to rise here and exhibit the true state of this people—of the blessings of the favour of God towards them. That is not to be known or realized, except by the revelations of the Spirit of the Lord.

This is the kingdom of God; and no man can understand it, except by the Spirit of God. We are enjoying the blessings of our Father in heaven. No person can understand these blessings, except by the Spirit of revelation. When that Spirit has gone from the hearts of individuals, these valleys cease to be the valleys of peace to them, cease to be the valleys of comfort and joy to them, and they seek for other climes. They first wander from the Saints and from their religion in their feelings, and finally they wander in person.

This people are blessed, and are a blessed people. When I meditate upon our present circumstances, and view the situation of the people, I can feel nothing in my heart only to say, "God bless them." They are a God-blessed people. They do manifest to God, angels, and men, that they are willing to sacrifice, if we may use the expression, all that they have, or expect to have in this world, in its present situation, that they may be the children of light, and walk in the favour of God, and secure their inheritance in the celestial kingdom of our God. All else is in the shade to them. They prove by their works that they are a blessed people, and you will be blessed. You need have no fear but the fear to offend God. If you have any tremblings in your hearts, or timid feelings with regard to our present situation, let me tell you one thing, which is as true as that the sun now shines, that whatever transpires with us, with our enemies, with the world here or there, will still more promote the kingdom of God on the earth, and bring to a final end the kingdoms of this world.

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But the people of the Most High God must be tried. It is written that they will be tried in all things, even as Abraham was tried. If we are called to go upon mount Moriah to sacrifice a few of our Isaacs, it is no matter; we may just as well do that as anything else. I think there is a prospect for the Saints to have all the trials they wish for, or can desire. Do not be discouraged when you hear of wars, and rumours of wars, and tumults, and contentions, and fighting, and bloodshed; for behold they are at the thresholds of our doors. Now, do not let your hearts faint; for all this will promote the kingdom of God, and it will increase upon the earth. Why? Because the world will decrease. We will be strengthened, while they will be weakened. Righteous principles will be multiplied and spread abroad, while wickedness will diminish and become limited in its power. The Saints of the Most High will increase. God's kingdom will increase upon the earth. And all we have to do, in order to increase, is to be sure that we are the children of God, inheritors of the blessings, promises, and faith of Abraham of old: then, whatever transpires, it is no matter.

The world are determined to destroy the kingdom of God upon the earth: they wish to obliterate it. The kingdoms of darkness are determined to destroy this kingdom. In their feelings they are fighting you and me, and do not know that they are contending against Jehovah. They have not the least idea of that, but think they are contending against the "Mormons." They are not contending against you and me—they are contending against the God of heaven. Do you think he can manage his own affairs? "Yes, if he only will," you say. Do you think He can lead this people to victory and glory? "O yes," every heart responds, "if He

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has a mind to." Do you think we are safe in trusting in God? "Yes, if the Lord will actually preserve us."

How are you going to be assured of all this, and a great many more things? There is but one way—live so that you have the abiding witness within you that, if all the rest go to the devil, I am a servant of God, and will go into His presence. Let every man and woman take that course, and then the Lord will take care of the whole of them.

There is a great deal said by our enemies with regard to destroying us. I will tell you how I feel about that. I have heretofore used a comparison, and it is a very plain one. When I see a number of little boys by the Tithing Office, where we shell the corn, building a cob-house in order to pluck the sun from the heavens and bring it down to the earth, I believe that they will accomplish their design just as readily as I believe that the devil and all his imps will accomplish the destruction of this people.

There are very many here who have been brought into tight places—into what we used to call running the gauntlet; and I want to know whether there is a faithful heart in this congregation—one who has been in this church for twenty-five years, but what the Spirit of the Lord has witnessed to him in every difficulty that He enlarged His kingdom more and more, and weakened our enemies. Has not that been the testimony of every heart? [Many voices, "Yes."] It has been so.

When the brethren were driven from Jackson county, Joseph gathered up 205 men, and went to Missouri to see whether he could not bring about a reconciliation, that the Saints might live then in peace. At that time hosts of Missourians were gathered in different places. True, there were a few in the camp who apostatised, because they could not have the privilege of fight-

ing. So far as I was concerned, I did not wish to fight. Perhaps you will think that I was very enthusiastic, should I tell you the feelings that I had at that time; but they were true, and have remained so with me to this day. Inasmuch as we were called to go there by the prophet of the Lord, though I knew and had a witness of this fact, we were in the midst of our enemies, and surrounded by them on every side; yet my faith then was, and it has continued with me, that they might array their sharpshooters with their best rifles and cannon, and shoot at me, and every other man that felt as I did and do, and they would see me a little to one side, and could never make a ball take effect on me. That is the way I feel now. Unless the Lord wishes to deliver this people into the hands of their enemies, they may shoot at me or any other man—they may fight, and howl, and bark, until they wear out their lungs and exhaust all their means, and will sink down and rot in their own corruption, and we will live and spread abroad. That is my faith.

Brethren and sisters, my heart is all the time, God bless you, God bless you. You are blessed. No tongue can tell the blessings that this people enjoy, if they have the Spirit to understand their blessings. Where is there peace, besides in the valleys of these mountains? Where is the place that people can serve God, but in the valleys of these mountains? Brother Chislett just told you, "No where." Where is the continent, the people, nation, or kingdom, in which and among whom the Book of Mormon could have been translated, angels have visited the servants of God to restore the priesthood and establish the kingdom of God, and that have risen, grown, and spread abroad, but in the government of the United States? Nowhere else, as you were told here a few Sundays ago. How is

it now, with the present feelings of the people? Could that work now be done in the United States? It could not. The very duties performed by Joseph, Oliver, David, Hyrum, and others, could not now be done in the United States; for the people would rise *en masse* and put them to death, or drive them from their borders.

The kingdom rises, increases, and spreads out to the right and left—it goes to the east, to the west, to the north, and to the south; and when the Gentiles are faithfully warned by the words of life freely given to them, and they utterly reject them, you will then find that the blood of Abraham that is scattered upon the islands of the sea and on this continent, will come like doves to the windows, and like clouds before a mighty torrent of wind. They will come and acknowledge the truth, though not at once, and they will greatly increase in the knowledge of their fathers. We can say to the praise of God's name, and to the praise of the industry of the Saints, that this will commence, and hundreds and thousands of them begin to turn from their wickedness, forsake their folly and their loathsome degradation, wash themselves, and begin to live more as men and women should, and to learn at the hands of the servants of God. They will go into the waters of baptism, confessing their sins, and taking upon them the new and everlasting covenant, by thousands; and it will increase; and many generations will not pass away before they become a white and delightsome people.

The nation that gave me and many of you birth is very nigh to the hours of sorrow. Their cup is very nigh filled to the brim. They reject the servants of God; they reject the Gospel of salvation; they turn away from the principles of truth and righteousness; and they are sinking in their own sins and corruptions. I would

that they would have mercy on themselves. I will pray the Lord to have mercy on them, but I pray them to have mercy on themselves to return to the Lord, forsake their wickedness and learn righteousness, and then God would have mercy on them, and bestow His blessing upon them, if they would receive them. But they harden their hearts, shut their ears, stop them up tight, close their eyes, and are determined to hear nothing that is true concerning this people, or the doctrines we preach. But every lie they can hear, imagine, or hatch up, they publish to the world, and it is drank down; they roll it under their tongue as a sweet morsel. They reject the truth and receive lies, until their cup is nearly full to the brim.

The Lord's time is not for me to know; but He is kind, long-suffering, and patient, and His wrath endureth silently, and will until mercy is completely exhausted, and then judgment will take the reins. I do not know how, neither do I at present wish to know. It is enough for us to know how to serve our God and live our religion, and thus we will increase in the favour of God.

You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelation, to know more about the kingdom of heaven, in heaven and on the earth, and they wish to learn and increase.

There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven—that you are full of confidence in God—that you will never betray a thing that God tells you—that you will never reveal to your neighbour that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God,

there is an eternity of them to bestow upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be—that you will deal out to your neighbours all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbours, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally he will say to you, “You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity.”

Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not. You can recollect the backhanded blow I gave to some of the brethren last winter. They were in pain, because they knew something which they could not tell to their wives. I would not trust such men out of sight with my dinner. God will not trust the least thing to such persons. Sisters, if you are in pain, because you cannot tell your husbands everything, you had better take a little catnip tea, and get over it, if you can. What will God reveal to such persons? Just enough to keep them from the gulf of despair, and lead them along until they get a little sense. I say this that you may learn to reveal that which you ought, and to keep the rest to yourselves. By so doing you prove to God that you are His friends, and will keep His secrets.

The world may howl around you and plead for the secrets of the Lord which he has given you, but they will

not get them. When the Lord has proved His children true to what He has given into their charge, and that they will do His bidding, He will tell such persons anything that they should know. A great many desire just enough of knowledge to damn them, and it does damn a great many.

[Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, “Why do you give such folks their endowments?” To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom. We want to complete the education of a number of such fellows; they are running to the States, to California, and elsewhere, and are trying to reveal this, that, and the other; but I defy any one of them to give any idea of what is taught them in their endowments, except a garbled mass of trash. God takes that knowledge from their minds. We have to make devils, and we are preparing them. Everybody must have the same chance for accepting or rejecting the blessings of the Gospel, you know.

Suppose that we should meet a man at the judgment, and he should say, “Here is my friend Brigham; I was in great Salt Lake Valley, or in Nauvoo, and I did everything that he told me; but he would not let me go in and obtain my endowment; and it offended me so that I actually did forsake the faith, when I verily believe that if I had have had the privilege, I would now have been numbered with the Saints; but, instead of that, I

am found on the left hand." Shall I give them occasion to make such an accusation? No. I wish to give every one as good a chance for salvation as I have myself: then out of their own mouths they will be judged. If the Lord did not take this plan, we would not.

I will tell you a truth; it is God's truth; it is eternal truth: neither you nor I would ever be prepared to be crowned in the celestial kingdom of our Father and our God, without devils in this world. Do you know that the Saints never could be prepared to receive the glory that is in reserve for them, without devils to help them to get it? Men and women never could be prepared to be judged and condemned out of their own mouths, and to be set upon the left hand, or to have it said to them, "Go away into everlasting darkness," without the power both of God and the devil. We are obliged to know and understand them, one as well as the other, in order to prepare us for the day that is coming, and for our exaltation. Some of you may think that this is a curious principle, but it is true. Refer to the Book of Mormon, and you will find that Nephi and others taught that we actually need evil, in order to make this a state of probation. We must know the evil in order to know the good. There must needs be an opposition in all things. All facts are demonstrated by their opposites. You will learn this in the Bible, the Book of Mormon, and in the revelations given through Joseph. We must know and understand the opposition that is in all things, in order to discern, choose, and receive that which we do know will exalt us to the presence of God. You cannot know the one without knowing the other. This is a true principle.

Brethren and sisters, my heart rejoices exceedingly. I cannot talk

all my feelings, I cannot tell you what I feel and what I see in the Spirit; for, as I lately told you, if I should undertake to manifest my feelings before the people, I might display a style and manner which many would deem that of a perfect ranting Methodist, and halloo, and shout Glory! Hallelujah! Praise the Lord! and this, that, and the other. The tongue of man cannot express the feelings I have in seeing this people returning unto the Lord, in seeing them faithful to their covenants, in seeing that there is no contention among them, in seeing the willingness and obedience of their feelings. They are willing at the call to go and do whatever is required of them. I contemplate these things; they are before me.

I will cite one instance of the freedom from contention. Brothers Lamb and Jolly came to me the other day with a difficulty that existed between them. Brother Lamb has seen the day in this Church when there would have to have been a High Council over such a case as he and brother Jolly came to me about; but in five minutes it was settled, and both parties felt perfectly satisfied. How did it used to be? They would argue and argue, and aggravate feelings in themselves and in others. Now brethren will come and settle a difficulty in two or three minutes, and say, "It is right; all is right; all I want is to know what right is, and I am ready to do it. I have no will of my own: give me the good Spirit, and I feel right; I bow down to it, and feel the power and blessing of my God."

When I see the people willing and obedient, my heart is all the time full to overflowing. I almost sit up nights to say, God bless you. And I say further, let every man on the face of this earth that curses this people be cursed. [Many voices, "Amen."] And every man that blesses them

shall be blessed. [Many voices, "Amen."] And those who oppose this religion, and feel to destroy it from the earth, shall go down to hell. [Many voices, "Amen."] And their time is very short: they will find it plenty short enough.

Suppose that the wicked kill us, who cares? They never will kill any, but what it will swell the kingdom a little faster. And if my blood is required to enlarge this kingdom, and build it up, and increase the speed of it on the earth, I do not ask but one thing, and that is, that the grace of God may be sufficient for me at the moment and every moment. I do not care what I do, if God only be with

me, and I be led in the path of honour and glory; for we all want to secure to ourselves eternal salvation.

I did not expect to speak more than a few minutes. I will return to the subject and say, brethren, do not get up here with a feeling to give a very interesting discourse—to lead out upon the mysteries of the kingdom of God, thinking thereby to tell something that will edify the people; for that will not edify them. What will? Come down to the simple, child-like spirit of the Gospel, and give us the testimony of Jesus, and all will be edified, and we will grow together. May God bless you. Amen.

LIMITS OF FORBEARANCE—APOSTATES—ECONOMY—GIVING ENDOWMENTS.

*Remarks, by President Heber C. Kimball, Delivered in the Bowery, Great Salt Lake City,
Sunday Morning, August 16, 1857.*

I presume the brethren and sisters are not tired. [Voices: "No."] You have heard what has been said to-day by brother Brigham; and I want you to understand most definitely that what he has said expresses my present feelings, and also the feelings that I have had for some time.

I am aware that my words have not gone into every heart. You have supposed that I was hard and rough in my remarks; but if I had listened strictly to the Spirit of God, I should have been a great deal rougher, and so would brother Brigham.

Well, what he has said to-day is God's truth. The time has past for us to be abused and persecuted as we have been. We have been driven from place to place, and hunted by

our enemies long enough. We have been broken up five times by our enemies.

7 "And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent and come unto thee, praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not,

nevertheless thou shalt forgive him; and if he trespass against thee the third time, and repent not, thou shalt forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him, but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee fourfold in all things wherewith he has trespassed against you; and if he do this, thou shalt forgive him with all your heart; and if he do not this, I the Lord will avenge thee of thine enemy an hundredfold; and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation: but if the children shall repent, or the children's children, and turn to the Lord their God with all their hearts, and with all their might, mind, and strength, and restore fourfold for all their trespasses, wherewith they have trespassed, or wherewith their father's have trespassed, or their father's fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord your God, and their trespass shall never be brought any more as a testimony before the Lord against them. Amen."—[Book of Doc. and Cov., sec. lxxxvi.]

I said last winter that I never would sit in another Legislative Assembly under Uncle Sam again, except they behaved themselves; and I say it now. It has been my feelings, for years and years, that the time would come when we would not endure the abuses of bloodthirsty enemies any longer; and I would ten thousand times rather go and live in the mountains than to live here under oppression and unjust government, such as United States' officials have sought to mete out to us, the Saints of the Most High God.

I do not feel vain, but I feel to say,

brethren and sisters, lay aside your vanity and your feelings to exult: there will be a time when you can exult and do it in righteousness and in mercy. There will also be a day when you will be brought to the test—when your very hearts and your inmost souls will melt within you because of the scenes that many of you will witness. Yes, you will be brought to that test, when you will feel as if every thing within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away.

I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and His servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants.

Brother Brigham would rather go to battle against the whole world with three hundred men filled with the Holy Ghost, than to have the whole of you, except you are united with us; and I am sure I would.

The day is to come when one shall chase a thousand, and two put ten thousand to flight. When that day comes, the Lord will make the enemies of His people flee as if there were thousands after them, when there is only one; and that is the way that God will deal with our enemies. The day of God Almighty is at hand, when He will show forth His power, and when He will deliver His people from all their enemies.

Some who have been apostates for years past are beginning to come back to us; and, inasmuch as they did not stand and be valiant for the truth, we are now going to place them in the front ranks, and put them to the test.

I stand in the name and in the strength of Israel's God, by the side of my brother Brigham; for there is

my place; and your place is to stand where you belong.

Let me say to all of you, Learn to be true and faithful; and, instead of laying out your means for fine bonnets and fine shoes, and for coffee and tea, my advice to you is, if you can five or ten dollars, go and buy a good blanket, a gun, or a sword. And we want you, ladies, to provide yourselves with weapons, and with all that is necessary, and be ready to defend yourselves; for you won't always have your husbands to defend you.

I have often told you that you would look upon this day, and say it was the best day you had ever seen.

I have received a good many letters from the several Bishops in the country wards, stating that they have understood that we are working by night and by day, giving endowments to those who are going out to help the handcarts in. I want to tell you we are doing no such thing: we are working one

day in a week to keep the devil from getting asleep.

I will say for the benefit of those who are going out on the Plains, and who have not had their endowments, if they will live their religion they shall be protected as much so as those who have had them. When we went up to Missouri, 205 men, we had not had our endowments; but we went to redeem Zion according to the word of the Lord; and that was a preparatory work. And I will say to you that, if you will live you religion while you are gone, when you come back you shall have your endowments, and God shall bless you, while the man or the woman who has received their endowments and does not magnify their calling, will not be benefitted at all by them, and they will only tend to their condemnation.

The Lord bless every righteous Saint from this time henceforth and forever. Amen.