

JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

G. D. WATT, J. V. LONG, AND OTHERS ;

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

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P R E F A C E .

VENERABLE custom and the formalities of book-making seem to call for prefaces with some show of authority ; yet it is not so imperative that long ones should be written. Although complying, then, with venerable custom in this matter, we do not propose writing a long preface to this Volume.

In presenting to its patrons, completed, the Seventh Volume of the *Journal of Discourses*, we do not deem it necessary to descant largely on the merits of this work, and the future value of a complete set of volumes of Discourses of the First Presidency and leading men of the Church. A bare reference to that fact will suffice to bring it out to the appreciation of its subscribers, and they will readily see how much the importance and value of their libraries in Zion will be enhanced in years to come by a complete series of the *Journal of Discourses*. Moreover, independent of these considerations, their present value and present interest far transcend their cost, or the pains of a careful reading.

In offering the Seventh Volume of the *Journal of Discourses* to its patrons, we shall leave it to declare its own intrinsic merits to those who have read its contents, while of the future volumes let it suffice to affirm that there is abundant reason to expect that, in the eventful times to come, the Discourses of the First Presidency and leading authorities of the Church will increase in their importance and add to the richness of their treasures.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

NATURE OF MAN—HAPPINESS—INFLUENCE OF GOD'S SPIRIT UPON MANKIND, ETC.

Remarks by President Brigham Young, made in the Tabernacle, Great Salt Lake City, July 3, 1859.

REPORTED BY G. D. WATT.

It is good for those who profess to be believers in the Lord Jesus Christ, and to practise his doctrines, to keep his principles before them. It is good to speak often one to another concerning the things of the kingdom of God.

Man is a mystery to himself, and but few of the inhabitants of the earth inquire into their own organization—their being, their capacity, or even into principle. The nations of the earth come and go, and every person of reflection discerns a deep mystery in man. There is a spirit in man, and that spirit is more or less enlightened and instructed by a superior spirit; yet the hearts of men are absorbed in the things of time, and they wear out their lives in their efforts to preserve them. This is the reason why so many pass like a cloud. They are here; they take no thought only to subsist as long as they can, and they are gone for ever.

No. 1.]

[Of those who have leisure and means to improve their minds and make themselves very useful, there are but few who do not squander their time and means.] They do not improve upon their talents; or, as brother Heywood observed, they do not improve upon the capital they possess. There is a great amount of ignorance in the world; and most people are lacking in researches concerning their own origin. Some have not the opportunity, others have not the time, and with the majority their education is such that they have not the disposition for those researches. But above all, they waste the knowledge that is naturally within them—their natural endowments. All men should study to learn the nature of mankind, and to discern that divinity inherent in them. A spirit and power of research is planted within, yet they remain undeveloped.

[There is one very predominant trait

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in the human family—the seeking for power. The great majority constantly study to gain influence—they traverse the world over to attain it. This trait is, in a great measure, derived from their traditions. As the master acts, does, says, and believes, so does the servant. As the parent marks his steps through life, so the steps of the children are measured, and the millions of consequent peculiarities have to be taken into account in dealing with the human family. Tradition seizes upon the scholar when he first commences his education, and, more or less, clings to the human family through life; and we have to deal with people according to their understanding. They are only capable of receiving a certain portion at a time.

What will satisfy the mind? Will gold? Will silver? Will houses, lands, and possessions? Search the world over, and you will at once discover that they will not. Will power and influence over their fellow-beings satisfy? They will not. They may give a momentary satisfaction; but it soon passes away like a morning cloud, and the possessors are still labouring and striving to attain more. This was exhibited in the career of Alexander the Great, who conquered almost the whole of the then known world, and was still so dissatisfied with himself and with his life—with his power and possessions—that he died in debauchery at an early age. He obtained power, wealth, fame, and renown, and was still so dissatisfied that he mourned, and wept, and threw away his life ere arriving at middle age.

What would satisfy the children of men, if they had it in their possession? Only truth and the true principles and conduct flowing from its observance. True, certain classes of the inhabitants of the earth are pretty well satisfied with themselves, through

their researches in the philosophies of the day, and especially in the science of astronomy, which gives the greatest scope to the mind; and yet they are not fully satisfied. What will satisfy us? If we understood all principles and powers that are, that have been, and that are to come, and had wisdom sufficient to control powers and elements with which we are associated, perhaps we would then be satisfied. If this will not satisfy the human mind, there is nothing that will.

Is there any such thing as happiness upon the earth? There is; and could people understand its beginning—its germ, they would strive to obtain truth and to increase in true knowledge: then the person calculated to receive much would have enjoyment in proportion, and one capacitated to receive but little would be satisfied therewith. Is there such knowledge upon the earth? There is. Are there true principles? There are, and we heard a portion of them this morning in the doctrine of salvation.

If people understood true philosophy—eternal philosophy, they would understand that there is an eternity of matter. Astronomers estimate that there is between us and the nearest fixed star matter enough from which to organize millions of earths like this. There is an eternity of matter, and it is all acted upon and filled with a portion of divinity. Matter is to exist; it cannot be annihilated. Eternity is without bounds, and is filled with matter; and there is no such place as empty space. And matter is capacitated to receive intelligence.

If we could so understand true philosophy as to understand our own creation, and what it is for—what design and intent the Supreme Ruler had in organizing matter and bringing it forth in the capacity that I behold you here to-day, we could comprehend

that matter cannot be destroyed—that it is subject to organization and disorganization; and could understand that matter can be organized and brought forth into intelligence, and to possess more intelligence, and to continue to increase in that intelligence; and could learn those principles that organized matter into animals, vegetables, and into intelligent beings; and could discern the Divinity acting, operating, and diffusing principles into matter to produce intelligent beings, and to exalt them—to what? Happiness. Will nothing short of that fully satisfy the spirits implanted within us? No.

You can daily observe the operations of the spirits of men in the streets of this city. There you can now see the world exhibited as it is. You can see people hurrying from the east to the west, from the west to the east, from the north to the south, and from the south to the north. Have they an object in view? Ask the traveller whether he has; ask the bystander whether there is an object in his mind. Whether I stand or walk, whether I labour or rest, lie down or rise up, in all my acts in life there is an object. I have something in view, you have something in view, and so has the whole human family, as also all intelligence of every grade.

What principal object have human beings in view? Happiness. Give me glory, give me power, give me wealth, give me a good name, give me influence with my fellow-men, give me all these, and it does not follow that I am thereby made happy; that depends altogether upon what principle those acquisitions were gained. Absolute tyranny never can produce happiness, neither can an influence unjustly gained and used; but give me influence with the children of men, and can that alone produce happiness? It cannot. What will give a man joy? That which will give him peace.

What will produce joy and peace? If a man gains influence from the confidence he enjoys through his integrity, his honesty, goodness, uprightness, virtue, and truth, that influence will satisfy his mind; and influence gained in other courses cannot.

Many have been hated, despised, and hunted, on account of their influence with their fellow-beings. Has any one in our generation? Yes. Are there not scores of men and women here who are familiar with the death of our Prophet? Why did people hate him? Because of his influence. Did he gain or exercise an unrighteous influence? By no means. He possessed a righteous influence over the spirits, feelings, passions, and dispositions of all who delighted in truth and goodness, so far as he associated, and could guide them at his pleasure.

Am I hated for the same cause? I am. I am hated for teaching people the way of life and salvation—for teaching them principles that pertain to eternity, by which the Gods were and are, and by which they gain influence and power. Obtain that influence, and you will be hated, despised, and hunted like the roe upon the mountains. The way to obtain that influence is pointed out—by whom? By him through whom the worlds were created, and who has redeemed this earth and all things upon it.

He gave his life a ransom to atone for the sins of the world, and he has pointed out the way. His law is sacred, omnipotent, eternal; and that is the law to obey. Let the Lord speak, and let the people obey. That is the way to gain that happiness which all mankind are seeking, and no other course can satisfy the noble, Godlike spirit placed in man, who is formed for the express purpose of preserving his identity to all eternity. Without strict observance to the laws by which worlds were and are created

—to the words of the Eternal, no being can inherit eternal lives.

These are the principles that this people, who are by many deemed to be the most ignorant, outlandish, corrupt, base, vile, and wicked people on the globe, have imbibed, and are striving to practise, and through so doing are hated all the day long. Ignorant? Yes, we are ignorant; but we are on the high road to that eternal knowledge that fills the bosoms of the Gods in eternity. If we are faithful to the end, we have the promise that we shall obtain that crown of glory and eternal life that will give us the satisfaction we are seeking. These principles are true; and let me observe to all, Saints and sinners, young and old, wise and ignorant, Do not mistake any points of doctrine you hear preached. The spirit in man is always enlightened, more or less, by the Spirit of the Holy One of Israel—that Being who gave the law.

When he pleases to bless the children of men, he is able to accomplish his purpose. If he is disposed to permit a Nebuchadnezzar to see a finger writing on a wall, it is his privilege to do so. If he is disposed to talk with an Enoch, or to show himself to the brother of Jared, it is his privilege. And if he is disposed to pour out the Holy Ghost upon the house of Cornelius before he embraced the Gospel in the usual way by baptism for the remission of sins, it is his privilege. The principle is, God must be obeyed. And even after Cornelius and his house had received the Holy Ghost, they did not, like some in our day, rise up and say, "We have no need to be baptized." Why did not Cornelius tell Peter that he had received the Holy Ghost, and was as good a Christian as he? But, no; he must send to Joppa for one Simon Peter, who would tell him words whereby he and his household could be saved. What words? To

be baptized in water. Peter did not tell them to receive the Holy Ghost, for they had received it.

They had already been endowed with the Holy Ghost, and it was the right and privilege of him who laid down his life to redeem the children of men to bestow that Holy Ghost where and when he pleased. If Cornelius had refused to have been baptized, he never would have received the influence of the Holy Ghost afterwards. He must obey the outward ordinances to secure to himself eternal lives—to attain the blessings consequent upon obedience.

Jesus of Nazareth, who appeared to Saul of Tarsus in the way, opened the vision of his mind, and conversed with him, and told him what to do. Did he tell him that he was a Christian, that his sins were forgiven, and that there was nothing more to be done? He did not. Did he intimate to him, in the least, that he was prepared to go and preach the Gospel? Not in the least. It could be said to him, "I am Jesus, whom thou persecutest;" and Paul could cry out, "Lord, what shall I do?" Go to Damascus, and you will there find a man, named Ananias, who will tell you what to do. Paul was led into the city, and immediately sent for Ananias. After the Lord told Ananias to go, he refused, for he had heard of the persecutions by Saul—of his dragging men and women to prison; but the Lord informed him that he had appeared to Saul on the way; and told him to go and converse with him, and fear not. What did Ananias tell Saul to do? To go and be baptized; for the same Jesus who appeared to you on the way told me to come and tell you what to do.

It is the Lord's privilege to give the Holy Ghost to whom he will, and it is not for us to question him in his right, power, and privilege—in the extent of his doings. He blesses the

human family; he raises up nations, kingdoms, and governments, and controls in the armies of the world. He rules in the heavens, and makes the wrath of man praise him, and gives his Spirit when and to whom he pleases. Shall I say that he has given it to his Saints all the day long? Yes; for I know that he has. Have they enjoyed the light of the Spirit of revelation? Yes; and so, more or less, has every being that has been born upon this earth. I never passed John Wesley's church in London without stopping to look at it. Was he a good man? Yes; I suppose him to have been, by all accounts, as good as ever walked on this earth, according to his knowledge. Has he obtained a rest? Yes, and greater than ever entered his mind to expect; and so have thousands of others of the various religious denominations. Why could he not build up the kingdom of God on the earth? He had not the Priesthood; that was all the difficulty he laboured under. Had the Priesthood been conferred upon him, he would have built up the kingdom of God in his day as it is now being built up. He would have introduced the ordinances, powers, grades, and quorums of the Priesthood: but, not holding the Priesthood, he could not do it. Did the Spirit of God rest upon him? Yes, and does, more or less, at times, upon all people.

Christ is the light of the world, and lighteth every man that cometh into it. Were it not for the light that is in the people, they would not hate us; they would not exclaim as they do—"We came here to cut your throats, but we cannot quite accomplish our purpose." That is what they came for: they had no other intent, except, in addition, to plunder and destroy our property, and pollute our wives and daughters. What causes them to hate us? The light that is in them—the Spirit of the Almighty that

rests on the nations; which proves the old Scriptures to be true, where they state that the report of the work that the Lord would bring forth in the last days should make the people tremble and quake. The light that is in them convicts them and teaches them that the doctrine the Elders of Israel preach among them is the Gospel of salvation; and say they, "We will not have it." Have you not heard many of them say that they would rather go to hell than believe it? "I will not believe what you preach, though I go to hell for disobeying it."

That Spirit that is in them—the inspiration of the Almighty which giveth understanding—convicts them that the doctrine is true. Were it false doctrine, it would be thought no more of than any other of the numerous isms in the world. They would pass by it as kindly and as easily as they do Socialism, or any other doctrine. But it convicts the people. Am I sorry for them? I am. My soul aches for them, because they cannot resolve and act in accordance with the dictates of that Spirit which ever prompts the human heart aright. But rise up and declare, "We will not believe this doctrine." What then? You must suffer. Thousands are suffering now; ministers are groaning in pulpits, and deacons and lay members are groaning in congregations: there are groans in secret places, in public places, in highways and by-ways: everywhere people are in pain, in sorrow, in misery; and, in short, are in hell. What is the matter? "'Mormonism' is yet in existence—it is not destroyed." Why can they not muster courage enough to say, "Our independent organizations we will use, and will not suffer the Devil, nor fathers, mothers, priests, neighbours, worldly reputation, riches, or anything else, to deter us from embracing and practising the

principles of eternal life?" That course would at once start them on the road to happiness. "But," says the Devil, "If I let you go, you will get out of my power and reach, and I cannot get you again." Suppose the world should turn round and say, "Mr. Devil, we have been co-partners long enough!"

I remember that when I made a profession of religion, after being called an infidel by the Christians, I often used to get a little puzzled. The Evil One would whisper to me that I had done this, that, or some other thing wrong, and inquire whether that looked like a Christian act, and remark, "You have missed it; you have not done right, and you know it; you did not do as well in such a thing as you might; and are you not ashamed of yourself in saying that you are a Christian? You profess the religion of Jesus Christ, and now manifest such weakness!" Said I, "Mr. Devil, it is none of your business. You may go behind, or before, or in any other direction; but you and I have dissolved partnership; and what I do, I am accountable for to a more glorious Being than you are. So long as we were in partnership, I had to give an account of my doings to you; but now it is not for you to fret yourself about my doings, for you have no interest whatever in the matter." And thus I have acted with him from that time until now.

I have experienced and learned much since I embraced the Gospel, and have become thoroughly convinced that the world lieth in ignorance, and are wandering after a shadow—that is, false principles. There is no solid peace and joy, no permanent comfort and consolation to be found between—shall I go to the extremes? Yes, the sectarian extremes—the top of the topless throne, and the bottom of the bottomless pit. There is not a particle of permanent

happiness between these two extremes to the noble spirits within us. It is only to be found in the principles of eternal life that open the gates of heaven to all believers. The man that places his affections upon the gold, the silver, the goods, chattels, and precious things of this earth, and seeks for power over his fellow-man upon false principles, will never realize the happiness that the noble spirit within him is designed to enjoy.

Then cling to the principles of life that open eternity and reveal to us what we are, making known to us our relationship to God, which to the world is a great mystery.

In the year 1850 I entertained one of my Baptist friends some two or three weeks. I could not persuade him to preach, but asked him a great many questions; and I found him just where I had left them years ago. I asked him questions with regard to the doctrines taught in the Bible. Could he answer them? No: he was as ignorant as a child of the great plan of salvation. During his stay, I preached in the old Bowery; and when I came to the point that I knew he was looking for—to tell who God the Father and God the Son are—I dropped the subject. When we arrived home, he said, "Brother Young, why did you not go on a little further? You drew my whole soul out to learn something that I never had learned." I said to him that I did not proceed further because he was there. He then remarked—"I have been preaching thirty years, and I was very anxious to learn the true doctrine upon the very point you spoke of today. I have heard much about your people, and I tarried here to learn. Why could you not have told us more?" I replied—"I wish you to teach." "But I do not know anything about the subject." "I will so couch my questions that you soon will. Do

you believe the Old and New Testament?" "Yes." I then asked him a few questions with regard to the coming forth of the Son of Man, as he is called in a few places. "Do you believe that he was born of the virgin Mary?—that he was the son of Mary?" "Yes." "Do you believe that the Apostle told the truth when he said that he was begotten by the Father?" "Yes." "Why do you dispute it, then, or throw a doubt upon it? Was he not flesh of our flesh and bone of our bone, if the history given of him is true?" "O yes." "Whom did he look and act like? and whose errand did he come to do?" I then turned and read—"Whoso hath seen me hath seen the Father," and inquired, "Do you believe that?" "Yes; but I never before viewed the matter in the light it now appears." "Is he not the very express image and likeness of his Father in heaven? The Bible says he is. Do you believe the Bible?" "Yes."

In a short time he answered my questions; and I took him back to Adam, and gave him to understand clearly who the Bible taught that he was. I learned from my Baptist friend that his sect were just where I left them twenty-five years ago.

As brother Heywood has just remarked in your hearing, the people do not improve on their capital. Every man and woman that has talent and hides it will be called a slothful servant. Improve day by day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. Some learn more and faster than others—more readily see and comprehend the bearings of their lessons and the relationship they sustain to their fellow-beings. Then will every one who secures an exaltation be happy? Yes. Will all be of one mind there? Yes. Should we not be one here? Yes. Should every man be a President? Should every

man be a member of the Quorum of the Twelve? Should every man be the President of our Government, or a King? No; but each should possess the Spirit of the Lord; and through observing its teachings, every one will be rewarded and enjoy according to his capacity. Each vessel will be filled to overflowing, and hence all will be equal, in that they are full.

Every man and woman will receive to a fulness, though the quantity will vary according to the extent of their capacity, and each will be crowned with glory and eternal life, if faithful. He that endures to the end the same shall be saved. Not to run for a season and then turn away; but those who endure to the end will receive a fulness of joy which will give them satisfaction.

But, as Jesus said, these things are spiritually discerned. And though he was diligent in teaching his disciples, their traditions were such that, after he had been with them a long time, there were many points that they did not fully understand. When the question was asked Peter, "Whom do men say that I, the Son of man, am?" he replied, "Some say thou art John come to life again, and some that thou art one of the old prophets risen from the dead; some say one thing, and some say another." "But whom say ye that I am?" "Thou art Christ, the Son of the living God." "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Why cannot you at once understand that you must imbibe in your faith and hold to that principle of revelation? Men cannot reveal the principles of eternal life to you; flesh and blood cannot; scientific books cannot; history cannot; another man's experience cannot; no, nor the whole world, with their wisdom and power; for they must be revealed from our Father which is in heaven.

Peter was blessed, because he had eyes to see; and when he saw with his spiritual eyes, he acknowledged it. He was not so proud and highminded as to turn round and deny. If the conviction of their own minds had free course, and were not trammelled through their erroneous traditions, millions and millions would hail this day with thanksgiving. They would rather see it than to be assured that the whole Rocky Mountain range was solid gold. If all Cherry Creek bottoms, and Pike's Peak, and the mountains around were a mass of pure gold, they would walk over it and say, "We will go to Utah and learn for ourselves, though we have to go on our hands and knees. Let us find the fountain of eternal intelligence—the way of life: let us find that which will satisfy the noble spirits God has placed in our tabernacles.

What is their condemnation? Light—truth—the true Priesthood—has come among them. And will they receive it? No. "They choose darkness rather than light, because their deeds are evil," and their sins remain upon them. They are the ones who must suffer the loss, and not those who will be faithful.

There is not a man or woman on this earth that I hate; but I do most cordially hate their wicked acts. I am at war with false principles—with wickedness, sin, and abomination; and I expect to continue my warfare until I overcome.

Let this people continue to strive, to toil, and hold fast to the cause of their God, and they will conquer. I am for never forsaking the ship, and for never ceasing to watch the sails and the compass—for never ceasing my operations, until God shall reign King of nations, as he now reigns King of Saints.

People say, "If we only knew that this work was of the Lord, we would be satisfied." How can you know? Yield to that Spirit that influences the heart—that Spirit of the Almighty that gives your spirits understanding and teaches you truth from error, and God will take you by the hand and lead you by the right hand of his influence and power to victory and glory. The whole world might be saved. Will they be? No.

I am at war with evil principles, and I shall contend against them, and continue to do so until I see the kingdoms of this world bow to the sceptre of King Immanuel. Will any man be deprived of his rights when that is the case? No; but they will find it a Republican Democratic Government. "But we thought that the government you are talking about was a theocratic government." It is; and it is the only true form of government on the earth—the only one that possesses all the true principles of republicanism. It puts every man and woman right, puts everything in its place, and gives to each one his due according to his works; for so will they be judged in that day.

May the Lord bless those who are inclined to do right and follow out their religion. And I pray continually that they may elude the grasp of hypocrites and ungodly men—of those who are determined to hate God and his righteousness. I intend to persevere in the path of righteousness until I overcome; and, with the help of God and the Saints, I will out-general the wicked. And I declare to-day that every person endeavouring to do right shall have his rights in due time, and rejoice in the God of freedom; which may God grant. Amen.

CELEBRATION OF THE FOURTH OF JULY.

A Discourse by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, July 4, 1854.

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers. Still my mind is active, and my understanding is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having Whiggery and Democracy so ably illustrated. I do not think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit and universal deportment of those two leading parties of the nation, as they now exist, than they have been by my predecessor in the stand to-day; and I presume I am speaking the feelings of the greater part of this assembly.

While brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States, with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the Constitution has been revised by the voice of the people; but wherein is it bettered?

Some say it is bettered; but as to the light and knowledge that now exist with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular, notwithstanding they have been in many instances unconstitutional and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness, and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill a great people. Revolution in the United States is progressing; but to the true spirit of Democracy and the science of government, the Revolution I refer to is strictly opposed.

With regard to Democracy and Whiggery, no person can exhibit them better and in a truer light than Judge Shaver has to-day. The General Government, as a whole, do not understand truly what Democracy and Whiggery really are.

What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address

you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government is like that of the animal creation: when they are hungry, they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food. All their natural impulses to action originate in the appetite: they receive them from the demands the interior of the animal makes upon the creature. It then becomes the duty of the head to search out a method to supply these demands with food suitable to the nature of the animal, which administers health, strength, vigour, growth, and beauty to the whole body.

What ought to be the Government of the United States? And what are Whiggery and Democracy as they now exist? Nothing, and a little less.

I believe in a true Republican government; but where is the man capable of exhibiting in their true character the principles of such a Government? I do not profess to be that man: still I believe I am as capable to search into the merits of the subject, and can understand the general principles of true Republicanism as well as any other man, though I may not be capable of setting it before the people in its perfection. I can, however, talk a little about it.

Is there a true Republican government on the earth? There is. Do you inquire, Where is that government? I answer, It is here. I am a true Republican, if I understand what the term signifies. But I put my own definition upon such terms; for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the

etymology of words, through the living and dead languages, to their roots, as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called Democratic. True Republicanism, and what is meant or understood by true Democracy, is the same; but the full extent of true Democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in nowise fully explain, I shall content myself to talk about it according to the extent of my capacity and the understanding I have of the subject, and leave the little I have to say with the people. The question, What is a true Republican government? is easily answered. It is a government or institution that is perfect—perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true Democracy. But Democracy as it is now is another thing. True Democracy or Republicanism, if it were rightly understood, ought to be the Government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "Whom the Lord would destroy, he makes mad;" consequently, he must take away the wisdom of that man, or of that people. No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath; they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, he gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase, and

power. When we look abroad upon the nations, we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge and the discretion the judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength is calculated to sap their foundations. The axe is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain what they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise *en masse* to lay the foundation of a wholesome, independent, free, Democratic (as the people call it), Republican government—a government which, if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated; free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and, in every sense of the word, to do as they please, without any fixed order of government whatever; and they wish a Constitution—a system of government for mutual protection and advancement in the principles of right, to be framed according to the best wisdom that can be found in this community;—I say, let them govern themselves by a Republican system

of government, selecting a man from their midst to preside over them. And whom should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their Constitution that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the Constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find, and centre our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil, were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum, and make him superior to any other honest man in the Territory, State, or kingdom, in things pertaining to this world? or lay inducements before him to become proud, haughty, and neglectful of the true interests of the people? No. For if he is capable of ruling the people and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers and exalting him above the rest of us, then we will take one less capable, who will do it for nothing.

Do you ask why I would recommend this course? I answer, Because of the weakness of man. Were we to elect a man to preside over us in this capacity, and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be

full of demagogues; you would see them perched upon every ant-hill, croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.

Whether such a man as a ruler will do good to the people, is not thought of, either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare the people they do not consider. What will be the best policy to pursue for the good of the people at large is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labour with their hands and administer to their own necessities, sit in judgment, legislate, and govern in righteousness; and officers that are filled with peace; and see to it that every man that goes forth among the people as a travelling officer is full of the fear of the Lord, and would rather do right at a sacrifice than do wrong for a reward.

What would be the result, if this course was adopted by the people of the United States? It would destroy the golden prospects of those who were seeking for gain alone, and men would be sought for, in the nation, State, or Territory, who were for the people, and would seek earnestly for their welfare, benefit, and salvation. We want men to rule the nation who care more for and love better the nation's welfare than gold and silver, fame, or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr.

Hovey, from Cayuga County, New York, that I once asked if he was going to the election? "No," he replied, "I will never give another vote in the United States." I asked the reason for such a course. "Why," said he, "they will set up the Devil as a candidate for the office of President, then set up his apostate brother, who has forfeited his inheritance, and run him in for sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city, at least.

Let the people lay the foundation for carrying out the Republican Government which was instituted by our fathers, instead of maintaining a government of anarchy, confusion, and strife. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would watch and guard faithfully their rights, and see that they selected men who had not the dimes in view. The motto should be—"If you do not labour for the good of the people, irrespective of the dimes, we do not want your services; for if you labour for the money, you seek to benefit yourselves at the people's expense." I make this application and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people were, they would take away the salaries of political demagogues, and stop their running and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts for ever. And the people should concentrate their feelings, their influence, and their faith, to select the best man they can find to be their

President, if he has nothing more to eat than potatoes and salt—a man who will not aspire to become greater than the people who appoint him, but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course—viz., to strike out that clause in the Constitution that limits the services of a President to four years, or the term of service of any good man, and continue to revise the Constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government, and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be—a Republican Government, there is no State in the Union but what should be amenable to the General Government holding to the old English rights in Rhode Island. Then Congress, with the President at their head, could meet and veto every act made by any department of the Government, if it was necessary. So let Congress come together when any of the States transcend the bounds of right, and hold them amenable for their actions. The General Government should never give any portion of the nation license to say they are free and independent. This should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance, the Government of the United States were willing to take my money for lands in Missouri, which were in the market; but the people in that sovereign, that

free, and independent State rose up and mobbed me, drove me from my possessions, and confiscated my property to themselves; and the General Government has no power to redress my wrongs. This is only one instance among many of the kind which I might enumerate to show the impolicy and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying they have a REPUBLICAN GOVERNMENT.

The General Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty; he moved upon Columbus to launch forth upon the trackless deep to discover the American Continent; he moved upon the signers of the Declaration of Independence; and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose, in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true Republican government. They laid its foundation; but when others came to build upon it, they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

What shall be done? Let the people, the whole American people, rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough raw hide, of small cords at least, and walk into the temple of

the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money and trifling with the sacred interests of the nation which have been entrusted to their keeping.

I would not speak so plainly, were it not that statesmen use the same privilege, and that, too, in the halls of Legislatures. We can never get a true Republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him sit to the day of his death, and pray that he may live as long as Methuselah; and, whenever we have good officers, strive to retain them, and to fill up vacancies with good men, until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. But was that which was given to them perfect, not admitting of any addition whatever? No; for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable, at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it. It is a progressive—a gradual work. If the framers of the Constitution and the inhabitants of the United States had

walked humbly before God, who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place-hunters who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill-fame, as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprising, and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head, which ought to be the seat of sense and the temple of wisdom, is insensible to the wants of the body, and to the fact that, if the body sinks, the head must sink also.

I want to tell a political anecdote; or, at least, I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois: one of them was a lawyer, of flowery, eloquent speech; and the other was a rough and ready homespun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarding it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and says he—"I cannot make a speech to cope with this man's speech; but I can tell you what he and I want. He wants your votes. Now, if you will give me your votes, when I get into office, you may — and be damned." They both felt so; and there are but few exceptions to this practice. Office-seekers are full of tricks and intrigues of every kind to get an office, and then the people may — and be damned.

The progress of revolution is quite considerable in every government of

the world. But is the revolution for the constitutional rights of the people in progress? No: it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty. He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism." Both are inspired by him; but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous king to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by-and-by they will get mad and rush to certain destruction.

Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers and the Constitution of the United States, I have to say, they present to us a glorious prospect in the future, but one we cannot attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident, which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer; but I wish to propound a question—By what law, constitutional or statute, has the President a right to remove a United States' Judge, except for illegal conduct or inability? It is, to say the least, a flagrant assumption of power. What business have they thus to remove our Judges? What end have they in view? I'll tell you. It is—

"Tickle me, tickle me, O Billy, do;
And, in your turn, I'll tickle you."

I have perhaps detained the congregation too long. May God bless you! Amen.

SANCTIFICATION.

A Discourse by President H. C. KIMBALL, delivered in the Tabernacle, Great Salt Lake City, July 16, 1854.

There can be no person, who is at all acquainted with the Scriptures, but must be satisfied that the remarks that brother Herriman has made this morning are strictly true. They are fully substantiated by the Bible, which you all profess to believe, and which the professing world say they believe.

Brethren and sisters, let your minds be composed and settled down in the Spirit of the Lord, and have his Spirit to be with you always, and especially when you come to the house of worship.

It is a common thing, not only in this Church, but in the churches of the sectarian world, for people to say, "Come, let us go to meeting to-day, and try if we cannot get warmed up in our hearts and refreshed by the Holy Spirit." Now, that is customary among all religious people. Well, whom do you expect to refresh you here, if you are not refreshed when you come to meeting? For you should always have your hearts warmed up, and your bodies pure, when you visit the house of the Lord. Make not the outside of the cup and the platter clean alone, but also the inside. People who keep the inside of the cup and platter clean are very apt to wash the outside of it. You all hate to eat food from a filthy dish, and to drink water out of a dirty cup; but you love to eat out of a clean dish, and sleep in a clean bed. Every person naturally loves to see a clean

house and clean garments, if they themselves are filthy.

Upon the same principle, inasmuch as we will repent of our sins and turn from them, and then go down into the waters of baptism—into pure water, and be immersed—overwhelmed in the same, that our sins may be remitted—washed away, (not, however, for the washing away of the filth of the flesh, but to answer a good conscience before God and man,) and then receive the imposition of hands by a man having authority, that we may receive the Holy Ghost,—I say, the Holy Ghost, being a pure spirit or influence, even after all this is done, will have an objection to perform his office in an impure tabernacle. That is the reason why a great many never receive the Holy Ghost, because they say they are pure, and lie to God, and also to the Holy Ghost.

This is the Gospel that was taught you by the first Elders who bore the joyful message to foreign nations; and the moment the Holy Spirit rested upon you in your first introduction into this Church, you actually felt the Spirit of prophecy and revelation. I know this to be a fact when we introduced the Gospel into old England. Here is brother George D. Watt, our reporter, for instance. I never told him anything about gathering to the land of America—that it was the promised land. One night, we met with a small company of the new members in Preston,

Lancashire, and brother George commenced reading the Book of Mormon. After a little, he rose up and said, "The land of America is the promised land; it is Zion, and we shall be gathered there, although you have not told us anything about it." He prophesied that within two weeks after he was baptized. The Holy Ghost dwelt in you to show you things to come. It showed brother George that this was the land of Zion, and that the Saints in all nations had to be gathered there: it brought it to his remembrance, if he had ever thought of the thing before and forgotten it. This is the effect it had upon you. I presume there is not a single individual but what can exclaim, "It was really so."

That same Holy Ghost inspired you to speak in new tongues, to prophesy, to interpret tongues, to see visions, and have dreams to edify and comfort you. It was with you when you went out, and when you came in,—when you lay down, and when you rose up. That is the office of the Holy Ghost—to dwell and abide with those who keep the commandments of the Almighty in faith believing. He delights to dwell with such; but he does not delight to dwell in unholy temples. You know that naturally, because there is not one of you, unless you make a practice of being filthy and dirty yourselves, that ever wishes to go into a filthy place.

Now, if these are your feelings, for heaven's sake do not ask the Holy Ghost to dwell with you, when you do not pursue a course to cleanse the body, not only internally, but externally, from the crown of the head to the soles of the feet. You know this is what I believe to be sanctification.

I have heard brother Gifford talk about sanctification, and I understand the principle of sanctification was laid before you by President Young. What

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would sanctify you and prepare you to enter into the presence of God, and to enjoy his Spirit?

We read in the Bible that the Lord told Joshua to sanctify Israel; for, says he, "there is an accursed thing in the midst of thee, O Israel." And on the morrow they sanctified themselves by stoning to death Achan, the son of Carmi, who stole the wedge of gold and the Babylonish garment. They also stoned to death his wife and his children, his oxen and his asses, and burnt them with fire, together with his tent, the silver, the gold, and the garment, in the valley of Achor.

Thus all Israel put to death the transgressor, and sanctified themselves before the Lord. Would it not be an excellent course to pursue with this people, to sanctify them to the fullest extent of the word? There are individuals in these valleys who profess to be Latter-day Saints; but do they by their works make their profession honourable? No; their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement.

You may say, "You might put this into practice; but it would extend to many who are passing through here, who steal and plunder, and drive away cattle and horses." But let me inform you that there are many instances of that kind, where they are encouraged, or property is put into their hands by characters who dwell here and profess to be Saints.

When you undertake to prune a diseased tree, you commence your operations at the root of the evil, and continue to trim it out to the top of the tree, or as far as it extends, and throw the diseased branches into the

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brush-heap and burn them, as I used to do when I was logging, and then take the ashes and make potash and soap with them, and then cleanse away filthiness with it. This is what I call sanctification.

So you see I am in full fellowship with my brethren, though I was not here last Sunday when the subject was introduced: I can bear testimony to every word they said as being true, because I never knew them to tell a lie. My feelings are, I wish to God wickedness was done away from our midst. My brethren and myself have often reflected and remarked upon the happiness we should enjoy when we could fully separate ourselves from the world, from wicked men, wicked women, and wicked practices.

Previous to our coming to these valleys, I wished and prayed that, when we went to the valleys, there would not any of the wicked persons follow us who are eternally hanging on our skirts. These are my feelings and desires now, and the earnest wishes of hundreds and thousands of men and women who dwell in these valleys.

I know there is a good people here—a better people than dwells in any other portion of the world. And the emigrants who are going to California are perfectly astonished, when they arrive here, to see that we are a civilized people. They are astonished beyond measure as they gaze upon this people, whom they supposed to be a poor, miserable outcast race of beings. Did any of them ever go into a city where there were more peace and prosperity, and as few loafers, since they were born? We never saw any loafers in our streets until they came. I am not saying anything against them, but I am noticing the views they entertain about us. They have expressed it many times, that they never were so astonished as when they came into these valleys

and found a civilized and industrious people—a people who knew how to build up a city, and incorporate it, and enforce the laws. And a day will come when we shall put them in force more strictly. God is only waiting upon you in his compassion, that peradventure you may repent of and forsake all evil, and turn to him.

We are the people of God; we are the Church of Jesus Christ of Latter-day Saints, the foundation of which, in these last days, was begun by the Almighty sending an holy angel to Joseph Smith to reveal to him his will and establish the everlasting Gospel that was preached in the days of Jesus, even faith, repentance, and the laying on of hands for the gift of the Holy Ghost, and the ordaining of Apostles, Prophets, Teachers, Evangelists, Pastors, Patriarchs, Bishops, Deacons, Priests, and Elders. This is the true Church of God, although there may be a few in the valleys who do not live up to their holy profession; but because they are unfaithful to their God and to their religion, it does not affect in the least the truthfulness of the principles of heaven. I see some turn away from this Church because of the conduct of others. This has nothing to do with our faith; but we are to have our faith grounded. It is for us to dig deep, and lay our foundation upon a rock, that when the winds blow, and the storms and hurricanes beat upon us, we may still find ourselves firmly established upon the rock of truth.

I will tell you, gentlemen, (I address myself to those who have nothing to do with us as a people,) this is the Church and kingdom of our God; and the day will come, eventually, when the nations and kingdoms of the earth will become the “kingdoms of our God and his Christ.” This doctrine is found in this good old book, the Bible, which

all of you profess to believe, and have to kiss to give validity to your oaths, when you are sworn before a magistrate to tell the truth, the whole truth, and nothing but the truth.

We believe in every man having his rights, and being sustained in them. And we wish you to understand that we are not exactly such a people as many suppose.

It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose; but they are not unclean, for we wipe all unclean ones from our midst: we not only wipe them from our streets, but we wipe them out of existence. And if the world want to practise uncleanness, and bring their prostitutes here, if they do not repent and forsake such sins, we will wipe the evil out. We will not have them in this valley, unless they repent; for, so help me God, while I live, I will lend my hand to wipe such persons out; and I know this people will.

[Such things cannot exist here. The civil authorities will never make a law admitting of prostitution in the City of the Great Salt Lake: it never can be permitted while we live. We know it is the custom among some nations to authorize by law such abominations, giving licenses to houses of ill fame. But remember, if ever it is allowed among this people, it will be when righteousness has ceased to dwell in their midst. It never can be allowed in this community in male or female, whether they belong to the Church or not; and we will wipe out such abominations, the Lord being our helper.

That is sanctification. Our holy religion is to purify, purge, cleanse, and sanctify this people. We care not what people think or say about our course in this respect; it is our religion, and we will not have corruption where we dwell, if we can help it.

That is one reason we were not permitted to live in the States: we were determined, by the help of God, to be virtuous men and women. So they drove us, from time to time, and from place to place, until they drove us into the mountains; and I assure you, I, for one, feel thankful to my God that I live in these mountains, and that there is no man or woman who loves righteousness but what will feel as I do.

The Lord has led us up stairs until we have entered into the chamber; and, for heaven's sake, let us not pollute it, for fear we should be led down stairs again. We are now high up towards the presence of the Lord, and he feels to bless us, and his hand is over us for good; and he will curse every hand that is raised against us, if we will do right; and our enemies will go backwards and not forwards.

My prayer is, by night and by day, that every man and woman that bless this people, and desire to do them good, may be blessed of the Lord God; and I know he will bless them. But every man and woman who shall raise a weapon against this people, or devise evil against them, my prayer is, that they may be cursed; and they certainly will be cursed, and God will frustrate all their designs, and he will lead his people on from victory to victory, until they triumph over all their enemies.

What do you say, brethren and sisters? Do you not think it best for us to do right, each person individually being led by the dictations of the Holy Spirit, listening diligently to those who are appointed to lead, govern, and dictate this people? You know what I mean by this. President Young is our governor and our dictator. It is for me to walk with him, and for you to walk with those who go before you.

I know how it is in the world, for I have lived there. I was born in Ver-

mont, and raised, the most of my days, in the State of New York, Ontario County, and so was President Brigham Young; yet many emigrants who came through our valley thought we were moose, camels, or dromedaries. They did not know what we were; they, no doubt, thought we had horns on our heads: they had no idea we had eyes and legs like human beings; but they supposed we were some kind of nondescript animal. I know this is so: I have been in the world, and they cannot think we are human!

However, whether we are human beings or not, I know that I was born in Vermont, among the rocks, and have lived the greater portion of my days among those who are without God in the world; and I know their corruptions—yes, as well as they do. I know the wickedness in their cities, in their synagogues, and in their high places. I understand it all. Still they calculate that we, who have more than one wife, shall not have land in proportion to our families. Well, we are ready to buy what we need, when it comes in market.

This we learn from the public prints; so there can be no harm in my talking about what is published all through the United States. If a law was put in force throughout the Union—namely, that no grant of land shall be given to any except those who have but one wife, and no mistresses, many of the first class of the nation would have to console themselves with as little land as the “Mormons.”

Our wives are publicly acknowledged by us, and we sustain them as such, and we hold them sacred. How is it with the world? Do they have mistresses for illicit intercourse, hired and sustained to satiate their wanton appetites? We cannot have any land, because we honourably marry and sustain our wives; but others are entitled to privileges, notwithstanding their secret abominations.

¶ We are a people who want to purify ourselves, and be clean from such characters, and bring up our children in the way they should go. One of my sons and brother Brigham's oldest son went to England this season through the United States. They never knew what was in the world before, for they never were there under the same circumstances. In their letters to us, they wrote something like this—“My God, my God, help us to get safely back again to the mountains; for we had no idea of the awful corruptions of the world we live in, until we travelled through the United States.” And they have yet seen only a small portion of the ungodliness, wickedness, and corruption of the New and Old Worlds. The old countries are corrupt indeed; but the new are not a whit behind them in the blackness of their wickedness.

These are my views, and the Lord knows that I believe in the principles of sanctification; and when I am guilty of seducing any man's wife, or any woman in God's world, I say, sever my head from my body. These have ever been my feelings from the days of my youth. This is my character, and the character of President Brigham Young. It was the character of Joseph Smith and of Jesus Christ; and that is the character of the Apostles of Jesus, and that must be sustained by this people.

If we pursue that course, do you not think we are bound to rise and to prosper—that is, in Jesus Christ? Yes; and we will stand to him, and to his cause, and to him who is placed to govern and dictate the kingdom of God on the earth. By taking this course continually, subjecting ourselves to the Priesthood, we never shall fall,—no, never. We shall never get into a difficulty but what we can get out again. But let us be careful to get into it lawfully, and we shall prosper, and shall rise triumphantly

over every difficulty, on that principle; and on the ship of Zion we shall bravely live through every storm, though they may be heavy; and though rocks and quicksands and the Devil and the world may be in our way, they cannot move us from our path.

Let us do right, and sanctify ourselves before the Lord God, and purify our habitations (I mean the tabernacles of our spirits), and then our houses, and our children, and our servants, and our handmaidens, and everything there is about us with which we have to do, and then use all with clean hands and pure hearts. If we take that course, do you not suppose God will stand by us? There is not one of you but what knows this naturally.

Now, when you go home, every one of you begin to live as you were told last Sabbath and the Sabbath before, and do right, and seek to build up the kingdom of God; pay attention to all things that God requires of you by his servants.

Many wish for the time when President Brigham Young and his brethren will be relieved from attending to temporal matters, and attend to spiritual matters altogether. You will have to wait for this until we get into the spiritual world and have to deal with spirits. All things pertaining to this world, both spiritual and temporal, will be dictated by the Prophet of God—by our President. He dictates how to build a Temple—how high, how wide, how many rooms it must contain, whether it shall be of this, that, or the other form; and the Tithing House and all public works pertaining to this people are dictated by him. Some wish to rid him of having anything to do with temporal matters. That cannot be, in the nature of things; for, as one of the ancients

said, "As the body is dead without the spirit, so is faith without works, being alone." So, as long as the body, which is temporal, is joined to the spirit, he must have to do with temporal things.

Reflect upon it. The spirit is joined to these bodies to quicken them, that we may have to do with temporal matters; for when the spirit leaves vegetable or animal organization, the body dies, or returns to the earth. There is not a being in heaven or on earth, but what has had a body, has one now, or will have. Cease your works, and then your faith is dead. I care not for a man's faith unaccompanied by works, and his works must correspond with his faith. He must be virtuous, and enjoy the Holy Ghost, and the revelations of God, that when a man speaks, you may know it is by the same Spirit, and you will be edified; then you never will be deceived.

My prayer is for you to be faithful, active, and retain the Spirit of the Lord God, and go a-head, and fight manfully, purifying yourselves from all iniquity.

I never had a bloodthirsty spirit; for I never fought in my life, but I always yielded before I would have any difficulty with any man. But let the Spirit of God Almighty rest upon me, and see if I do not walk up to the battle's front. I had that spirit when I was in the world, and it is never in me only when the Lord puts it there.

Let us be pure and keep the commandments of God, and let the world say and do what they please. These are my feelings all the time.

May God bless you, and help you to do right, whether other people do right or not. This is my prayer and blessing upon you, from this time henceforth and for ever. Amen.

EVIDENCES OF THE BIBLE AND BOOK OF MORMON COMPARED.

*A Discourse by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City,
January 2, 1859.*

REPORTED BY G. D. WATT.

I will commence my discourse by reading the testimony of three witnesses of the Book of Mormon.

[The speaker here read the testimony referred to.]

I will also read the testimony of eight witnesses.

[The speaker then read it.]

Brethren and Friends,—I appear before you to-day for the first time for many months, feeling grateful to our Father in heaven for his condescension and mercy unto us as a people, that we are once more, through his kind providence, permitted to assemble ourselves together in this Tabernacle for the purpose of public worship.

Whether I say much or little, it is my sincere desire to be dictated by the Spirit of the living God. The Church of Jesus Christ of Latter-day Saints was established upon the earth in the year 1830. Had it not been for the Book of Mormon, which I now hold in my hands, such a Church would not have had an existence. The probability is, there would have been no settlements formed in this Territory, no cities to adorn these dreary wastes, no tabernacles erected for Divine worship, and no congregations assembled to hear the words of life. The vast solitudes of these deserts would have been interrupted only by the howling of wild beasts, or the still more dismal yells of the ferocious savage. But this wonderful book has wrought a vast change; and these sterile regions now "rejoice and blossom as the rose." This book pro-

fesses to be sent forth as a Divine revelation from God.

If it be an imposition, as many of our opposers say, then this Church is an imposition also, and our faith and hope are vain. On the other hand, if the Book of Mormon be a Divine revelation, as the witnesses have testified,—if God has indeed brought forth the ancient history of the American continent, and the writings of the ancient Prophets and Apostles that once inhabited this land,—if he has done this, and re-established his kingdom and Church upon the earth, then our opposers, that condemn the book, will be found under condemnation. If this book be of God, it must have sufficient evidence accompanying it to convince the minds of all reasonable persons that it is a Divine revelation. If it has been translated by the gift and power of God, through the means of the Urim and Thummin, and angels have been sent from heaven to bear testimony of its truth, then all the inhabitants of the world are concerned and have an interest in it.

It is not the few individuals only who are within the walls of this Tabernacle that are interested in its truths; it is not the few individuals only who inhabit this Territory and the few Saints abroad in the world who are interested in it; but all the nations of the earth, without one exception,—their emperors, kings, and nobles,—their presidents, governors, and rulers,—their popes, archbishops, and bishops,—their learned and unlearned of every

religious society, whether Jews, Mahomedans, Pagans, or Christians, are all equally interested in it, if it be what it professes to be.

If the Lord will assist and strengthen me by his Holy Spirit, which I believe he will do, through your prayers, I will endeavour to bring forth some few of the evidences which establish the Divine authenticity of the Book of Mormon.

I shall compare this evidence with the evidence for the Divine authenticity of the Bible. If the two books are supported by an equal amount of evidence, then all are required to have the same faith in the one as the other. But if the divinity of the Book of Mormon does not rest upon as sure a foundation as the Bible, then the people will have some little reason for rejecting it.

In the first place, I shall examine what evidences the present generation have to believe the various books incorporated in the Holy Scriptures of the Old and New Testaments to be of Divine origin. It must be recollected that the book called the Bible was translated from manuscripts 247 years ago by King James' translators. The manuscripts from which the Bible was taken are not now in existence. Up to the year 1749, they were deposited at a Spanish University, called Alcala, anciently named Complutem. The librarian sold them to one Toryo, who dealt in fireworks as materials for making skyrockets. (For authority, see Marsh's *Michælis*, vol. 2, part 1, page 441.)

The oldest manuscripts of any of the books of the Old Testament at the present day date from the twelfth century of the Christian era. You will find proof of this in the *Encyclopædia Britannica*, the 8th edition, vol. 4, page 695, which series is now being published in Edinburgh, Scotland. That celebrated work says, "The sacred books of the Old Testa-

ment have come down to our times in MSS., the oldest of which date from twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."

It is believed by the learned that the Old Testament Scriptures were all destroyed by the Assyrians nearly six hundred years before Christ. The Apocrypha informs us that Esdras was inspired to re-write them. In this manner it is conjectured that the Jews again came in possession of their sacred writings. These books again perished in the great persecution of Antiochus. (For further information upon this subject, see Brett's *Dissertation* in Bishop Watson's *Collect*, vol. 3, page 5.)

The history of the inspired writings anterior to the Babylonish captivity is very brief. The number of copies were very few. In the days of Josiah, all of the Jews seem to have been destitute of a copy of the law. During the reign of that king, in repairing the house of the Lord, a copy of the book of the law was found; and when presented to the king, he sent five messengers to Huldah, the prophetess, saying, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found." The messengers returned and reported to the king that the book found was indeed a Divine revelation, and the king caused all the inhabitants of Jerusalem to be assembled to hear the words of the book. (See 2 Chron. 34.)

For a long period previous to finding the book, the Jews had been ignorant of the Scriptures, and had fallen into the grossest idolatry. A new revelation through the prophetess Huldah seems to have been sufficient to convince the king and all Israel of the divinity of the book. They must have been inclined, in that age of the

world, to believe the history of the servants of God more than in this age; for now the people generally require a vast amount of evidence. The testimony of a dozen witnesses is scarcely regarded.

I have already observed, through the persecutions raised against the house of Israel, their books were destroyed; yes, even the tables of stone, for some reason, were taken from them, and all Israel were left without even a copy of the law, until accidentally they happened to find one that had been hid in the house of the Lord, as I have already named; and they were so ignorant with regard to this copy that they were obliged to send for Huldah, one of the prophetesses in Israel, to inquire of the Lord to know if it really was his word. They found a book, but they did not know whether it was true or false; and they thought it important that it should be determined by the immediate word of God.

Why not this generation go and do likewise? Why not inquire of the Lord whether the Book of Mormon is a Divine revelation? The copy found anciently contained the words of the Lord. And the people were so rejoiced that the whole nation of Jews gathered together to hear it read, and rejoiced over it, and gave heed to its precepts. They were not like the present generation; they did not fight it, and testify all manner of evil against it, and publish lies against it; but they believed it on the testimony of the prophetess.

It is very probable that the Jews copied these sacred writings upon various materials. Bishop Watson informs us that "the Hebrews went so far as to write their sacred books in gold, as we may learn from Josephus, compared with Pliny." He further says, "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by

rings at the back, through which a rod was passed to carry them by." "The first books," continues Bishop Watson, "were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *sepher*—that is, square tables. That form which obtains among us (he quotes from Pliny,) is the square, composed of separate leaves, which was also known, though little used among the ancients."

These copies of the Scriptures were destroyed, so that the Jews were again left destitute of the sacred writings. How they again obtained a copy, this generation are not informed.

Esdras informs us in the Apocrypha that he was inspired of God to write a great number of the books of the Old Testament Scriptures, so that the Jewish people might again be in possession of them. But how are this generation to know whether Esdras was a true Prophet or not? How are they to know that he was actually inspired of God to perform so great a work? It seems that the learned have no confidence in him, or they would not have placed his books among the Apocryphal writings as being doubtful.

But soon after the days of Esdras the sacred books again perished. How did the Jews again obtain copies? None of the learned can answer this question. For seventeen long centuries, the history of the sacred text is unknown. We are informed by learned writers that about three centuries before Christ the Hebrew Scriptures were translated into Greek, called the Septuagint; but have we any copies of the Septuagint? No. You may search all the archives of the nations, and you cannot find one of these ancient copies. Fifteen hundred years after this supposed translation, you find some Greek and Hebrew manuscripts. Let us inquire into the situation of the manuscripts

from which our present Hebrew and Greek Bibles were formed. We are informed by St. Chrysostom, an ancient Christian writer who lived soon after the days of Christ, that "many of the prophetic monuments have perished; for the Jews being careless, and not only careless, but also impious, have carelessly lost some of these monuments; others they have partly burned, partly torn in pieces."

We are also informed by St. Justin, another early Christian writer, that the Jews actually did destroy a great number of the prophetic books, in order that the world might not perceive the agreement between the ancient Prophets in the Old Testament and Christianity. Here, then, we have the testimony of early Christian writers that many of the prophetic books of the Old Testament were destroyed.

We are also informed by the Catholics, "That many, and very many of the canonical books of Scripture have quite perished, and not so much as appeared in the days of the very ancient fathers; so that nothing but the names of those books have come unto us." (See Mumford's Question of Questions, sec. 1. 7.)

We are also informed, by those manuscripts that are dated from the 12th century of the Christian era, that the few books that were preserved during the long reign of persecution and error had become very much altered and mutilated,—so much so, that when the learned gathered a large number of manuscripts together, they found no two that agreed. A great variety of readings in these manuscripts discouraged many of our translators, some three centuries ago, from translating the Old Testament, lest the world should turn to atheism. If they had translated them all, they would have had several hundred Bibles, all clashing and differing from each other.

It must be recollected that the Catholic canon of Scripture was not formed until the year 397. Prior to that period, the people were left, some of them to believe in this manuscript, and some in that,—some to reject this one, and some that; and many of the Christian fathers in the second and third centuries of the Christian era were entirely unable to determine what manuscripts were spurious, and what ones to receive as divine. Mumford speaks thus upon this subject:—

"If you fly to the tradition of the Church only of the first four hundred years, remember that the Council of Carthage, just after the end of those years, alleged the ancient tradition of their fathers, which they judged sufficient for defining our canon. They, who were so near those first four hundred years, knew far better the more universal tradition of that age than we can, twelve hundred years after it. True it is, (nothing being defined till then,) private doctors were free to follow what they judged to be truest; and as you find them varying from our canon, some in some books, some in others, so you will find them varying from one another, and varying also from you" (meaning the Protestant Canon). "For, in those first four hundred years, Melitus and Nazianzen excluded the Book of Esther, which you add. Origen doubts of the Epistle to the Hebrews, of the second of St. Peter, of the first and second of St. John. St. Cyprian and Nazianzen leave the Apocalypse or Revelations out of their canon. Eusebius doubts of it."

Mumford further says:—"All those holy fathers agreed ever in this, that such books were evidently God's word which had evidently a sufficient tradition for them. Now, in the days of those fathers who thus varied from one another, it was not by any infallible means made known to all that

those books about which their variance was were recommended for God's infallible word by a tradition clearly sufficient to ground belief; for the Church had not as yet examined and defined whether tradition did clearly enough show such and such books to be God's infallible word. But in the days of St. Austin, the third Council of Carthage, anno 397, examined how sufficient or insufficient the tradition of the Church was which recommended those books for Scripture about which there was so much doubt and contrariety of opinions. They found all the books contained in our canon, of which you account so many apocryphal, to have been recommended by tradition sufficient to found faith upon. For on this ground (Can. 47,) they proceeded in defining all the books in our canon to be canonical. Because, say they, we have received from our fathers that those books were to be read in the Church. Pope Innocent the First, who lived Anno Domini 402, being requested by Exuperius, Bishop of Toulouse, to declare unto him which books were canonical, he answers, (Ep. 3,) that having examined what sufficient tradition did demonstrate, he sets down what books are received in the canon of the Holy Scriptures, in the end of his Epistle, chap. 7. To wit, just those which we now have in our canon; and *though he rejects many other books, yet he rejects not one of these.*" (See Mumford's Question of Questions, sec. 3, pars. 4, 12.)

The Pope of Rome gathered together these contending persons in the form of a council, and they sat in judgment upon various manuscripts professing to be divine. That quarrelling and contending Council decided that a certain number of books should be admitted as divine, and should form the true canon of Scripture, and that no other books should be added. We are informed that this Council rejected

a vast number of books. Some of these rejected books were considered by part of the Council of Divine origin.

The manuscripts of the New Testament which these ancient apostates in the third Council of Carthage pronounced canonical have never reached our day. The oldest manuscripts of the New Testament which this age are in possession of are supposed to date from the sixth century of the Christian era. We have none of the original manuscripts written by any of the Apostles or inspired writers. We have five manuscripts in existence that were supposed to have been written as early as the sixth or seventh century after Christ. Three of these you will find deposited in the Royal Library of Paris.

1st. The Vatican Manuscript, noted 1,209. This was probably written by the monks of Mount Athos; first heard of as being in the possession of Pope Urban the eighth. Some of the leaves are wanting; the ink in some places faded. The letters have been retraced by a skilful and faithful hand. (See Unitarian Editors of the Improved Version of the New Testament, and Marsh.)

2nd. The Clermont or Regises Manuscript, 2,245. This dates from the seventh century. It was found in the monastery of Clung, called Clermont, from Clermont in Beauvais, where it was preserved. Thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It is Greek and Latin, and contains the Epistles; but that to the Hebrews by a later hand. Like other Greek-Latin Codices, the Greek has been accommodated to the Latin. (For authority, refer to Wetstein, Unitarian Editors, Professor Schweyhausen, quoted by Bishop Marsh, vol. 2, page 245.)

3rd. The Ephrem Manuscript. This also is said to have been written

in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth century. It is in great disorder; many leaves lost, many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be perhaps deciphered by transparency. (See Unitarian Editors of the Improved New Testament.)

The Vatican, Clermont, and Ephrem Manuscripts will be found in the Library at Paris.

4th. The Alexandrian Manuscript. This was probably made in the sixth century; Cassimer Odin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First in 1628, by his ambassador, Sir Thomas Roe. It was written by the monks for the use of a monastery of the order of Accemets, *i. e.*, vigilant, never sleeping. Its original text is no longer visible; written with uncial letters; no intervals before the words. It has been altered from the Latin version, and was written by a person who was not master of the Greek language. (For authority, see Cassimer Oudin, Wetstein, &c., &c., as quoted by Bishop Marsh in his *Michælis' Introduction*, vol. 2, page 185, and following.)

5th. The Cambridge Manuscript, or Codex Bezae. Concerning this, Bishop Marsh says—"Perhaps, of all the manuscripts now extant, this is the most ancient." Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, A.D., 1562. Beza himself owns of it that it should rather be kept for the avoiding of offence of certain persons, than to be published. It was deposited in the University Library at Cambridge, England. Uncial letters; no intervals between the words. It is very ungrammatical. It varies from

the common Greek text in a greater degree than any other. (See Unitarian Editors, Bishop Marsh, vol. 2, page 229.)

Besides these, there are above twenty manuscripts of later date in large letters, of different portions of the New Testament; and some hundreds in smaller characters. It appears, from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be the composition of impostors as late as the seventeenth century, for the purpose of foisting in favourite doctrines and imposing upon Christian credulity. The Montford and Berlin MSS., for instance. (See Marsh, vol. 2, page 295.)

All the most ancient manuscripts of the New Testament known to the world differ from each other in almost every verse. And the same is also true in relation to those of the Old Testament also. One of the ancient Christian writers, Jerome, in his commentaries upon the Prophets, complains of the corruption of his manuscript Greek copies. Bellarmine testifies that the Greek copies of the Old Testament are so corrupted that they seem to make a new translation, quite different from the translations of other copies. All, therefore, is uncertainty, not only in relation to the Hebrew manuscripts, but also the Greek. If, soon after the beginning of the Christian era, the Old Testament manuscripts were by the Jews partly destroyed, lost, burned, and torn in pieces, so that the learned of that early age could not obtain anything but the names of the lost books, it is not to be supposed that we, who live some seventeen hundred years later, are in possession of copies more

pure and genuine than Jerome, Bellarmine, and other ancient writers.

In relation to the manuscripts of the New Testament, Mr. Cressy writes in these words—“In my hearing, Bishop Usher professed that, whereas he had of many years before a desire to publish the New Testament in Greek, with various lections and annotations; and for that purpose had used great diligence and spent much money to furnish himself with manuscripts, yet, in conclusion, he was forced to desist utterly, lest, if he should ingenuously have noted all the several differences of reading which himself had collected, the incredible multitude of them almost in every verse should rather have made men atheistical than satisfy them in the true reading of any particular passage.” (See Exomol. Ca. 8, Nu. 3.)

The learned admit that in the manuscripts of the New Testament alone there are no less than one hundred and thirty thousand different readings. (See Encyclopædia Britannica, eighth edition.) It is true that many of those differences are of no particular consequence, as they do not materially alter the sense. But there are many thousands of differences wherein the sense is entirely altered. How are translators to know which of the manuscripts, if any, contain the true sense? They have no original copies with which to compare them—no standard of correction. No one can tell whether even one verse of either the Old or New Testament conveys the ideas of the original author.

Just think! 130,000 different readings in the New Testament alone! How our translators could separate the spurious from the genuine is more than I can tell. How they could distinguish between the original communicated to the ancient Prophets and Apostles, and 130,000 different readings that were

introduced in the dark ages by copyists, is not easy to determine.

But, admitting that we had an ancient copy of the Bible, or the Old and New Testament,—supposing the translators by some means were put in possession of such a copy, and that the individuals whose names are attached to many of those books professed to be inspired, yet how is this generation to determine whether those authors, if they were indeed the authors, were inspired men? How do we know they were inspired to write those books? The Latter-day Saints believe that the Bible in its original was the word of God, and was written by Divine inspiration. But we do not believe it because history informs us of this, or tradition tells us so; but we believe it because the Book of Mormon, confirmed by the ministry of angels, informs us of the fact.

But how is this generation to know that those ancient authors were inspired of God? Do they bear testimony of their own inspiration? Bishop Chillingworth, Hooker, and many other learned commentators have told us that the Bible cannot bear testimony of its own inspiration. If the Bible cannot prove its own inspiration, how are people in the present and past ages to know that these books are inspired? It is true, we are informed that some individuals wrote by commandment; and some, we are told, wrote according to their own opinions. How are we to detect that part which they were inspired to write from that part which was written according to their own opinions? We cannot, without new revelation. Without some testimony of a higher nature than tradition, we never can learn these matters.

Having made these few remarks in regard to the Old and New Testaments in their present condition and bearing, and having learned that they

are very imperfect in their present state, and that they have been translated from manuscripts that cannot be depended upon,—that there are no original copies in this day with which the world are acquainted;—having established these facts, now let us turn to the Book of Mormon, and see if it rests upon evidences of the nature of these I have already presented to this congregation.

The Book of Mormon professes to be translated not from manuscripts containing 130,000 different readings, nor by the learning of men who can render a translation as they please; neither does it profess to be translated from altered, mutilated manuscripts manufactured by monks or impostors upon Mount Athos to impose upon Christian credulity; but it was translated from the original plates themselves—the very plates on which the inspired writers themselves wrote: and they were also translated, not by the learning of men, but by the power of God and the inspiration of the Almighty.

We are told, in the beginning of the Book of Mormon, that three men—Oliver Cowdery, David Whitmer, and Martin Harris, saw the plates, or the original from which this book was translated by Joseph Smith, jun.; he having obtained the plates in the western part of New York through the ministration of an holy angel, as he testifies, from where they were deposited by an ancient Prophet that inhabited America some 1,400 years ago. He testifies that he was sent by an angel of God to bring these gold plates to light—that he obtained with them the Urim and Thummin, and translated the book. But, before the Lord would permit the book to go to the nations, he was determined that they should have more than one witness. Joseph Smith's testimony was not to go forth alone. Therefore, in 1829, about one year before the

rise of this Church, or before this book was offered to the world, three other names were called upon by an angel from heaven.

“Perhaps,” you may say, “they were deceived.” Let us examine whether there was any possibility of their being deceived. They had learned, by reading the manuscript from which this book was printed, that the Lord, when he should bring this book to light in the latter days, would bear testimony of it in a miraculous and wonderful manner to three witnesses, besides the translator. These three men, after having learned this fact, met together, and went and saw Mr. Smith, and inquired of him whether it would be their privilege to behold these plates and know from heaven that this book was true. Joseph Smith inquired of the Lord concerning the matter; and the Lord gave them a promise that, if they would sufficiently humble themselves, they should have this privilege.

They, in no connection with Mr. Smith, who made the fourth individual, went out into the open field, near a grove of timber, a little distance from the house of Whitmer, in Fayette, Seneca county, New York. They bowed down before the Lord in broad daylight—not in the night; so there could be no deception: they humbled themselves before him, called upon his holy name with all their hearts; and while they were thus engaged in calling upon the name of the Lord, they saw in the heavens above a glorious light, and a personage descending. This personage came down and stood before them: he laid his hands upon the head of David Whitmer as one of the three witnesses, and said, “Blessed be the Lord and they that keep his commandments;” and then he took the plates and turned them over, leaf after leaf, excepting a certain portion of the leaves that were sealed up, which Mr.

Smith was not permitted to translate; but that portion he had translated was turned over, leaf after leaf, and presented before their eyes, and they saw the engravings upon the plates.

This angel, clothed in brightness and glory, stood before them with the plates in his hands, showing them the engravings upon them. They also heard the voice of the Lord out of the heavens, commanding them to bear record of the things they saw and heard to all nations, kindred, tongues, and people. The testimony which they have borne I have read in your hearing.

Now, was there any possibility of these three men, together with Mr. Smith, who was in their company, being deceived? If they were deceived, then there is the same reason to suppose the Apostles were deceived, who profess to have seen Jesus ascend into heaven from the Mount of Olives. There would be the same reason to suppose that Peter, James, and John were deceived when they saw Moses and Elias on the Mount of Transfiguration; if these men were deceived, then there is no truth nor certainty in anything that ever was beheld; for no persons could bear testimony in stronger language than these three witnesses have done in the Book of Mormon.

Joseph Smith, jun., could not be deceived himself; for it was by an angel that he was commanded to go to the place where the records were deposited; it was by an angel he was told to take them from the place of their long deposit, together with the Urim and Thummim; and it was by the Urim and Thummim, connected with prayer, that he was enabled to translate the plates into the English language: consequently, he could not be deceived.

We have proved that the other three witnesses could not be deceived; consequently, four men bear testimony that

they not only saw the plates, but also that they saw an angel of God: they also heard his voice, and saw the plates in his hands and the engravings upon the plates, and heard the voice of God out of heaven commanding them to bear their testimony to all people upon the face of the earth to whom the translation should be sent.

Can you find, among all the nations and kingdoms upon the earth, one individual that can bear testimony that he has ever seen the original of any one of the books of the Old and New Testament? No. We defy the world to produce a true copy of the original of any book of the Bible, and prove it to be such. They may search their libraries from beginning to end, and examine all the archives of the nations, and they cannot find an original copy, or even a copy written centuries after the original writer was known to exist.

The learned have conjectured that some of those five manuscripts I have mentioned were written in the sixth century; but this is disputed. Casimir Oudin says that the Alexandrian Manuscript, instead of being written in the sixth century, was made in the tenth. With regard to the times of their being written, no dependence can be placed.

But here four men actually beheld the original plates, saw an holy angel, and heard the voice of God. Are they the only witnesses? No: there are eight other men, whose names and testimony I have read before this congregation,—persons with whom I am individually acquainted as well as with the translator and the three witnesses I have already named. I have been at the house where this Church was organized. I have seen the place where the angel descended and showed them the plates.

Eight other witnesses testify that Joseph Smith showed them the plates, and that they saw the engravings

upon them, and that they had the appearance of ancient work and curious workmanship. They describe these plates as being about the thickness of common tin, about eight inches in length, and from six to seven in breadth. Upon each side of the leaves of these plates there were fine engravings, which were stained with a black, hard stain, so as to make the letters more legible and easier to be read. Through the back of the plates were three rings, which held them together, and through which a rod might easily be passed, serving as a greater convenience for carrying them; the construction and form of the plates being similar to the gold, brass, and lead plates of the ancient Jews in Palestine.

Thus we see that twelve individuals saw the plates before the contents were placed before the world, and before they were called upon to believe in them. Is not this a sufficient testimony and evidence? If the world would not believe twelve men who have seen the originals, handled them with their hands, beheld the engravings upon them,—four of whom had seen the angel of God and heard his voice;—if they would not believe this, would they believe the evidence and testimony of ten thousand individuals? Jesus declares—“In the mouth of two or three witnesses every word shall be established.”

When we appear before the judgment seat of Christ, and go into his presence, we are informed we shall be judged by his word. “My word shall judge you at the last day,” says Jesus. “The words that I speak unto you shall judge you.” If, then, the words which he spake, and which he inspired his Apostles and Prophets to declare to the people, are to be the laws by which mankind are to be judged at the last day, it is necessary that they should have some little evidence and testimony concerning his words.

We are presenting this evidence and testimony before you; and if the Lord gave four witnesses, and by them condemned the antediluvian world—namely, Noah and his three sons;—if their preaching, their testimony, and works of righteousness condemned the antediluvians, and they were overthrown by the flood, why may we not suppose that four witnesses alone, if God did not see proper to send any more, would condemn any other generation?

We find that Lot was the only witness who was sent to warn the inhabitants of Sodom, and to call upon his kinsmen to flee from the midst of those cities, in order to escape the terrible judgments announced against them. He testified that an angel of God came to him and told him that the Lord was about to destroy those cities: he said that this angel lodged with him over night, and that the Lord had sent him as a witness; and his testimony condemned his kinsmen and the inhabitants of Sodom, and they were overthrown and perished in their wickedness.

Who was sent to the inhabitants of Nineveh to warn them? Only one witness—namely, Jonah. He was sent to a strange nation—to a people that were unacquainted with him: they could not tell by any natural appearance whether he was a righteous man or an impostor. He had a curious story to tell them, that he came part of the way to their country in a ship, and part of the way in the belly of a whale. But how could they know that he came in the belly of a whale, or that he was not an impostor? Yet the Lord told them, through Jonah, that if they did not repent, they would all be destroyed in forty days. They concluded to repent, and the Lord spared them, which made Jonah angry.

When the Lord sent a preparatory message to prepare the way for his

Son, he sent one witness, instead of raising up four. John the Baptist went forth into the wilderness, clothed himself in a curious style, living on locusts and wild honey, and began to preach repentance to the inhabitants of Judea and Jerusalem, and to the Jews throughout the land. How were they to know he was a messenger sent to prepare the way before the Most High? Yet they certainly would be condemned for not receiving his testimony; for Jesus himself said—"The scribes and Pharisees rejected the counsel of God against themselves in rejecting John."

How did John convince the vast multitudes that he was sent to testify of the first advent of the Son of God? We are informed by one of the Evangelists that "John did no miracle," as great a Prophet as he was; yet the people were condemned because they rejected the counsel of God against their own souls, by rejecting his testimony. How much greater, then, will be the condemnation of individuals who reject four witnesses, instead of one!

If the present generation have the testimony of four witnesses sounded in their ears,—if the Book of Mormon, containing their testimony, is published and sent forth in the different languages of the earth, and the people have the privilege of hearing and reading that testimony, will it not produce far greater condemnation upon them than what came upon the Jewish nation in ancient days, by rejecting the testimony of one witness only?

We see, then, that we have the advantage of this generation so far as evidence concerning the Book of Mormon is concerned. There are men now living that have seen the original of the Book of Mormon—that have heard the voice of God. Where is there a man who has heard the voice of God testifying concerning the truth

of King James' translation? Where is there a man on the face of the earth that ever had it confirmed to him by the administration of an angel? But here comes evidence in favour of the Book of Mormon such as any court of justice is obliged to receive.

But are we to receive the testimony of all individuals that may come and pretend to have heard the voice of God and to have seen angels? May not impostors come forth and say they have seen angels? I reply that there is this distinction to be made: A man that is sent of God, who has a true message, will always be able to present something connected with the nature of the message and the circumstances surrounding it, which will prove it to be true. If there should be a thousand individuals bearing witness that they had heard the voice of God and seen angels, we shall always be able to detect the impostor from the servant of God by examining the doctrine. There are evidences distinguishing a true message from a false one, that the whole world may be enabled to discern between the two.

For instance, there is no individual upon the face of the earth who can directly prove that Joseph Smith did not see the angel of God and obtain the plates: no individual upon the face of this earth can prove that the three witnesses did not see the angel and the plates: consequently, their evidence cannot be directly negatived, unless they deny their own testimony, which they have not done. The only possible way to condemn these men as impostors is to examine the nature of their testimony, to see whether it is reasonable and scriptural.

Is there anything unscriptural in hearing the voice of God, or in an angel's descending from heaven, bearing testimony to a book in which all nations are interested? It is a book sent to prepare the way of the Lord

for his second coming. Was it unreasonable for the Lord to send angels to Abraham, Isaac, and Jacob? Was it unreasonable for them to take dinner with Abraham, and for him to wash their feet?—for Lot to lodge them in his house?—for Joshua, Gideon, Daniel, Isaiah, Ezekiel, Peter, Paul, or the wise men and shepherds of Israel, or for Joseph, the husband of Mary, and Zachariah, or for various other holy men and women to see angels sent from heaven? It was neither unreasonable nor unscriptural.

Paul says, "Are they (the angels) not all ministering spirits sent to minister for those who shall be heirs of salvation? If, then, they have this office assigned to them, to minister to the heirs of salvation, it is not an unscriptural doctrine that they should minister to those four men. It is just as reasonable that God should send an angel to four men in the last days, and introduce his kingdom and preparatory work for the second advent of the Son of God, as it was for an angel to be sent to Zachariah in order that a messenger might be raised up to prepare the way for his first coming. The one is a little more reasonable than the other; for the latter-day coming is to far transcend in glory and power his first coming, when he appeared among the Jews. At his second coming the earth will tremble and roll to-and-fro like a drunken man; the mountains shall fall, the valleys be raised, the crooked places made straight, and the rough places smooth, when the Lord is revealed in his glory and power.

If all these things are to be fulfilled, Israel gathered, the fulness of the Gentiles brought in, and Zion built up,—if the great Latter-day Work mentioned by the ancient Prophets has to be fulfilled, then it would not be unreasonable that an angel should

be sent from heaven to begin a work of this magnitude.

But, perhaps, you may admit that it is perfectly scriptural and reasonable that an angel should be sent; but, then, you may ask if there may not be something connected with the Book of Mormon which would render it inconsistent, and not entitled to credit, and which would prove that its pretences were an imposition.

In reply, I ask, What is there about the Book of Mormon that is inconsistent? What does it profess to be? It professes to contain the history of part of the tribe of Joseph, who came out of the land of Jerusalem 600 years before Christ, and colonized the American continent. These Indian tribes are their descendants. When they first came here, they were a righteous people, and had with them the Scriptures, containing the law of Moses. When they came here, they made plates of gold, and on them they recorded their history, wars, contentions, &c. These plates were handed down among the ancient inhabitants of America for a thousand years after they came here. Their prophecies were recorded from generation to generation. Jesus Christ appeared to them on this land after his resurrection, just the same as he did to the people in Palestine, and showed them the wounds in his hands and in his feet. He descended before them in South America, and put an end to the law of Moses, which they practised on this continent; and he introduced the Gospel in its stead, taught them faith and repentance, and baptism for the remission of sins, as in Jerusalem. He taught the people to come with broken hearts and contrite spirits, and humble themselves, and be baptized by immersion for the remission of their sins, and had his servants lay hands on them for the gift of the Holy Ghost, as Paul and Peter did.

The teachings of Jesus were re-

corded on these gold plates, and they were handed down until some 400 years after Christ. Many sacred revelations are recorded on them, and prophecies that reach to our day, and down to the end of all things.

If you search this record from beginning to end, you will find the historical part perfectly consistent. You cannot prove that Joseph Smith is an impostor from any inconsistencies in the historical part of the work.

If you search the discoveries of all the antiquarians that have written since the discovery of America concerning the ancient inhabitants of this land, you cannot put your finger upon one particle of evidence from their researches that will come in contact with the Book of Mormon.

If you examine its prophecies, you will find many that the Jewish records speak nothing of—prophecies that relate to the Indians, and that relate to the rise of this Church, to the Millennium, and to many things that the other Prophets have not touched upon; and also many of the events predicted in the Jewish Bible were delivered to the Prophets in this land. Compare the prophecies of the Jewish records with those in the Book of Mormon, and you will find no clashing or jarring; consequently, you cannot condemn the Book of Mormon, Joseph Smith, and these witnesses to be impostors from the prophetic declarations of that book.

Try its doctrine, and you will find that the Gospel taught in ancient America 1,800 years ago is like that taught in ancient Judea and the regions round about. Did the ancient Apostles in Palestine teach faith in Jesus Christ, repentance, and baptism for the remission of sins? So did the ancient Apostles and Prophets in America. Did the Apostles in Judea practise the laying on of hands for the gift of the Holy Ghost? So did the ancient Israelites of America. Did

Jesus and his disciples organize the Church in Asia with revelators and inspired men in it—with prophets and prophetesses, with dreams, visions, and revelations? So did the ancient Israelites in America do the same thing. They, the ancient Apostles, organized the Church with miracles and gifts, with power to heal the sick, to cast out devils, to work miracles, and with power over the elements. The Book of Mormon tells us that the Israelites on ancient America organized one after the same pattern. Consequently, if we examine the whole structure of the Church in Palestine and the structure of the Church in ancient America, we find no jar; so, no man upon the face of the earth can condemn Joseph Smith and these three witnesses from any inconsistency in their doctrine.

Compare the miracles that are recorded in the Book of Mormon with those recorded in the Bible, and you will find no unreasonable miracles in the one, more than in the other. There is no fish story in it—nothing about a man's being carried in a whale's belly three days and three nights; though, if such a story was in it, we should believe it, the same as we do the Jewish history of Jonah. There is nothing said in this book about three men being put into a furnace of fire, heated seven times hotter than ever before, and yet the three men receiving no harm. We believe the Bible when it records this great miracle; but there is nothing which to the atheist is so apparently inconsistent as that.

The miracles recorded in the Book of Mormon were of such a nature as to be worthy of the exertion of Divine power. If the sick were healed, it was because Jesus had promised his servants they should lay their hands on them, and they should be healed. If they prophesied, it was concerning future events, because the Lord

wanted them to understand that which was to come.

Is there anything in this book that contradicts any scientific truth? You may ransack all the libraries in the world, and gather together all the books of science, and compare with this book, and you will find no clashing; consequently, where is your ground for condemnation? You cannot condemn it from its historical, prophetic, and doctrinal writings, or because of any unreasonable miracles said to have been wrought among the ancient Israelites on these lands, or because it contradicts any scientific truth, or because it is unscriptural or unreasonable that people should see angels in these days.

We defy this whole generation to bring up any testimony to condemn the truth of this book. It will face this generation from this time until the second coming of Christ, and then through the Millennium. And when this generation come up from their graves at the great and last day, the books will be opened, and by the word of God declared on this continent and on the Eastern continent the inhabitants of the earth will be judged.

You may bring all the lies and newspaper stories you can hatch up, and all the misrepresentations you can conceive, and use them against the Divine truths of the Book of Mormon, to save your crumbling apostate systems from utter ruin; you may pile up your falsehoods like mountains; you may fill your railroad carriages to the brim with them, or you may send them by the electric current the world round, and it will not stop the onward progress of the truths of "Mormonism" revealed from heaven: it cannot stay the arm of the Almighty from building up his kingdom in the last days, or hush the voice of his servants from warning the nations to repent and to turn away from their lyings and whoredoms, and from all

their wickedness and abominations which they continually practise before the Lord.

The word of God is something that cannot be destroyed; but it will appear in the day of judgment, and you and I will be judged by it.

I believe the Book of Mormon; I believe it because I consider that I have not only the testimony of these twelve witnesses, but a vast amount of other evidence and testimony such as you have not in relation to the things that are contained in the Jewish record.

For instance, what evidence and testimony have the present generation and the generations that have lived during the last seventeen centuries that Jesus Christ, the great Redeemer of the world, arose from the dead? You have the testimony of four individuals, and no more, provided that their testimony has not been corrupted, altered, and mutilated in the oldest manuscripts now known. Who are they? Matthew, John, Paul, and Peter. The other four writers of the New Testament have not said a word about seeing Jesus after his resurrection. The New Testament was written by eight men—Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. Four of these men have given their testimony that they saw Jesus after his resurrection; the other four have told us nothing about it.

But it may be asked, "Does not the Apostle Paul testify that Jesus was seen by upwards of five hundred brethren at once?"

But none of those five hundred brethren have spoken of this, or handed down their testimony.

Perhaps it will be argued that the four witnesses that saw Jesus—namely, Matthew, John, Paul, and Peter, performed great miracles, and thus established their testimony; and consequently, we are bound to believe them.

But how do you know that they performed miracles?

"They have told us so."

How do you know they tell us the truth? Were you there to behold the miracles they wrought? Only six of the eight writers of the New Testament say anything about miracles. Suppose they all testify that there were wonderful miracles wrought, have we not as good reason to believe eight men that testify to miracles in these days?

If all the men on this stand have kept journals, (and some of them have for a quarter-of-a-century,) and if they have recorded what their eyes have seen and their ears have heard; and if the several hundred Elders in this large assembly have done likewise, and recorded all the miraculous things their eyes have seen and their ears heard; and if the generations to come should gather up our journals and manuscripts, and entitle them, *The Acts of the Apostles and Elders of the Nineteenth Century*, they would find tens of thousands of miracles recorded in these journals where the sick have been healed, the eyes of the blind opened, the ears of the deaf unstopped, —where the lame have been made to leap as an hart, and where people have been raised up from the last stages of cholera, in the name of Jesus Christ, and where those who were born blind have had their eyes opened.

Would they not have as much reason to believe the journals and writings of the Latter-day Saints in relation to the miracles wrought as you have to believe the testimony of the six writers of the New Testament on the same subject? Who are the New Testament writers? They are interested witnesses, every one of them.

"But the world saw their miracles."

How do you know?

"These six writers say so."

Have you the testimony of any of the world that they actually saw even one miracle wrought by the Apostles of Jesus Christ? No, you have not.

Perhaps you may say that when the lame man at the beautiful gate of the Temple was healed, it was done publicly before the multitude.

How do you know this? Luke says so in the Acts of the Apostles, and you believe it on his testimony alone. How do you know that Jesus Christ was transfigured on the mount? —that Moses and Elias appeared to Peter and James and John on that occasion? Have Peter, James, and John given their testimony? Not a word; but Matthew, Mark, and Luke —three men who were not present, who did not see the transfiguration, and who did not see Moses and Elias, say so; but their testimony is second-handed.

We believe that Peter, James, and John actually did see holy angels—did behold Moses and Elias, and see Jesus transfigured, upon second-handed testimonies given on the subject.

Now, we have the testimony of individuals themselves concerning the Book of Mormon,—not the testimony alone of Elders Richards and Woodruff, or of any of these Elders,—but the testimonies of persons who beheld the angel and heard his voice.

Therefore, the testimony establishing the truth of the Book of Mormon is far superior to that establishing the Bible in its present form.

I do not know but I am wearying you; but I have endeavoured in my simple way to lay before you the evidence and testimony you have for believing the Jewish record, compared with the evidence and testimony you have for believing the ancient records of America, called the Book of Mormon; and any persons who will carefully examine this subject will be obliged in their own hearts to say

there is a hundredfold more evidence to prove the Divine authenticity of the Book of Mormon than what we have to prove the Palestine records.

But this is not all. We do not rest our evidence alone on the testimony of these twelve witnesses; our hopes are built upon a foundation surer than all these external testimonies. The Latter-day Saints are not that enthusiastic people who open their mouths and swallow down doctrines because they are popular, because their fathers believed them; but we believe a doctrine because we have evidence to substantiate it; and then, in addition to this, we seek for more truth and knowledge.

The Book of Mormon informs us how we may not only have faith in that book because of the evidence and testimony accompanying it; but how we may obtain a knowledge concerning its truth. The Book of Mormon informs us, as well as the Holy Scriptures, that if we will repent and be baptized, we shall receive the gift of the Holy Ghost.

We have tried the experiment. We have repented of our sins, we have turned from our transgressions, and humbled ourselves, like little children, before the Lord; we were buried in the water, and brought out of the water; then hands were laid upon us, and we received the gift of the Holy Ghost, and this gave us a knowledge of the truth.

What are the effects of the Holy Ghost? Jesus says, in the last chapter of Mark, "These signs shall follow them that believe: In my name they shall cast out devils, speak with new tongues, take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The promise of the signs was not to the Apostles alone, but he said unto them, "Do you go and preach the word in all the world; and he that

believes your testimony and is baptized shall receive salvation, and those that will not believe shall be damned; and these signs shall follow them that do believe." We have believed, repented, been baptized, and received the gift of the Holy Ghost; and we found the promise verified. If it were not so, we should then know it to be an imposition. If we found that Jesus did not fulfil his promise after we fully obeyed his word, we should then know the same to be false.

Let me say to this congregation that there would not have been a Church of Latter-day Saints five years upon the earth, had he not fulfilled his promise after we had obeyed his word, because he made this promise not only in the Book of Mormon and the New Testament, but by direct revelation through the Prophet, that if the people would do thus and so, they should be blessed with such and such gifts. Now, suppose the people, after having tried it, did not receive those gifts, the whole Church would have apostatized, and turned and declared it all false—Book of Mormon, Bible, and everything else. Why? Because these books made a promise on certain conditions, which was not fulfilled.

But when the people believed and were baptized for the remission of sins, and filled with the Holy Ghost, and the visions of the future were opened to them, and the spirit of prophecy rested upon them, and they beheld the sick recovering, the blind receiving their sight, and the deaf hearing, "Surely," said they, "this must be of God; for the Lord never would have confirmed an imposition to us by granting the gifts of the Gospel."

But may not the Devil perform miracles? Satan was to come with all power, signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they had pleasure in un-

righteousness. "Now, how do you know but these are some of the strong delusions?"

But prove to us that we have had pleasure in anything contrary to the Gospel of Jesus Christ—that this people have not obeyed the Scriptures of eternal truth. Those signs that were to come, and these living wonders, &c., were to be practised by individuals that had pleasure in unrighteousness and who rejected the Gospel of Jesus Christ—they were to go forth like the magicians in the days of Moses to withstand the power of Moses. We see them on one hand turning the water to blood, and Moses doing the same; in short, Moses performed numerous miracles (by the power of God), and the magicians did the same. How are we to distinguish between the two? Moses believed and obeyed the words of the Most High God, and the magicians were fighting against him, and yet they did miracles—not in the name of God, but by their enchantments; and so it is with all wicked miracle-workers from their day down to the second coming of Christ: they perform their lying wonders by the power of Satan—by the means of somnambulism, spirit-rapping, spirit-writing, or whatever it may be. But when people repent, and are baptized, and perform miracles in the name of the Lord, such miracles are designed to profit and benefit mankind—such as laying hands on the sick that they may be healed, speaking and interpreting tongues; hence you may know them to be of God: therefore it is easily to be distinguished which of the two powers should be received, and which should be rejected.

May God bless all those who love the truth, whether Jew or Gentile, bond or free,—whether it be those who

have received the Gospel and Book of Mormon, or those who are inquiring to know concerning its truth. If they desire to know the truth, may the God of heaven, who has sent forth his angel and confirmed the truth unto many, pour out his Holy Spirit upon them, and enlighten their minds, inasmuch as they go before God with an honest heart, that they may know, as the Latter-day Saints know, that this work is a message from the Almighty, to be proclaimed to every nation, kindred, and people upon the face of the whole earth. And when they know from God that this work is true, they will not be tossed to-and-fro and carried about with every wind of doctrine, but they will be built upon a foundation upon which they can rest secure. Though the whirlwinds of persecution may beat upon them—though they may be hated, derided, and suffer the loss of all things, time after time,—though they may be driven to-and-fro, and scattered from city to city, and from synagogue to synagogue, and their Patriarchs, Prophets, and Apostles be put to death, yet, with all this distress and poverty brought upon them by being robbed and plundered of their lawful possessions, and with all the injury they may sustain from year to year, they will have something in the midst of it all that will give them joy, peace, and happiness; and that something is A KNOWLEDGE OF THE TRUTH,—not merely a faith that the foundation on which they are built is of God, but a knowledge that they are established upon a rock that cannot be moved, which is as firm as the throne of Jehovah, and as secure as the eternal attributes of the Almighty.

May God bless us and prepare us for his heavenly kingdom, and save us therein, is my prayer, in the name of Jesus. Amen.

ADHERENCE TO "MORMONISM"—PERPETUAL EMIGRATION FUND.

An Address by President HEBER C. KIMBALL, delivered at the General Conference, in the Tabernacle, Great Salt Lake City, October 6, 1854.

We have heard a very beautiful relation from Elder T. D. Brown, of the mission at the South. It seems that everything we undertake in righteousness prospers, and the Devil and his agents cannot help themselves, if we are faithful.

The Zion's ship that was spoken of to-day, which runs in Snag harbour, has prospered from the first day it was launched, and every man and woman who stick firmly to that ship will prosper from this time henceforth and for ever. That I know, for I have been on board that ship, and am now sailing upon it.

The first time I went to England, I was on board of Zion's ship, and Joseph came to me while I was sailing, and put into my hand a rod; and I presume, if I have dreamed once of being aboard of that ship, I have dreamed it a hundred times. I have been in it in the midst of dangers and in the most dangerous places. I have seen trees and stumps, mountains and rocks, and everything else that could be placed in her course thrown before her to stop her in her course; but she can sail through a mountain or on dry land as well as upon the water. I have this in dreams; and I will say to the brethren, Just so long as you keep aboard of that ship you will prosper. I do not care whether it is in the midst of the Lamanites or among the Jews—whether it is in Italy or in Denmark, in Europe or in America, we will prosper, and I know it. That is my testimony.

As brother George A. Smith was saying, there are some who want to enjoy ancient "Mormonism,"—that is, as "Mormonism" used to be when it was a small sapling. But it is now becoming a lofty tree, and its branches are beginning to shoot forth all over the nations of the earth; ancient "Mormonism" has grown to such a degree. Many have been in the background, and have left the tree, and it has grown to that extent, they do not know it. That is the trouble with them: they don't know what "Mormonism" is. But this is "Mormonism," and this is the Church of Jesus Christ of Latter-day Saints, and President Young is the true and legal administrator and delegate sent from God, and we are his brethren, and he is on board of Zion's ship, and he is the captain; and if we will stick to it, we shall never run foul of the rocks; and whoever he tells to take hold of the helm, he will tell them in what direction to steer; and she is such a good sailer, and so true to the helm, she will run right between or over all snags.

Do you believe it, you old "Mormons?" ["Yes."] Well, then, why don't you grow with the tree, and with the branches thereof? Brother Brown would grow faster living on bread and water, and water and bread, with a little milk. Gentlemen, if you don't look out, the ship will get out of reach, and the tree will grow out of your knowledge, so that you will forget what manner of a tree it was; because, as the tree grows, it changes.

in size and appearance, just the same as a child as it grows to manhood; and if you had not been with him all the time, you would not know him, although he were your own son.

The text that President Young gave us bears upon my mind considerably, and it is a thing we ought to take into consideration; not me alone, but every man and woman that belongs to the Church of Jesus Christ of Latter-day Saints; not only those who are indebted to the Perpetual Emigrating Fund, but all ought to throw in their mites and enlarge this Fund. The means can be paid in here, and the poor can be brought out from the nations. Hundreds have come on this year on the strength of this Fund. It is the duty of those who have been brought out by it to go and work forthwith for means to pay their indebtedness. It does not belong to you, but it belongs to those who have made the Fund: it belongs to that Company, and to every individual, if they have not placed in it any more than a picayune or a halfpenny.

Look at the poor in old England. I have heard that some have feelings against me, because I have spoken of the poverty of the people in that country. I know more about its poverty than the natives of the country do. Those who come from there don't know as well about it as we do. In the last letter that came from my son William, he wrote that "I feel to weep and mourn and lament, when I behold the poverty of the people: they are starving to death, and there are scores and hundreds of my brethren in the poor-houses of the country: the husband is put in one poor-house, the wife in another, and the children in another."

That is the case with our brethren there; and while you are here in the midst of luxuries—while you are enjoying these blessings of the Lord, can you see your own brethren

afflicted? It is not only so in England, but in Ireland, in Scotland, in Denmark, and in Sweden, and in all the nations of the earth. Do they enjoy what we enjoy? No. Although there are some who want to return to their native country, to enjoy their own habits and customs, yet there is no rational man or woman who wants to return.

Brethren, did you ever reflect upon these things, and try to find out what you could do? Supposing there were not any more Saints than what are in this room to-day, if we were to put forth our hand as one man, what could we accomplish? There are people enough in this congregation to accomplish more than the whole Church has, if they would only believe and act upon the instructions given them. Solomon says, The liberal man deviseth liberal things, and by his liberality shall he live. I have proved the truth of this saying to my fullest satisfaction and to my astonishment, time and time again. When I have been poor and penniless, and could not raise five dollars, I have gone to work, by the counsel of my President, and built me a good house, and furnished it; and says brother Brigham, "You shall build that house, and you shall have your fit-out." I did it according to his word, and it was clear of debt, and I had a good fit-out.

I have done the same here upon the same principle; and said the President, "Brother Kimball, take one load of rock, and a load of sand, and a load of clay, and say to the masons and joiners, Go a-head; for I never built a house yet, but I was better off when I had done it than when I began." And brethren and sisters, that is the reason I keep on building. [Voice in the stand: "You will get poor if you stop."] Therefore I go a-head. Many will sit down and count the costs—how much it will cost to put a potatoe in the ground, and then

how much it will take to raise a hill around it; and they find out the expense is so great, they will never plant a potatoe nor make a hill, and they never will accomplish anything.

Do you know that is true?

Let us go to work now and enlarge this Fund, and let us do it at this Conference; and let those who are indebted to it go to work immediately and pay up. We shall probably hold this meeting for a time, and your hearts shall be enlarged; and if you could only go home while they are enlarged, and all the puckering strings loosened, and back the thing right up, the Perpetual Fund would be rich. I know that men and women have consciences that want to screw this way, and twist that way, and every way under God's heavens, before they can come to the right thing. If you want to grow and thrive, and want to have the Spirit of the Lord, and the Holy Ghost to be with you, and have dreams and visions, and gold and silver, and herds and flocks, wives and children, and every other good thing, go a-head in every duty, and never falter one moment, and tell the Devil to kiss your foot.

The Devil is on the puckering line, and he will pucker every Saint and every man there is upon the earth, so that they would let their fellow-beings lie down in a furrow of the field and starve to death; and these are you brethren and sisters, if you only but knew it, just as much as your brethren and sisters are according to what you call the flesh. This is the feeling of many—"Well, if I could only get dad, and mammy, and grand-dad, and uncle John, and aunt Nancy, and Sally here, I would not care a damn for all the rest." Who cares about having only Nancy and Sally? Let us have Susan and Polly and Timothy and Andrew out, too. What do you say? [Voice in the stand: "Let us bring them all

out."] Yes, let us bring them all out. The wars, distress, and confusion among the nations are increasing the value of provisions. It was just as much as you could do to live, when you were there.

What do you say, brethren and sisters? I do not want you to say anything, unless you go a-head and do what you say. Shall we go a-head and enlarge these funds, and pay up our debts? [Voice in the stand: "Aye."] Well, all who are in favour of paying up your debts to the Fund, to the Church, and everybody else, I want you to signify it by raising your right hands, and then say, "Aye." ["Aye."] And when you come tomorrow, bring along your pennies, and let us keep gathering and enlarging the pile, and keep enlarging it, and gather the Saints together from the four quarters of the earth. We are the persons to do that business; and when we have accomplished our part as servants in the flesh, God will send angels he has had in reserve to accomplish what we cannot accomplish. But he will make us buckle up to the work; and if we should happen to lie down and sleep before we have done all we might do here, he will tell us to awake and go about our business, and accomplish that we might have done while we were in the flesh. You have got to do it, as sure as the sun ever rose and set; you may wait as long as you have a mind to before you begin.

My feelings are for us all to concentrate our energies with the head of this Church, and put the wheel in operation, that, when another year comes, we may see a hundred times more come out by the Perpetual Emigrating Fund than we have ever seen.

I believe I have stuck to the text pretty well. May God bless you, and help you to be faithful and fulfil your covenants, from this time henceforth and for ever. Amen.

WISDOM MANIFEST IN ALL GOD'S DEALINGS WITH THE SAINTS.

A Discourse by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, March 28, 1858.

REPORTED BY G. D. WATT.

One thing is very true concerning the Gospel of salvation—the revelations of Jesus Christ—the kingdom of God upon the earth: Let any people enjoy peace and quietness, unmolested, undisturbed,—never be persecuted for their religion, and they are very likely to neglect their duty, to become cold and indifferent, and lose their faith. That is the experience of every person, more or less; and I wish to offer a few reflections on the propriety of the Lord's leading this people in the way that he does. We believe, for it is so written in the Bible, that the Lord wishes a people of his own—a kingdom of his own upon this earth, which is his.

June 27, 1844, a little over fourteen years after the organization of this Church, Joseph Smith was slain. In his day there were but very few years of rest for the Saints. They occupied Nauvoo longer than any other one place: they lived there about seven years. We left Nauvoo in 1846, and from that time until now this Church has not been compelled to abandon their property and homes. We came here in the best and quickest way in our power, and have been building, fencing, planting, sowing, and making ourselves comfortable. It is now more than ten years since we first located here, unmolested and undisturbed.

If we will reflect upon our own ex-

perience, and what has passed before us during that time, and notice the facts now transpiring, we cannot avoid knowing that much of the conduct of this people has been directly in opposition to our becoming the kingdom of God in its purity on the earth. Let the people consider for themselves whether we have, so far as we could have done, been taking a course to become that kingdom that we anticipate, or whether we have not been more or less dependent upon our enemies for many things that we could have produced, or done without. When persons can understand the ways of the Lord, and what he designs concerning his people, they will know that it was absolutely necessary for the Lord to take the course he has with this people, in order to bring forth that which he designs to produce in the latter times. Were we to live unmolested, uninterrupted, without persecution and hatred from our enemies, as I have told you, and it has been sounded in your years all the day long, we might expect that we had apostatized from the truth. Persecution and hatred by those who love not the truth are a legacy bequeathed by the Saviour to all his followers; for he said they should be hated of all men for his name's sake. If we had ceased to be persecuted and hated, we might fear; but the prospect is encouraging.

For a few weeks past, so far as I have knowledge from the reports made to me, the people have never felt so well since they have been in these Valleys. The prospect of ancient "Mormonism," of again leaving our homes, probably gives a spring to our feelings, especially since we, for the first time, have the privilege of laying waste our improvements, and are not obliged to leave our inheritances to strangers to enjoy and revel in the fruits of our labours. It is a consolation to me that I have the privilege of laying in ashes and in the dust the improvements I have made, rather than those who would cut my throat, solely for my faith, shall inhabit my buildings and enjoy my fields and fruits. Heretofore I have often left my home and the fruits of my labours for others to enjoy.

Persecution is learning us to adopt a course for self-preservation, as you will readily understand from a few circumstances I will mention. Within a few weeks, for the first time to my knowledge since we have been settled in these valleys, a sister, wife, or family in this community has taken the pains to pick up a few potatoes, that would otherwise be wasted, and make them into starch. A woman can, in an hour or two, make a pound or a pound and a half of starch from potatoes that would lie and rot. Has this been done heretofore? Not to my knowledge. And so long as brooms were brought from the States, people would not raise broom corn. And so long as traders brought in starch, would our women make it? No; though a woman can, in a short time, make a dollar and a half or two dollar's worth from potatoes that would otherwise go to waste. Would this community condescend to make starch, so long as it was imported and they could buy it? They would not. I say it, because they did not. And if there were tons of starch here, they

would find market for the whole of it, while the hard-earned fruits of the husbandman's labour would lie and rot.

Who has controlled circumstances to learn us to sustain ourselves? Have you and I? No, not in the least; but it has been accomplished by the Providence that leads us. We have been urging the people for years and years to do those things they are now compelled to. From the time we came here, you have been told to take bran or potatoes and make starch, and not buy it in the stores. Who would have been at the trouble of making cloth, if it could be bought of Gentile traders? Do you think many in this community would? No, no more than the women would have made starch. The women had not time, though they had time to visit from one end of the city to the other. They could take time to run to the stores—to walk a mile or two shopping every day, but they never had time to make a little starch, or spin a little stocking yarn for themselves, if those articles could be bought in the stores.

I am satisfied that the people now begin to learn that they can make their own clothing, and that those who do not learn will run the risk of being uncomfortably clad. But would this people, by their wisdom, ever have brought themselves to that independence that God will, by his providence, in a seeming chastisement? I say seeming, for it is no chastisement: it is a blessing to this people, and one of the greatest that can be bestowed upon us, to cut the thread between us and our enemies, and oblige us to sustain ourselves in everything that we can produce with our labour, skill, and economy. The Lord can bring this about, or cause the Devil to do it, just as he pleases.

If we would only forsake our re-

ligion, our enemies would spare us and hail us as friends; but if we will not yield that point, they will endeavour to destroy us. But the Lord Almighty rules in the heavens, and controls our enemies to a certain extent, and overrules their acts. He has his own purposes to accomplish as much now as he ever has had upon the face of the earth—as much as he had in the crucifixion of the Saviour. Could he have found a righteous man on the earth who would have betrayed his only Son? He could not. Would a man with his eyes open to see, and filled with the revelations of the Lord, have betrayed Jesus into the hands of Pilate? No. God overruled and selected a hypocrite—an ungodly, base, vile wretch, and placed him among the Apostles to accomplish that purpose, as much as he raised up Pharaoh.

God never hardened the heart of Pharaoh; he never ordained that wickedness should possess any man. Judas loved wickedness from his youth. Pharaoh was raised up to do what he did, because he was wicked from his youth: wickedness and hatred to every holy principle took possession of him, and God set him on the throne of Egypt to accomplish his purposes.

So it is with the men who are at the helm of our Government: God has selected them to rule, because the people are wicked, and will not hearken to his voice. They have killed his Prophets and many of his people, and he has placed corrupt, wicked men in office to rule and bear sway—what for? To show forth his wisdom. The hand of God is in all this, and he lets loose those wicked creatures, in order to drive us to do that which his mercies fail to induce us to perform.

Let him pour gold and silver into our laps, and cause the earth to yield that abundance we desire, and would

we know how to appreciate and use such great blessings?

If we constantly have plenty, pleasure, ease, and comfort, will the women make starch? No. Will they braid straw for hats and bonnets? No. How many bonnets are manufactured in this Territory? Can you see a woman here to-day wearing a beautiful straw bonnet, the work of her own hands? There are a few coarse ones, when you can make them either fine or coarse.

I have prevailed upon a few men to commence hat-making, and they have done something towards supplying the market; and a few are engaged in tanning leather: but if we had plenty of gold and silver and stores full of goods, would the people engage in and encourage home manufacture? No, as past experience has proved. They would be riding around in their carriages, and talking about going to California, where they can get gold and make themselves rich.

The Lord cannot save us in riches, because we do not yet know what to do with them. And when we are blessed and favoured, like the children of Israel in olden times, we wax fat and kick.

It is purely in order to save the greatest possible number of this people, that circumstances have transpired as they have; and it is a marvel that the Lord has let us have so long a time of peace.

Now the sisters begin to learn that such an article as flax used to be raised and manufactured in their young days; and I hear a number saying, "If I had flax, I could work it up." You may now hear men say, "We used to make oil from flax seed." But if you had plenty of money, and traders brought oil here, you would never raise a seed.

Flax cultivated only for oil will pay as well as any other crop that is raised, to say nothing of the lint, which is in great demand.

Have I been able to procure a single gallon of home-made flax seed oil? No. Some of our mechanics, who were used to making oil mills, heard that I was determined to make one, and proffered their plans and services. When the new-fangled press was completed, at a cost of about a thousand dollars, it was reported, for the first time to me, that some haircloth of a peculiar kind must be procured for making sacks in which to press the seed; and we sent to New York and many other cities in the States, without success, for cloth to suit the "wedge press." They made an expensive press; but, as yet, what is it good for? A cheap old-fashioned press could have been readily put up, and long ago we might have been using oil of our own make. I would commend a man who would begin to make linseed oil here. Had I have followed my own judgment in the matter, I would have had a press and plenty of oil, without paying eight dollars a gallon for it.

For the first time since we came to this country, sheep are being regarded and cared for as they should be. I brought sheep into this valley and have bought many here, and ought at this day to have forty thousand head, if I could have had men that would take care of my flocks. I have a few hundred left, which, no doubt, have cost me from twenty-five to fifty dollars each; but I persevere, and my women make cloth: you see my children dressed in home-made. And now some women begin to recollect that flax was raised in England, Scotland, Ireland, and the United States; and they have a faint remembrance of certain articles what their mothers called spinning-wheels; and they really begin to think that they can spin, and many of the younger ones would like to learn to spin.

Let the calicos lie on the shelves and rot. I would rather build buildings every day, and burn them down

at night, than have traders here communing with our enemies outside, and keeping up a hell all the time, and raising devils to keep it going. They brought their hell with them. We can have enough of our own, without their help.

This is the deliverance of our Father in heaven, placing us in the circumstances we now are in; and it is for the benefit, growth, welfare, and up-building of the kingdom of God, with us in it. Nothing else would do it.

We can raise cotton, flax, and wool for manufacturing all the cloth we need. We can make our own leather, hats, &c. And that is not all: the Lord intends we shall do it. I am thankful. How do you feel? Better, I presume, than you ever have.

There is a great deal of inquiry as to whether we shall be under the necessity of burning. We are now under the necessity of preparing for it, and that is enough for the present.

I wish union: it is stronger than buildings, and will accomplish much more for us. And I hope the Lord will suffer us to pass through enough to cleanse sin and selfishness from us. When I reflect upon it, it is almost discouraging that many who have been in this Church a score of years, and have been in drivings, mobbings, death, and affliction, are filled with covetousness, which is idolatry, and do not know what to do with blessings when they have them, nor know where they come from. I am not discouraged, but intend to persevere as long as I possess life.

The Lord is leading this people as he designs for the building up of his kingdom, and we need not worry ourselves about it. You were told, last season, when we heard that an army was on its way here, that we would rather lay waste this Territory than yield our rights to men who have no

regard for, neither understand the Constitutional rights of the people; and the people said amen to that purpose. We were able, last fall, to keep them from us, and we are well able to defend this city;—how long, I do not know.

If we love our improvements and property better than we love the lives of our brethren, the Lord will lead us in a way to waste us instead of our property. Can you understand that it is better to lose property than the lives of men, women, and children? But if we are so wedded to our property that we would rather fight for it than sacrifice it, if required, for our religion, then we are in a condition to be wasted, and our property would go into the hands of our enemies.

We are able to defend the city and keep out our enemies; but if we prove to our Father in heaven and to one another that we are willing to hand back to him that which he has given us, (which is not a sacrifice,) and that we love not the world nor the things of the world, he will preserve the people until they can become righteous.

You never heard me say that we would stick to this city; but we will defend ourselves against the floods of iniquity which our enemies wish to overwhelm us with by the introduction of a licentious and corrupted soldiery.

If we vacate the ground, that may satisfy them; but if they undertake to come in before we are ready, we will send them to their long home.

Some may marvel why the Lord says, "Rather than fight your enemies, go away." It is because many of the people are so grossly wicked, that, were we to go out to fight, thousands of the Elders would go into eternity, and women and children would perish.

Is every man and woman wicked? No: the majority of this people are

doing the best they can; but the ignorance of the people is astonishing. Be patient. The Lord is full of mercy and great kindness, and bears with our weaknesses; and he wishes to bear with us until we come to understanding—until we know how to be righteous before him. I do not want men to go into eternity clothed with unrighteousness.

We have talked about redeeming Zion, but the people are not yet righteous enough to receive and build up Zion in its purity, though they are growing to it.

I have a certain knowledge within me that the Elders of Israel will never be permitted to lay judgment to the line and righteousness to the plummet, with regard to the wicked and ungodly, until they understand righteous principles, and live to them. I do not care if we live until doomsday, and are hunted as long as we live, and go into the grave, and our sons and daughters come up after us, if they cannot arrive to the knowledge of the truth, they also will have to live in sorrow and affliction until they are worn out, and another generation shall come up after them. God is not willing that unholy hands shall carry out his judgments in the latter days.

When men go out to fight, I want them to go so full of the power of God that balls cannot hit them, and that the judgments and mercy of the Almighty may rest in their hearts: then they will know what to do.

Let this people go together, and be together, and let the women say there is such a thing as flax, and such a thing as a wheel with which to spin it. That makes me think of a young Boston lady on a visit to the country. She did not wish it known that she was at all countryfied, but wanted to appear quite delicate, and upon seeing a flock of geese, "O dear me," said she, "what are those geese?" Some

of our women are inclined to say, "What do you mean by a spinning wheel? What do you mean by a loom?" Such are female loafers, who bring up their children in idleness, and buy starch in the stores instead of making it. But now, thank God, there are no stores in which to buy; and I hope there will not be any more here, for it is the conduct of traders who have fattened in our midst that has brought an army into our Territory. I would rather see every building and fence laid in ashes than to see a trader come in here with his goods. I want you to understand that we are in favour of home manufacture in good earnest. Raise sheep and flax, and make cloth, and raise cotton, as fast as you can, and we will try to improve.

I am willing to leave this place, if I am called upon, and to take joyfully the spoiling of my goods. It is all right. It is a trouble for us to take care of the property we have; and if I knew that it was just as pleasing to the Lord, I would rather reduce it to ashes. We can move chairs, bureaus, &c. "Shall we take out such articles first?" Charge your minds with this counsel, Bishops and all Elders of Israel: The articles of food are first to be moved to safe places. Take care of the eatables, and see that they are well secured. Take care of our grain, &c., first; and see that the Indians cannot get our oxen and cows. Then we will take care of the people; and then, if we have time, we can move more or less of the valuable furniture, and cache our doors, lumber, &c. Perhaps we may come back here, and perhaps not. I would as soon be here as anywhere, and anywhere as here, wherever the Lord may require me.

With regard to doctrinal points, that which we do not understand should not be talked about in this stand; and the Elders of Israel should

never contend about any point of doctrine that does not pertain to the present day's salvation. Brother Hyde has been speaking of our Father and God. The remarks are very good; but what does the point involved in his remarks concern us? It is neither here nor there; and there are many ideas that may be advanced without enlightening our minds. When I go to where Joseph is, he will be the President of this dispensation. If he is the God that stands there, and I do not see any other, it will be right; or if Peter is God, all right, for he never will become a God, unless he is duly exalted to that station. Joseph will not be God to this people, unless he is crowned a God; and if he is, he will be like the rest of the Gods, and what will be the difference? Suppose that Enoch, Abraham, or Moses be our God, or the Prophet Isaiah, what is the difference? Who cares? There are many things the brethren talk about that are neither here nor there to us. They had better be looking after a few potatoes from which to make starch, or straw for making bonnets.

Eight years ago I told you to gather up and save your waggon-covers and tents, for you would want them; and since then I have seen thousands of good cloth needlessly exposed to the elements, and rotting in our streets. Now people need the cloth they walked underfoot years ago. Who will pity them? Not I. There has been more cloth wasted, during the ten years past, than would clothe this community. The calicos, starch, sugar, candle-wicking, &c., are now gone. Are there many in this congregation who can make candle-wicking out of cotton? "Do they make it of cotton? Really I am surprised!" Do not be so ignorant, but say you can make it. A few years ago, a widow came here with five children. She was poor, and at first

engaged in binding shoes, next in closing them, then in putting on the soles, and finally in making light shoes; and last fall she had apprentices, and made thirty pairs of the boots that were furnished to the Quartermaster's Department. She has a house, a cow, and a garden—the fruits of her labour and economy, and would outstrip many of our mechanics in earning a living. She knew what leather was; and when she saw a flock of geese, she did not ask, "What are those geese?" but said,

"Those are geese, and I wish I had them to pick."

Remember the counsel you have heard to-day, and prepare for burning.

May the Lord bless you! You have my prayers, good feelings, and faith all the time; and I trust that the kindness and mercies of our Father in heaven are such that he will bear with us in our weaknesses until we can learn truth and righteousness, and practise it; which may God grant. Amen.

DIVINE GOVERNMENT—HOSTILITY OF THE UNITED STATES GOVERNMENT TOWARDS THE SAINTS.

A Discourse delivered by Elder ORSON HYDE.

God is the legitimate Ruler of the universe, and no government under him is strictly legal, except it be duly authorized and commissioned by him: and as evidence that he has ordained and established a Government direct on the earth, the voice of an inspired Prophet is most weighty in its counsels, and first and foremost in guiding its administration. Indeed, the Prophet of God is the mouthpiece of the Almighty to portray his will, that it may be done on earth as it is done in heaven.

There never was a legitimate government on the earth standing in the favour of Heaven without an inspired Prophet of God to direct its policy; neither will there ever be.

There have been and still are many governments on the earth that share the goodness of God to a certain extent; and he raiseth them up and putteth them down by his wise pro-

vidences over them. But if a nation be not raised up by an inspired Prophet of God, or Patriarch, as in the days of Adam, Noah, Abraham, Moses, and Jesus, it is bastard, and not a legitimate son, and, consequently, not heir to the sceptre, neither can he be canonized as lawgiver in the house of God, though he may be in the house of Hapsburgh or York. Ishmael was blessed in many things, yet the covenant of God was with Isaac, who was not born according to the flesh, but of promise, according to the spirit. He, therefore, who was born after the flesh (Ishmael,) persecuted him that was born after the spirit (Isaac). Even so it has been since, and still is. Governments that have been born or instituted pursuant to the fleshly desires, vain glory, worldly pride, and ambition of fallen man persecute, those that are born of the spirit, or instituted and established by

the commandment of God, and sustained by the promise of Jehovah. This principle was clearly manifest in the case of Joseph sold into Egypt. God designed him to rule, and indicated the same by singular dreams and visions to the lad. This excited the jealousy of his brethren, and they began to persecute him: yet their persecutions hurried him into the very place that God designed him to fill. When men attempt to oppose the purposes and designs of God, their very opposition is overruled to the furtherance thereof, and to the disappointment and mortification of such characters.

Is there now a court or cabinet on earth among the acknowledged nations at which a Prophet of God would be admitted and accredited as minister from the court of heaven? I know of none: yet if these courts and cabinets were truly legitimate, and standing in the light and favour of God, not one would reject such a minister. "I know my sheep, and am known of mine." "He that receiveth whomsoever I send receiveth me."

In view of this estranged, alienated, and illegitimate condition of the nations of the earth, God foretold by Daniel the Prophet that he would set up his kingdom at a certain time, which should break in pieces all others, and stand for ever. This will be the time to try men's souls. To step forth to maintain the only legitimate sovereignty on earth and in heaven, in the face of a jealous and persecuting family of nations, rich and strong, requires bold hearts and valiant spirits. The sword, the rifle, the cannon, the hemp rope, and prison are arrayed before such as the reward of their patriotic devotions to the "Prince of Life." When God does set up his kingdom, some men must of necessity be placed in this critical position,—not because of a hostile spirit towards

the kingdoms of this world, but because of strict loyalty, supreme love, and devotion to God and to his government. This will try the grit of men, and show who is willing to lay down his life for Christ's sake, and who is not. To be tried and executed for treason cannot be a pleasant ordeal to be subjected to; yet it must needs be that offences come, and that some men suffer the penalty of treason against the powers of this world for Christ's sake, that a precedent may be established to judge the nations by, who will all prove themselves guilty of high treason against God and his government. When the Saints judge the world, (as Paul declares they will,) they will have a precedent to go by; and the illegitimate nations of the earth will learn that out of their own mouth they will be judged; and with the very same judgment with which they judge they shall be judged, by those who had the power to bind and loose on earth, to remit sins and to retain them.

May not the Latter-day Saints cherish the desire to live in such interesting days? They may. They do live in these very days when God is establishing his kingdom as spoken of by Daniel the Prophet. We have a great and responsible work laid upon us; yet, God being our helper, we will accomplish it.

The king of Egypt sought to destroy, by an infernal order, many of the Hebrew children, fearing that by their great and astonishing increase they would endanger the Egyptians. But his fears and hellish precaution did not save him or his army. His oppression of Israel and his evil treatment towards him had provoked the Almighty to destroy Pharaoh and his adherents; and, consequently, he hardened his heart, and led him on to the snare in which he was taken. Had that haughty prince remained at home with his army, he would have

lost Israel only ; but, with hard heart and stubborn will, he pursued him with a mighty host, (even such as is now recommended to pursue the "Mormons,") to chastise and persecute him ; and behold and lo ! that proud monarch, with all his soldiers, perished in presence of all Israel.

Here is a glass that reflects the position and fate of the United States, if they persist in following the Saints with their forces. If the serpent will cast out a flood of waters after the woman who has fled into the wilderness from before his face, the earth may kindly open her mouth in the form of an earthquake, and drink up the flood or army. "This would be a mode of warfare upon which their tactics furnish them no information."

Then the remnant of her seed, not yet gathered, may beware of the dragon.

Herod slew the male children of Bethlehem under a certain age, with the hope of catching the illustrious child whose birthplace was shown to the wise by a peculiar star. This wicked and murderous plan did not succeed. An angel flew to Joseph in a dream by night and defeated the whole plan.

God will defend his cause and protect the righteous ! The work of God brings a fear and a terror upon the ungodly. It smites them with confusion and consternation, as did the handwriting upon the wall the Babylonish monarch. There is a spirit attending what is called "Mormonism" that carries conviction of its truth to many in high places as well as low. Conviction generally begets faith, and causes repentance in low places,—in high ones, often rage and desperation. "Whom the gods would destroy, they first make mad." By this spirit people are moved upon, confused, maddened, and infuriated, even like the waters, when the breath of heaven sweeps over their surface.

The press is frantic with fear. It magnifies the molehill into a mountain, and the still, small voice of truth into the terrific roar of all the artillery of the allied powers before the walls of Sebastopol. Inasmuch as the press has, in most cases, made lies its refuge, and by that means raised a storm of fury against us, by giving publicity to the most foolish, extravagant, and wicked things that men could invent, and as the Government, in its haste and rashness, has been greatly influenced by these publications to send a military force upon us, may the God of armies magnify us in reality and truth more than the press knows, or can even think.

The clergy show their lack of faith to guard the destinies of man, and to guide his actions in a manner to bring about the purposes of the Creator. Their dogmas, creeds, and isms, together with their salaries and selfishness, must be sustained, if Heaven's truth has to be nailed to the cross. "O fools and slow of heart to believe !" Have you not long opposed one another ? And yet, have you not prayed for the watchmen to see eye to eye ? The principles having now been revealed upon which the true and faithful watchmen of Zion may and will see eye to eye, reveal also another thing with equal certainty,—that is, who the wolves are in sheep's clothing. Though clad like sheep, they howl against the kingdom of God, its institutions, and laws, like wolves, and with equally as much sense and intelligence,—not even omitting the implied sound of blood !

The press, the clergy, and the tiger-footed politicians have doubled teams upon the Executive to draw him into a snare, that he may be punished, as was Ahab by the lying prophets. An army is raised in the very flood-tide of excitement, and hurried away into the field to operate against the "Mormons." Rash and inconsiderate move-

ment! The avowed object is to vindicate the nation's authority and honour: but, alas! it will turn more to its shame and mortification than any step it ever took.

The kingdom that Daniel prophesied of is represented under the figure of a stone cut out of the mountains without hands, rolling forth, before which the mighty image fell. They find a rolling kingdom here. Our Saviour speaks of the very same stone in this language: — "Whomsoever falleth upon this stone shall be broken." The United States have sent their army to fall upon this stone in the mountains; and for this hasty and ill-advised act, and because of the blood of the Prophets that cries from the ground in the ears of Jehovah that has never been avenged, they will be broken.

One thing is certain—The Latter-day Saints will never forget their persecutors who repent not. Though they bear up under their losses and misfortunes with a degree of fortitude and cheerfulness, yet the fire of indignation burning in their breasts towards their enemies who have robbed, despoiled, and driven them will never be quenched until they are punished, and justice satisfied, even if it should require time and all eternity to accomplish it.

We have asked the Government repeatedly and most respectfully to redress our wrongs; but they told us it was not their place to do it. "Your cause is just, but we can do nothing for you," was the sentiment of the Executive of the nation. If the General Government could not lawfully interfere to punish our persecutors and murderers, they could at least have made us an appropriation to relieve our immediate wants, when they saw that we were houseless, homeless, distressed, and wandering. They were asked to do it. But they never gave us a dime to enable us to

say of them, When I was hungry, you gave me meat; naked, and you clothed me, &c. But we were told by our leaders to be of good cheer—that it was wisdom in God that the nation should be applied to by us to redress our grievances; and if it had undertaken, with sincere intention and vigorous hand, to wash from its skirts the blood of our Prophets, as it should have done, Divine Justice would have been appeased with far less, under such circumstances, than it now will. We have reason to thank our God that our sufferings have been but slightly mitigated by the sympathies of this world: hence, the more abundant sympathies of Heaven in its time.

After patiently waiting many years, we have unanimously adopted this opinion—that God now requires us to redress our own wrongs; or, in other words, to take a stand that will enable him to do it for us; and his late promises to us are to this effect.

It sometimes falls out, when justice is denied to the weak by the strong, whose duty it is to administer it, that an overruling Providence confers power on the weak and oppressed to take their own part, and even to punish the great and the strong for not doing their duty. This is an honour sometimes conferred upon the down-trodden, to console and comfort them, and to bring dishonour, shame, and humiliation upon the great, who were clothed with power, but declined using it in an unpopular, though just cause. All is going on right. "It must needs be that offences come."

United States Judges have often required posses and guards in this Territory for various service at great expense; and, after assuring that the Federal Government would pay the expenses, they have, in some cases, reported adversely to those claims being allowed when their own requisition caused them; and the Government has declined paying them,

repudiated the acts of its own officers, and saddled upon Utah the entire responsibility. This also displeased the "Mormons;" and we say that we will have no more such servants or two-faced scamps among us; and if the Government itself repudiate the acts of its own officers, it is sufficient reason that we also should do the same, even if there were no other reason for doing it. Why, then, send an armed force upon us to compel us to honour officers whose official acts you repudiate?

If God does not help us, we may be killed and destroyed; but we can never feel right towards the United States till they hang the murderers of Joseph and Hyrum Smith, punish the miserable incendiaries that burned our houses, grain, and fence,—that drove us from county to county, and from State to State, and, last of all, drove us into this wilderness to perish (what they did not kill or cause to perish in our persecutions); and, fearing now, if we are let alone, that we shall grow into strength sufficient to chastise our enemies ourselves, a military force is sent against us to crush us out; and fear, inspired by guilt is the very cause of this demonstration now being made against us.

The "Mormons" will carry the remembrance of their wrongs to the grave; and in the resurrection, at the bar of God, they will say—"When I was weak and defenceless, you persecuted me; when I was in prison, you mocked and derided me—you threatened my life, and took it; when I was sick, you carried me out of my house, and burned it—also my grain, and killed my husband; when I had no house, home, or friends that could assist me, with a feeble infant in my arms, you forced me across the Mississippi river at the point of the bayonet,—where I had perished, had not God, in mercy and compassion, sent thousands of quails into our camp, and I and

my children caught scores of them with our hands, which we ate, and thanked the giver. When I enlisted in your army to fight your battles, you killed my aged father and my brother that were left behind at Nauvoo. When we purchased lands of you and paid you our money, you covenanted that you would warrant and defend them to us. You broke your covenant, by allowing us to be forcibly and illegally removed, and our possessions occupied by others, without our consent, and without compensation."

This is the way we shall talk; and who, under such circumstances, could talk otherwise? Our enemies can go on just as far as the Lord will allow them, and make their damnation doubly sure. Time is the only witness in this case that the nation will listen to; and when they fully get this evidence, it will be too late for them to profit by it. The antediluvians would not listen to the testimony of Noah. Time alone could convince them of the truth of what that venerable father taught them. The convincing argument, however, at length came on the wings of time; but, alas! it was too late! The Lord had closed the door of the ark, and disappointed outsiders lived only to see the vengeance of an angry God hurled at them in the watery element. "This was a mode of warfare upon which their tactics furnished them no information."

The Government, no doubt, think they can soon use up the "Mormons" so effectually that they will not be troubled with us any more. This might be, if they had none but the "Mormons" to fight. They will, however, find this saying verily true—"They that are for us are more than all those that are against us." "Behold, how great a fire a little matter kindleth." But the Government will always be troubled with the "Mormons" in this world and the world to

come; but the "Mormons" will not always be troubled with the Government. The more they meddle with "Mormon" affairs, the more difficult and awkward they will find them. They will be a stone of stumbling and rock of offence, even a stone cut out of the Rocky Mountains without hands, awkward and unseemly. The God of Jacob preserve the righteous, "if it must needs be that the wicked be destroyed by fire from heaven," in the name of Jesus Christ!

Our enemies need neither fear nor hope that our trust is in the Indians. Yet they do fear that the Indians will rally to our aid; and yet they hope that we have no more reliable source for help than they. Their fears may come upon them, but their hopes will utterly perish.

What the world calls "Mormonism" will rule every nation. Joseph Smith and Brigham Young will be the head. God has decreed it, and his own right arm will accomplish it. This will make the heathen rage, and the people imagine a vain thing. Yet upon the words of these men the eternal destiny of the generation in which they lived hangs. Whosoever sins they remit will be remitted, and whosoever sins they retain will be retained.

O ye Saints of Latter-days, be humble, be faithful, be watchful, and very prayerful! Murmur not against Brigham, nor against God. Trouble not yourselves about what you shall eat, drink, or wear; but be patient in afflictions, and remember that the great Captain of our salvation was

made perfect through sufferings, and we are called to walk in his steps. Do as your leaders direct you. Be prudent and careful with what you have. Remember that we are called to be saviours. Therefore, save everything that you can save that will save you. Boast not, only in God, that you are worthy to suffer shame and condemnation for his sake; and two things you shall behold:—One, the fulfilment of the prophetic words of Colonel Johnston—"The American army never goes back!" Two, a germ shall spring out of "Mormonism," whose branches shall leap over the wall, and whose foliage shall exhale welcome odour in every nation!

Be not, therefore, too anxious or forward to persecute and destroy the men in whose hands Heaven has placed your destiny, lest, when the day of their power cometh, they may remember all your acts, and reward you according to your deeds. These men are bound to overcome; and he that overcometh shall have power over the nations, and shall rule them with a rod of iron. "Be wise, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

This is my testimony, and the testimony of the living God through his Apostle to all connected in the name of Jesus Christ; and the Spirit beareth record. Amen.

PECULIARITY OF "MORMONS"—OBEDIENCE TO THE DICTATES OF
THE SPIRIT—KNOWLEDGE OF THE TRUTH, ETC.

Remarks by President BRIGHAM YOUNG, delivered in the Bowery, Provo, June 27, 1858.

Previous to the arrival of our brethren, the lately returned missionaries, I had requested brother Harvey Whitlock to address the congregation to-day, for my own satisfaction; and I will give you the reason. In 1834 I went to Missouri. After the brethren had been driven from Jackson County, I saw brother Harvey Whitlock, and heard him converse only a very few minutes; and from that time I have not had the privilege of hearing him preach until to-day, although I have greatly desired it, from the short conversation we had twenty-four years ago.

I shall give way for the missionaries when I have said enough to satisfy my own mind.

I am very well satisfied with brother Whitlock's discourse; but I wish to make a little addition.

The people called "Mormons" by the world have a peculiarity about them that is understood by very few. In a great degree it is not comprehended even by the Church, and yet they acknowledge it. The nature of that peculiarity is simply this: The Gospel of salvation—the Priesthood of the Son of God—is so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are organized, that it is calculated to enlighten the children of men and give them power to save themselves. It is of the same nature as the further principles of eternal existence by which the worlds are and were, and by which they will endure; and these prin-

ciples are pure in their nature, from the fact that they are of God, who is pure: but, without the revelation of the SPIRIT OF GOD, NO MAN can understand them. That is the peculiarity there is about this mysterious work, and the whole world are astonished at the unity of this people.

"How is it that this great people can be controlled by one man?" is the question. To a certain extent they can be controlled and form a unit, though not as much so as they will when they rightly learn and practise the true principles of union. You may theorize and prove by philosophy—in fact, convince the world, theoretically, of the blessings of unity; and yet there is no union among them. What is the reason? Because they will not be governed by the Spirit of God. We may correctly say that there is no difficulty in convincing people of the truth of the work in which we are engaged. We send our Elders into the world, in the midst of all the religion and philosophy of the day, and "Mormonism" takes them up and weighs them "in the balances," as the Prophet says of the Lord's measuring the seas in the hollow of his hand, and taking up the mountains as a very little thing. A person who understands the truth of the principles and doctrines we preach and believe in can handle the religions and philosophy of the day as a small matter; consequently, it is not difficult to convince the world. There is but very little difficulty in convincing every person who will hearken.

to reason. You can convince them; but what is the difficulty brother Whitlock was speaking of? The majority of the human family do not love the truth, and many forsake it after they have embraced it.

To me it is evident that many who understand the truth do not govern themselves by it; consequently, no matter how true and beautiful truth is, you have to take the passions of the people and mould them to the law of God, and nothing less will accomplish that union and salvation which we are striving for. There is no other principle, spirit, or power that will cause people to adhere to the truth. Take this whole people: they know that "Mormonism" is true as well as they know that the sun now shines; their judgments, their feelings, and their hearts convince them that it is true. There is no saving faith merely upon the principle of believing or acknowledging a fact. Take a course to let the Spirit of God leave your hearts, and every soul of you would apostatize.

Do you think that people will obey the truth because it is true, unless they love it? No, they will not. Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty. Do people know this?

We see men and women leaving this people—this community. Are their judgments convinced that "Mormonism" is not true? No; for they know that it is true. What did Oliver Cowdery (one of three witnesses to the Book of Mormon) say, after he had been away from the Church years and years? He saw and conversed with the angel, who showed him the plates, and he handled them. He left the Church because he lost the love of the truth; and after he had travelled alone for years, a gentleman walked into his law office and said to

him, "Mr. Cowdery, what do you think of the Book of Mormon now? Do you believe that it is true?" He replied, "No, sir, I do not." "Well," said the gentleman, "I thought as much; for I concluded that you had seen the folly of your ways and had resolved to renounce what you once declared to be true." "Sir, you mistake me: I do not *believe* that the Book of Mormon is true; I am past *belief* on that point, for I KNOW that it is true, as well as I know that you now sit before me." "Do you still testify that you saw an angel?" "Yes, as much as I see you now; and I know the Book of Mormon to be true." Yet he forsook it. Every honest person who has fairly heard it knows that "Mormonism" is true, if they have had the testimony of it: but to practise it in our lives is another thing.

When the people cleave to the Lord Almighty, receive of his Spirit, and purify themselves continually, and walk in the light of the Lord, they will never forsake their religion; they will be "Mormons" by day and by night, and for ever: in other words, they will be Latter-day Saints. Every one of you know that these things are true. When men come into this Church merely through having their judgments convinced, they still must have the Spirit of God bearing witness to their spirits, or they will leave the Church, as sure as they are living beings. The Saints must become one, as Jesus said his disciples should be one. They must have the Spirit testifying to them of the truth, or the light that is in them will become darkness, and they will forsake this kingdom and their religion. I wished to bear this testimony and make this addition to what has been said by brother Whitlock.

Many of this congregation have left their homes, and, no doubt, are anxious to learn the current news.

It is needless for me to rehearse the past. That we have all experienced. It is best to speak of that which is before us, for our present acts prepare us to meet the future. And, for their encouragement, I will ask the Latter-day Saints, When and where has the Lord our God deceived us? You would all answer, Never, and in no place. I would ask another question, with all due deference to the God we serve, When have our leaders—those whom God has placed to guide the affairs of his Church and kingdom upon the earth—deceived us? Let any person, if he can, rise up and point out the time and place when and where this people have been deceived by their leaders. We have not been deceived by them; for which, God be thanked. He is on Israel's side. His arm is almighty to save, and we have a refuge that the world have not. Whether in peace or war, in poverty or wealth, the Saints have a refuge that the ungodly have not. We have the wisdom that the Almighty has incorporated in our organization.

When people are dictated by the power of the Holy Ghost, there is but little danger of that people or that community being led wrong: the danger consists in your own neglect of your duty.

With some the question arises, Are we in danger from our enemies? No; there is no danger, only in our neglecting the duties of a Saint. Are we in danger now? No. Have we been? No. Shall we be? No, we shall not.

It has been written that many should be slain for the testimony of Jesus; and, in my humble opinion, there have already been enough slain to fulfil that prophecy. If I can live until I am one hundred and thirty-five years old, I shall be perfectly satisfied to die a natural death, and to believe the revelation fulfilled, without being slain by my enemies. I strive

to live to do good on this earth; and I have all the time asked my Father in heaven, in the name of Jesus, to let me depart, when I cease to do good; for I do not want to live any longer than while I continue to do good. I want to live to oppose wicked men and devils, until the last one of them are righteously disposed of, though at times it is pretty hard work to get faith enough to desire to live to stem such floods of ignorance and sin.

We are not in opposition to anything in earth or hell, except the principle of death. God has introduced life, and it is the principle of life that we are after. The power of the enemy is all the time trying to destroy this life, and I am opposed to that power. I am at war with it, and expect to be. I do not expect to cease my exertions in a million of years hence, no more than I do to-day; but the world is seeking that which will cause them to perish.

We are striving for eternal life, and are opposed to those who love and have the power of death. We have the influence and the power of life, and that necessarily brings us in opposition to those who prefer the principles of death.

I do not wish to say anything in regard to the life and conduct of this people: those things are before the world. And, as we have often published, we challenge them to prove that we are not loyal subjects of this Government and the kingdom of heaven. We have everything that produces peace and comfort, and will advance all men in life and happiness, so far as they will permit us.

Let this suffice, and I will give you the news. What is the present situation of affairs? For us the clouds seem to be breaking. Probably many of you have already learned that General Johnston passed through Great Salt Lake City with his command under the strictest discipline.

Not a house, fence, or side-walk has been infringed upon by any of his command. Of course, the camp-followers are not under his control; but so far as his command is concerned while passing through the city, he has carried out his promises to the letter.

We told Commissioners Powell and McCulloch, in Conference and in answer to questions, that we most assuredly believed all they said and all that President Buchanan dictated them to say, so far as their interest was concerned. We said that we believed that President Buchanan would fulfil his words, when his own interests prompted him so to do. We did not say whether he would, or not, in opposition to his interest.

We have reason to believe that Colonel Kane, on his arrival at the frontiers, telegraphed to Washington, and that orders were immediately sent to stop the march of the army for ten days. That savours of an anxiety for peace. I expect to see, if the late advices of the Government are carried out, that portion of the United States' army now here have the privilege of going when the interest of the country demand them, and the portion that was to start for this place ordered in other directions. And when we hear certainly that there are no more troops coming here, we will believe that the Government means peace, just as their Commissioners have told us.

I can say, so far as the moves have been made since the President sent his messengers of peace, that everything bids fair for the fulfilment of so desirable a result, and that the President is doing all he can to correct past bad management.

We have no shirt-collar dignity to sustain, for we have no character, only such as our friends and enemies give us. It is only a shadow, and we are willing that they should have the

shadow, and make the name of our President honourable, if we can. They are welcome to traduce our character, if they choose; but they must not undertake to walk us under foot, contrary to every principle of the Constitution, right, and law. The character of those who are such sticklers for it will perish, for they are taking the downward road to destruction. They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as though they never had been, while we will live and retain our identity, and contend against those principles which tend to death or dissolution. I am after life; I want to preserve my identity, so that you can see Brigham in the eternal worlds just as you see him now. I want to see that eternal principle of life dwelling within us which will exalt us eternally in the presence of our Father and God. If you wish to retain your present identity in the morn of the resurrection, you must so live that the principle of life will be within you as a well of water springing up unto eternal life.

I frequently think, when our enemies try to destroy us, and are afraid that "Mormonism" is going to overrun the country, what a pity it is that that they cannot see that "Mormonism" is the very principle that preserves them. They cannot understand that. If they could see things as they are, they would change their present course and be the disciples of the Saviour. They would say, "We will be one with you, for we wish to dwell in all eternity and enjoy our rights and happiness without molestation." All beings in the world might have that privilege, for it is offered to all without money and without price. We can prove by our Elders that we have offered them salvation. They can accept and follow good or evil,

just as they please, and we desire the same privilege.

So soon as General Johnston finds a place to locate his command—when we get news what he is going to do with his troops—we will go home. Women, do not induce your husbands to go home just yet, but wait until the proper time. It will not be long first. How would it have been if this community had been at their homes at the present time? It is just as much as can be done, day by day, to bear the reflection that gamblers and corrupt men of every kind are coming into these valleys. Do you not know that you are much better here than you would be if you were nearer to them? The Government has been prejudiced against the Saints, because we would not submit to such corruption; and for that alone we have been cast out and driven to these mountains. I am happy in being able to say that gamblers and robbers have never dared to establish themselves here. We can dwell in safety and in peace in these mountains, if the people, who should be our friends, and who nourish and cherish such characters, would let us alone. We will never permit any such practices in these mountains, God being our helper.

There has been much prejudice raised against us on account of Indian depredations, notwithstanding the great trouble and expense to which we have been subjected in preventing them, and without which no person could have travelled across these mountains and plains. What is the reason the Indians have acted so badly? Because of the practice, with many emigrants, of killing the Indians wherever they could find them. I can say to the nations of the earth, that they may take these Indians, with all their ignorance, and their not being brought up to labour, and their being taught from their infancy to steal, and there are as

noble spirits among them as there are upon the earth. In this there is one man in the Senate of the United States who, I think, agrees with me, if there is nobody else; and that one is General Samuel Houston. He has had experience, and has good sense. You will find as fine natural talent among these Indians as among any people; and often, when one of them, who has as kind a heart and good appearance as need be, walks up to an emigrant camp with kindly feelings, he is shot down; and because they are ignorant, they commit the error, in wreaking vengeance, of confounding the innocent with the guilty.

Brethren, tarry where you are for a short time, and make yourselves comfortable. If any of the sisters say they have not a house to live in, they can go a short distance from their waggon, and get bushes, and make a comfortable shade. What!—sisters go and get bushes? Yes. The women can get bushes and make shades, and look as well, in my estimation, in doing that, as in going round to gossip with their neighbours. We came to these mountains about ten years ago; and have you not as good kitchens, parlours, and bedrooms as there were then? I can offer to you what I offered to Judge Snow, when he came into G. S. L. City. He came to me and said—"Governor, I would like to rent a house to comfortably shelter my family." I replied—"I will offer you the same kitchen and parlour that I came into when I first came here. I had a large room, canopied by the sky and walled by these mountains; and if you can find any place that the people do not occupy, you are welcome to it; but as for my hunting a house for you, I have not time to do it. You can take the same liberty I did, and have the same privilege I had when we first came here.

Brethren and sisters, God bless you all! Amen.

PERPETUAL EMIGRATING FUND, ETC.

An Address by Elder GEORGE A. SMITH, delivered in the Tabernacle, Great Salt Lake City, October 6, 1854.

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present Conference to cast in my mite, and offer a few reflections upon the things of the kingdom as they are rolling before us.

Our beloved President, at the close of the forenoon service, gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the Saints who dwell in the Valleys of the Mountains, or especially those who reside south of this city. My acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of carelessness and indifference has been manifested by many in these valleys in relation to bequeathing their debts to the Perpetual Emigrating Fund for the assistance they have received. It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbours, or brethren to this valley. They have frequently been treated with indifference and neglect, and I may say almost with cruelty, by some persons who have thus been helped. They are unwilling, until they can be very comfortable themselves, to assist those who have helped them. I have had my feelings hurt by instances of this kind which have been laid before me.

Now, then, if I understand the text,

it amounts to about this—namely, our Saviour's golden rule—"Therefore, all things whatsoever ye would that men should do to you, do you even so to them; for this is the law and the prophets." Or, to use this expression of the Saviour's, in connection with that of our President, which would be, "Whatsoever ye would that men should do to you, do ye even so to them, *under like circumstances*; for this is the law of the Prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest Saints from the condition in which they are placed in the Old World, and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence, they can provide for their wants and for the wants of their children. The difficulties which surround the Saints in the Old World are increasing. The great wars are involving the principal nations of the earth at this time in very serious expenses, which are taking from the labouring masses millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies and the prosecution of their ambitious designs. While the Allied Powers are thus engaged, they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If, during the time of peace that

has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes tenfold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war. I am referring more particularly to the Allied Powers; but really I feel very little interest in the matter, any further than wherever Britain carries her sway the Gospel can follow in her liberal wake. To be sure, when a boy, my playmates used to say, "Two upon one is one too many;" and consequently, if there is any sympathy, it would be in favour of Russia, as they are the weaker party, and are likely to have the worst of it. Then, as far as the contest is concerned, there may be a very great feeling of indifference in the minds of many whether Turkey is actually devoured by the Russian bear, or carved up by the lion of the west of Europe. The event is precisely the same, let it turn which way it may, as far as it affects us in our emigration movements: it serves to stop the channel of trade, and consequently affects the interests of the labouring classes of Great Britain, and a great proportion of the members of our Church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such—If you have got houses, lands, cows, sheep, farms, or property of any description, come forward like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operations, give a liberal interest for the capital you have held, and which could not be used or increased by the operations of the Fund. That would be my advice upon

this subject; and then, if you are able to subscribe enough in addition to bring one or two families, do that also. My advice to those who have just arrived is that they fall not in the rear, as it has been this day complained of; but let them make it their first business to square off with the Fund that brought them here—to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again; for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here, it looked a hard chance. There was not a single house to rent; and as to their being any prospect of having any, it looked very slim. But there have been slight changes since, and a very great change in relation to breadstuff. We have bread in abundance now; but then the only prospect of supply we had was millions of black crickets. The change has been effected, and persons who land here with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for bringing them, they can soon pay these debts; and not only that, but they can soon establish themselves comfortably, and be prepared to help others.

I have noticed, in the course of my travels, an occasional individual, which, I presume, had lost by some of those who have not been willing to pay up. Be that as it may, I have come across individuals who would lurk among the Saints. "Why," say they, "what can be the matter? Something is dreadfully wrong: this is not ancient 'Mormonism'—this is not the old religion we used to have years ago in the days of Joseph: something is entirely wrong. I do not see things as I used to; I do

not understand them." And they finally begin to complain, and find fault, and murmur; and so it goes on from one time to another, until they wonder if they could not get a better location in California. I have heard men murmur when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the Plains this season expect to find the inhabitants of these valleys perfect? I think, from all accounts, you were ill prepared to associate with them, if you had found them perfect: there would have been room, at least, for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is some time since I read the New Testament; but I believe, if I recollect rightly, there is a passage, somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God, as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately, he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least,—very spirited in the Church—tremendously so; and he tells me that things are going wrong. "Why," says he, "things are not now as they used to be." We will admit it: things are entirely different to what they were twenty years ago. Did any of you ever raise Indian corn in your lives? If so, you remember, when it is six inches high, it is very

beautiful to the eye; it looks green and lovely; and it will grow very rapidly, if you will only keep the weeds out of it: it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn-field when the corn is six, eight, or ten inches high, who had not been raised in a country where it was cultivated, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty,—suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it,—he would exclaim, "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them?" He is told it is the same corn. "Oh, it cannot be, for the corn is little stuff, and only grows eight or ten inches high, and very unlike this awkward stuff."

This compares well with some of our "Mormons," who are a little afflicted with the grunts: they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and become more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum, in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him, if possible. Brother Cahoon was appointed captain of one of the largest companies, and it had ten men in it: it was the biggest company we could raise but one, and that contained fourteen men. Brother Cahoon gave us some advice: he advised us, if the mob

came, and we were obliged to fire, to shoot at their legs. But, should they advance upon us now, we would shoot higher than that: so, if anybody will look at it candidly, they will see that we have grown and improved considerably in our ideas. To shoot at the legs of a mob is now altogether behind the times in "Mormonism." After brother Cahoon had advised us, brother Brigham rose and said that if the mob tackled him, he would shoot at their hearts; and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days, he has commenced to do a great work, and called upon his servants to lay the foundation of it. The foundation being laid, then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord's people. If we are, the blessings of God will flow upon us, and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us, and our means will increase, and our substance will

be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said, The liberal deviseth liberal things, and by his liberality he shall stand. This is the truth: it has been so among all generations, and with this people from the beginning.

It was customary, before we entered this Church, to hear a great deal of text preaching. The learned ministers would select a text or passage of Scripture, measure it by a theological rule, divide it into heads, *and then preach from it*, preaching about everything in the world but the thing in the text. After they had gone through this kind of manœuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well, if I have preached from the text, excuse me.

I will close my remarks with the old-fashioned appeal; and if I have not preached the doctrines contained in the text, let me advise my friends to give heed to those doctrines anyhow.

APOSTACY THE RESULT OF IGNORANCE—TRUE GOVERNMENT, ETC.

Remarks by President BRIGHAM YOUNG, delivered in the Bowery, Provo, June 6, 1853.

REPORTED BY J. B. MILNER.

I wish to say a few words before the close of the meeting.

You have heard me say, a great many times, and it is the experience of all men who understand wisdom, that the greatest difficulty we have to meet is what may be termed ignorance, or want of understanding in the people. If people would readily understand and practise what they are taught, they would do very well without so much teaching as now seems to be necessary; but when they have not that intelligence which leads and guides to victory in the acts of life, they should be taught to know how to overcome every difficulty and enemy they have to meet. And if people could understand things as they are, there never would be any apostacy—none would fall through lack of faith and good works. In regard to this people's sustaining the First Presidency, they believe that they do; but still there is something beyond which many do not as yet understand: there are instances in which they do not fully sustain the Presidency. It may be asked, "Have not this people voted to sustain the Presidency?" Yes; but do they sustain them in every particular? The great majority sustain them, as far as they understand. The main difficulty is that many do not know how the Presidency should be sustained, through lack of intelligence to rightly discern and classify their acts and reflections. They will

sustain, with their prayers, every department of the Priesthood as being teachers of the plan of salvation, but do not understand that there is not an act in the lives of intelligencies but what has a tendency to either sustain or oppose—a tendency either for good or evil.

The Government of the United States is Republican in form, and should be in its administration, and requires a man for President who is capable of communicating to the understanding of the people, according to their capacity, information upon all points pertaining to the just administration of the Government. He should understand what administrative policy would be most beneficial to the nation. He should also have the knowledge and disposition to wisely exercise the appointing power, so far as it is constitutionally within his control, and select only good and capable men for office. He should not only carry out the legal and just wishes of his constituents, but should be able to enlighten their understanding and correct their judgment. And all good officers in a truly Republican administration will constantly labour for the security of the rights of all, irrespective of sect or party.

This people would do many things that would tend to death, if they did not listen to correct instructions; for, as yet, they have not wisdom enough to guide them under all circumstances.

And although you think that you sustain your Presidency, yet many conduct themselves in some things precisely as do the people in the world. They take a course to destroy themselves politically and religiously, and they will destroy themselves; and so would many of you, if you were destitute of counsellors dictated by the Spirit of the Lord to direct in all things, whether relating to religious or political government. We stand upon this platform; still we are in a measure yet like the world. There are some contentions and discords, and some are taking a course which will bring evil upon us. Do they know it? No, they do not: but their ignorance will not prevent the effects. They do not know the consequences of unwise acts; but they will produce evil, whether they understand them or not.

There are those who, it would seem, can never come to understanding: they are apparently stereotyped, never to improve any more, while others have their minds open and constantly learning and increasing in wisdom and understanding. When the people learn to partake of the Spirit which governs this kingdom, and become fully imbued with that Spirit, they will understand the objects, examples, and designs of those who are placed to counsel and direct them. Do you understand that, brethren and sisters? You must enjoy that Spirit, or you cannot walk in the same path with those who are appointed to be your counsellors and teachers. But if you possess that Spirit, instead of taking various by-paths, you will be able to walk in the path that leadeth to life. Who are your leaders? The First Presidency. Who was the master-spirit? Joseph. Who were his leaders? Those who immediately presided over him. If we will live upon the principles which our Government professes to be built upon, we

shall follow him, and not make devious paths.

All the acts we perform should be governed by the guidance of the Priesthood. Were that done, you would see blessings result from all the acts of a nation, just as we wish to see in our Republic, and as we would see, if the people of our nation would learn and practise the principles of the Priesthood. The Priesthood does not wait for ignorance: it instructs those who have not wisdom, and are desirous of learning correct principles. But our Government is controlled by ignorance; and thousands who are ignorant of the true principles of correct government are placed in important positions, and every department is more or less governed by ignorance, folly, and weakness. More imbecility has been manifested in the management of public affairs, of late, than ought to be manifested by any government.

Let those called Latter-day Saints so learn wisdom as to carry out the true principles of government, that they may be able to wisely govern and control all things. Do any suppose that we shall ever war against the principles or form of our National Government? We shall not; for we love and cherish them, and always have and ever expect to, because they are good and just. It is published from east to west, and from north to south, that the "Mormons" are opposed to the Government of the United States. That is not true, and never was. But many of the officers and people of the United States are too much opposed to their own institutions, and are taking a course to destroy the best form of government instituted by man. They lay the axe at the root of the tree, and it will fall and be as though it had not been. They do not understand the principles which will build them up. Each one strikes out and follows his own way.

Do the members thereof know how to sustain their own party? No: they sap the foundation of their own party.

Such is measurably the case with a portion of this people. They wish to be saved—they desire to gain celestial glory; but their own acts sap the foundation of all their desires. This people desire to do right, and the reason why all of them do not is because all do not strive to know how. True principles will abide, while all false principles will fall with those who choose and cleave to them.

The government of this Church is based upon true principles, and the reason people fall out by the way is because of their ignorance—because they do not thoroughly canvass their acts, and wisely ponder the probable results.

Brother Wells has been speaking about many of the brethren's being careless about going north to look after their property. I have reflected upon that, and I conclude that the brethren feel to say, "We have left our property, because the Lord in his wisdom is leading us in a way that requires us to leave our buildings and other improvements; we have cheerfully left them in the line of duty, and we do not particularly desire to go back and guard them. They have passed from our affections, and shall we turn round and cling to them? We do not feel to care how soon the Lord sees fit, in his wisdom, to require us to lay them utterly waste." That feeling proves to me that the affections of this people are not placed upon earthly things; still there is a lack of understanding with some in regard to using them aright. If we have made the sacrifice complete in our feelings, we have been driven far enough; and I can tell the world that all earth and hell will never gain power to drive us out of these mountains, unless it is the will of the Lord,

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though we may be required to move from place to place. We have to learn that all the elements are eternal, though their varied earthly forms are organized to be dissolved. We must not place our affections upon these things until they are organized for eternity. If we will take that course, we shall be laying up treasures in heaven. Earthly things will be decomposed, and their reorganization will be by the power of the resurrection: then we shall begin to understand the proper use of element.

I hear some say, "Why should we wish to go to Box Elder to guard our property there?" The Lord gave us the ability to obtain what we have; and if our affections are so chastened that we can measurably realize that he gave us the power to accumulate our possessions—that he organized the elements and gave us bodies and life upon the earth—that all blessings are the gift of the Lord, then we have profited by the experience now offered; and now it is our duty to preserve that which the Lord has blessed us with, so far as circumstances will permit, and patiently await the development of future events and requirements.

Some do not understand duties which do not coincide with their natural feelings and affections. Do you comprehend that statement? I have tried to tell you; but I am sometimes at a loss to convey a correct understanding with words. I should have the language of angels to enable me to exactly convey my ideas, and that would require an audience who understand that language. There are duties which are above affection. Our enemies have driven this people from their homes until their affections are no longer placed upon the things of this world, which is more than all other communities can say in truth. No other people can truthfully say that they can handle the things of

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this world without having their affections placed upon them, even though many of them will endure more or less affliction for their religion. Some will throw themselves under the massive wheels of the car of Juggernaut, and be crushed to pieces, and others will endure all that is possible for their religion, no matter whether it is true or false. There is not so much difficulty in leading persons to death for the religion we profess, as there is in inducing them to live to its pure principles. There is but little trouble in inducing people to sacrifice and suffer for their religion: but who lives for it? If this people do not, no people upon this earth do. And I am happy in being able to say that they have proved that they place less value upon their farms, houses, and other comforts of life than they do upon their religion, and that so many of them try to live their religion day by day.

If you have superior wisdom in your midst for your guidance, why do you not learn that fact, and permit yourselves to be guided by that wisdom in your business transactions as well as in doctrine?—for there is no dividing between matters spiritual and temporal. There is no act of a Latter-day Saint—no duty required—no time given, exclusive and independent of the Priesthood. Everything is subject to it, whether preaching, business, or any other act pertaining to the proper conduct of this life. It takes the whole man to make a Saint: there are no exceptions in “Mormonism.” Learn so to think and direct your acts in every transaction of life, that we may overcome the evil that is sown within us. Overcome the inward enemy; then we can overcome the Devil’s kingdom. And while others choose evil principles and build upon a foundation which leads to destruction, let us build upon the principles of eternal salvation, as

we have striven to do all the day long.

We are a mystery and a stumbling-block to this generation. One man will say, “What a numbhead that Brigham Young is!” and another that “this people are dupes and fanatics;” and yet no man can controvert, with sound argument, the principles we advance. No society, political or religious, can cope with us in correct principles. In the opinion of some we are the most foolish people in the world, and in that of others we are the wisest. If this people live to the principles they have embraced, they will be capable of counselling the nations; for we build upon a just foundation, and our principles are truth, righteousness, and holiness. Let us stand by those principles until they crush out folly from these valleys, and we become teachers of wisdom to the nations. It would not require a great stretch of mind to teach them now, did duty require it. A man who has wisdom to control one wife and five children can control ten wives and one hundred children; then he can control a town, a city, a state, a nation, a kingdom, or the whole world.

Understand and practise those holy and just principles that reach to the comprehending of all wisdom, until the nations of the earth look to Zion for wise counsel. Whether it be in these mountains or elsewhere, and whether it be within ten years, or fifty years, or in one day, I will do all I can to prepare for the glory of Zion. I would build a good house here, had I the opportunity, though I knew I should not enjoy it five minutes. We intend to build a Temple in these mountains, and not act upon the principle of some who have been here ten years without a comfortable dwelling. I want the Elders of Israel to know how to lay the foundation of Zion.

I will now say a few words on business affairs. A road up Provo kanyon is much needed, and we want ten or twenty companies of labourers to go to work upon it forthwith, in order to finish it in about fifteen days, so that you can go into the valleys of the Weber, where there is plenty of timber.

I understand that a company has been chartered by the Legislative Assembly to make that road; and if those men will come forward, we will take the responsibility of making it. We shall need about five hundred labourers. I also want a mill-race dug some three-quarters-of-a-mile in length, and an excavation made for the foundation of a grist-mill. When that is done, we will plan something else; for we want every one to have the privilege of being actively engaged in some useful occupation. We want men to labour in every mechanical pursuit that they can; for I believe that the time will come when we shall have to depend upon our own resources; and I pray the Lord to so hedge up the way and shut down the gate, that we may be compelled to depend upon our own manufacturing for the comforts of life.

Last spring I wanted to detect some spirits that I could not make

manifest to the people, only in the course I then took. There are those who, when they know that they have liberty to act in a certain manner, do not care about moving in that direction; but if you say that they cannot or shall not, they are then very anxious to do so. That class reminds me of the Frenchman who loaned his money, and upon learning that the borrower was likely to fail, asked him when he could pay him. The answer was, "To-day, if you wish it." "Why, have you got it?" "Yes." "Oh, if you have got it, I do not want it; but if you have not got it, I want it very bad." With the exception of a short time during the late difficulties, all persons have always had the privilege of going away from here when they pleased, and have been repeatedly invited to do so, if they wished to; and a certain class did not avail themselves of the privilege: but when I said that they should not go until I gave them permission, we learned those spirits, and they have gone.

I want the clay well ground and well worked over. I want the pure in heart to receive their blessings, and to be free from the oppressions of the wicked.

God bless you, brethren and sisters! Amen.

ENGLISH GRAMMAR.

*Opening Address of Elder ORSON HYDE, delivered before his Class at the Social Hall,
G. S. L. City, on Tuesday evening, December 14, 1858.*

Brethren and Sisters,—Allow me to congratulate you upon this occasion of assembling yourselves together for the laudable and praiseworthy object of engaging in a course of studies in the science of the English language. I cannot withhold an expression of my feelings of gratitude to our Father in heaven that we are blest with peace, tranquility, and health, and also with the staple necessaries and comforts of life. I humbly hope that we are all exercised with that gratitude to our Supreme Ruler which his manifold favours extended to us so richly and fully demand.

In consequence of the troubles which you and your parents have undergone in years that are past, some, and perhaps I may say, many of you, have not met with an earlier convenient opportunity to acquire the kind of knowledge you now seek. Late, however, as the hour is, there yet remains sufficient time, if well improved, to remove the embarrassments under which you may have laboured, and to embellish your minds with jewels that will render you distinguished, whether destined to move in the humble or more elevated walks of life.

A thorough knowledge of our own mother tongue is an important key to that wide field of usefulness which in this day more especially invites the energies and enterprize of the rising generation than at any former period in the history of the world. By some,

the inspiration of God is considered to supersede the necessity of this and every other science. On this erroneous principle some of you may act, and require me to impart to you a knowledge of our language without any mental labour on your part. This I would not do, if I could; for I do not want this class dishonoured with one drone in the hive. I intend to do my duty, and shall expect you to do yours. Although I thus speak, I do not believe that any one of you entertains any such opinion. Persons of this faith will not come here for the object that has called you out. It is true that God generally calls upon the illiterate or unlearned to bear his name and testimony to the world. In this, the policy of our Heavenly Father differs materially from that of the world. Under his policy, none can say that the important truths which the servant of God is required to declare are the result of his great or superior learning. But the question with me is, Must the servant of God always remain an unpolished shaft in the quiver of the Almighty? I answer, No. The Spirit of God directs improvement in everything that is good and useful. If any doubt this, consider what our leading men were when called, and then consider what they now are! The inspiration of God sometimes furnishes the words, but more generally the thoughts only. Then a flow of correct language is highly useful to convey those thoughts

clearly and distinctly to others. City Creek is a gracious bounty and gift of Heaven to this community; yet it requires no small amount of manual labour to conduct it in suitable portions to every citizen's door. The candle of the Lord was never lighted up in any man's heart to be put under a bushel. It will bring him into public notoriety, and he must of necessity communicate with others. If he understand not his own language correctly, he is often put to the trouble of applying to another to correct his sayings, and sometimes under circumstances that are mortifying and humiliating, or suffer an exposure that might be still more unpleasant and annoying to his feelings. A few months of diligent application to the study of grammar will carry you beyond the reach of all these little perplexities and embarrassments, and place you upon the summit of this science, from whence you may view at a glance the wisdom of those who are with you, and the folly of them beneath you, without a second person to explain the one or point out the other.

There are persons who profess a knowledge of grammar, and yet they pretend to say that there are no correct rules of language. Were I to attempt to pass off upon any one of you a base or counterfeit dollar, and, being detected in my dishonesty, should attempt to justify myself by saying, "All dollars contain more or less alloy, and my bogus dollar is just as good as any other,"—would my apology be satisfactory to you? No. You would naturally conclude my self-justification to be an index to a heart not wholly fortified by correct principles.

I am free to admit that, since the original language was confounded at the Tower of Babel, no perfect system of communications has existed on earth to my knowledge; and con-

sequently, a perfect set of rules could not apply to an imperfect language. But is this a sufficient reason why we should condemn all the rules of syntax, which are the result of the combined wisdom and labour of ages, adapted in the best possible way to the construction and use of speech? Such sweeping declarations may generally be regarded more as an effort on the part of the delinquent to hide some radical violations of just laws than the display of any real wisdom or merit. We might just as well say that men are of no account or worth, because they are imperfect, and hence go to heaven and deal with them there as they were before they came to earth and made flesh their tabernacle. Even then, such rabid opposers to anything that has the scent of imperfection might find themselves disappointed and disgusted, even in the presence of the Holy One; for we read that "He chargeth his angels with folly."

There are some, also, who affect to place more confidence in their own literary acquirements than many others can conscientiously do. They often resort to the Greek and Latin languages to justify any aberrations of theirs from the known and established rules of the English language. There are just as many imperfections in those languages as there are in the English,—all languages inheriting similar effects from the great confusion. Hence, if you show the "cloven foot" in the English language, you cannot hide it under the folds of the Greek or Latin.

Some of you, my friends, may have a limited knowledge of Hebrew, Greek, and Latin,—some a pretty fair knowledge of German, French, and Spanish: but permit me here to suggest one important rule or caution to be observed by all who wish to be thought correctly educated. Never volunteer the introduction of a

foreign language in conversation with the unlearned. If you do, you may be regarded as novices, and, in the light of "Holy Writ," as heathens and barbarians. Moreover, such pedantic or ostentatious claims to superior knowledge are palpable breaches of good manners. He that is at war with the rules of the English language cannot fail to give unwelcome evidences of the fact in his speech and writings.

We are bound, my friends, to deal with men as we find them, perfect or imperfect; and we are also bound to use their language as we find it and as they use it, if we put ourselves in communication with them, with the hope and expectation of doing them good and of guiding their actions. We are met for the purpose, my brethren and sisters, of acquiring this very kind of knowledge; and I trust that you are all sufficiently impressed with the importance of this branch of learning to stimulate you to that diligence, patience, and perseverance in applying yourselves to its acquisition that cannot fail to secure to you the object of your pursuit.

Permit me here to speak to you in much plainness. To become thorough grammarians requires much mental labour. The lazy and inactive mind cannot penetrate far into the intricacies of language. You must give to this branch your undivided attention, if you expect to progress with the rapidity that you desire. It is worthy of all the attention you can give it. How often have I heard men say—"I would give a thousand dollars to understand the rules of language, and their proper application to practical use." Consider, now, that in the short space of fifteen weeks (a season of the year in which you can do little else to profit,) you may be led by the hand of your teacher gently forward in the pursuit of this study; and at the ex-

piration of the term you may continue your progress alone without an instructor to take you by the hand. Suffer no sloth, inactivity, or ordinary business to prevent your attendance at every lesson. If you will all be diligent between lessons, and labour for yourselves as faithful as I intend to labour for you, you will be able, at the close of this school, to march boldly forward, without further aid, to the most elevated heights of grammatical science.

I cannot flatter you with the expectation that you will know it all at the close of this term, lest your disappointment should so far react upon your minds as to induce you to cease your efforts to learn. There is no end to the path of science and improvement. Learn all you can in this world that is good and true, and it will only form the basis or grammar of that higher order of education that awaits you among the classified millions that have gone up to celestial institutions through the rugged and thorny way that has been sanctified and honoured by the footsteps of Him who "taught as one having authority, and not as the scribes."

I am pleased to see you all apparently cheerful and light-hearted, buoyant with hope and expectation, indicating feelings good and true, warm and kindly. Virtue and integrity, with due respect for others according to station and circumstances, will secure to you a continuation of that glow of charity and goodwill which now animates your breasts. And when you shall bid adieu to earth, may your garments be clean and white, thoroughly washed in the blood of the Lamb, and meet with a kindly welcome in your Father's house! I will try to be with you there. Heaven bless the pure in heart, henceforth and for ever!

CELEBRATION OF THE ANNIVERSARY OF AMERICAN
INDEPENDENCE.

Speech by Elder G. A. SMITH, delivered in the Bowery, Great Salt Lake City,
July 4, 1855.

REPORTED BY G. D. WATT.

My Friends,—I arise on the present occasion to address you, with my heart filled with emotions that are not easily described, apart from feelings which pervade my mind resulting from the present celebration of the anniversary of our country's independence. It is with a high degree of pleasure that I witness such an immense assembly, and compare it with celebrations of this ever-memorable day which I have attended in my native State, in my early life. The anniversary of the day on which our fathers declared the independence of the American States I have ever felt a disposition to celebrate, whenever circumstances and situation would possibly admit of it, as the day on which our fathers declared the independence and freedom of millions of people yet unborn. It was a great step for a few colonies to take, to attempt to wring from the hands of the king of the most powerful nation upon the face of the earth their liberties, the right of self-government—of choosing their own rulers,—those inalienable rights which belong to man, and are the boon of his Creator, and which kings had held in their grasp for ages. Our revolutionary fathers were unwilling longer to be ground down by iron rules and cast-iron notions of one stupid and corrupt ruler that oppressed them, and struggled for their freedom. Under the guidance and fostering care of the God of heaven, these colonies were made

free—free to act in obedience to all those principles he has given the sons of men their agency to act upon.

This is a great illustration of the importance and power of the principle of union. When the signers of the Declaration of Independence put their names to that heaven-born instrument, they were perfectly aware that the success of their cause depended upon their being united. It was absolutely necessary that they should all hang together; for if they did not, they were perfectly sensible they would all *hang* separately. The united colonies at that time were ready to sustain the leader of the revolution almost *en masse*. There were a few districts where divisions took place, and those divisions caused more cruelty, bloodshed, and sorrow than any other circumstance pertaining to the whole revolutionary struggle.

By this grand step our fathers secured to us the right of self-government. However much wicked men may have opposed and abused the institutions the revolutionary fathers have established and put in motion—whatever corrupt office-holders may have done in violation of them, the great point is gained which enables the American people to choose their own rulers and produce such a form of government and such protection as are necessary for their growth, their freedom, and their continual wellbeing.

It was through the most flagrant violation of these sacred rights and principles of the Constitution of our country by perjured officers, who were sworn to do their duty and suppress mobs and violence, that the rights of freemen, which were bequeathed to us a priceless legacy, sealed with the blood of our fathers,—that the Latter-day Saints were driven, *en masse*, from their peaceful homes in the United States, and were obliged to flee, destitute, into a desolate wilderness, where we are laying a foundation for a State in the great Federal Union, where we can enjoy our own religious institutions and form a government, and where we are organizing our own community, agreeable to the general Constitution of our country, that we may be made partakers of the blessings which are actually guaranteed unto us by that sacred instrument. Under these circumstances we rest until the day shall come that shall so revolutionize our American Government as to put every treacherous scoundrel where he ought to be, to reap the reward of perjury and corruption, that he may have the privilege of being banished by his Maker—that he may enjoy the society of the father of lies, until he is satisfied with that kind of fare. [At this point of the speaker's remarks, a small round table, that had been brought for the Honourable Judge Kinney to lay his papers upon, fell from the stand upon which the speakers were sitting, and was broken by the fall.] So, the end cometh suddenly, the day of corruption is short, and its downfall is sure. [Great laughter.] The old fabric of corruption is getting so rotten, it will fall of itself and crumble to dust, without any effort to overthrow it; and the pure principles of good government, justice, righteousness, and purity will become so clearly unfolded, that we shall wonder that it was ever possible such a mass of corruption

ever shrouded our country, or that so great a number of the rulers of the American States should ever give countenance to the rule of mobs, or the destruction of the people's rights by any common convention of scoundrels.

The circumstances and pleasures of the day which have so far passed would have been without alloy or a pang of grief; but I behold on this platform the vacant seat of one who was associated with us on the last celebration—one who addressed us on that occasion with such a flow of natural eloquence and pathos of feeling, and to whose talents and instruction we were indebted for a great portion of the interest of that occasion. The Honourable Leonidas Shaver, Associate Justice of the Supreme Court, and Judge of this judicial district, has been suddenly called from the busy scenes of this life into eternity,—a worthy man and profound jurist, who, by his straightforward and upright course, has honoured his profession. His studious attention to his duty, his fine intellect, polished education, and gentlemanly bearing have won for him the universal admiration and respect of this community. It was only necessary to be acquainted with him to love him. Our worthy instructor and expositor of the law has been called from our midst suddenly. He not only administered the law, but honoured it himself. Hear it, O ye judicators of the law, and pattern after him. And we this day look round upon those that surround us, with this solemn reflection, that but a short season can pass until it will be our turn to follow him.

This circumstance should caution us against sin of every description, and prompt us to live uprightly, walking in accordance with all the laws and principles of human right and Divine revelation, that we may be

prepared for so great and solemn an event when it shall come, when it will be our turn to participate in the realities of death.

It is well understood that the principles of truth are bound to prevail. It makes no difference what the opposition may be, or what length of time that opposition may continue, or how much sin is perpetrated to prevent it, or rivers of blood and millions of treasure wasted to oppose it, yet truth will ultimately prevail; and the day will come when a "Mormon" can be respected in other portions of the world as much as any other man,—yes, exactly as much as though he professed any other religion. Why? Because "Mormonism" is truth, and truth will prevail. Those principles which are laid down in the very formation and genius of the General Government of the United States knew no religious sect: all were alike. And when these principles can prevail as our fathers handed them down to us, freedom will not be a name: and the day is approaching, and it is not far distant, when all the corruption and wickedness which serve to bring distress and misery upon a considerable portion of the community will be done away. That order of things will vanish, and this people will have the opportunity of enjoying all their privileges and rights in every portion of their loved country that they can in these mountains.

If ever William Tell was happy when he found himself free from the grasp of his enemies, so this people felt to rejoice when they were encircled within these vast deserts and almost impenetrable mountain walls. It was not the beauty of the country, the barren deserts, the rocky mountains, this isolated position, that invited us here: we came here simply because it was the only place of refuge which offered to us security from the hands of our persecutors, where we could

actually enjoy our constitutional rights. We are here, thank God, enjoying all the privileges of American freemen, and all the blessings and ordinances and powers which lead to an eternal exaltation in the celestial kingdom of our God.

And I will tell you, my friends, what I hope. I hope that the first mob that rises in these valleys will experience the same sensation (and worse, if possible,) that a certain gentleman, a leader of a mob in Jackson County, Missouri, did, whose name was James Campbell, who had been long famed among his comrades as one of the bravest men in that county. It was on the occasion of the Battle of the Blue. He gathered up his men and fired fifty-three rifles into a small party of the "Mormons" that were hastily gathered together for mutual protection. There were only fifteen or sixteen guns among the "Mormons." They returned the fire, at which many of Campbell's comrades left in a hurry; but he concluded to stay and tussle it out with the "Mormons." There was an old revolutionary soldier, named Brace, in the "Mormon" company, who had fought in many battles under Washington, in the war of Independence. He fired his musket at Campbell without effect, and he fired at the old soldier also without effect; but Campbell being able to load quicker than he could, there was no alternative for Brace but to run at him with the butt end of his gun before he could re-load: so he commenced yelling like ten thousand Indians, and charged Campbell with the butt end of his musket. Campbell, to save himself, suddenly wheeled his horse and plied the whip. This gave the old veteran a chance to re-load. He then fired his piece, and killed Campbell's horse as he was jumping over a fence, which left him hanging there; but Campbell in his terror did not know whether he was

running on his feet or riding on his horse. So he ran across the country with all the power he possessed, whipping behind him, as he supposed, his horse, crying, "Get up, or the Mormons will kill us!—get up, or the Mormons will kill us!" So I want the first mob that rises in this country to feel, and all those who hold power and influence in the nation, who, by that means seek to distress and afflict the innocent,—I want all such men to feel like the illustrious Campbell. I want the same terror to fall upon

them that fell upon him, and the same powers of locomotion to clear out, crying, "Get up, or the Mormons will kill us!" as he did, although his horse lay on the fence dead, near a mile behind him.

With these sentiments, these few ideas, which are offered without having had time for studied reflection and preparation, I say, May we long live on the face of the earth, and enjoy the blessings and privileges of American Independence! Amen.

ELIJAH'S LATTER-DAY MISSION.

A Sermon by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City, August 28, 1859.

REPORTED BY G. D. WATT.

I will call the attention of the assembly to the last chapter of Malachi, 5th and 6th verses. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I do not feel, this morning, to make apologies particularly, but present myself before you because I am requested so to do, feeling that I am fulfilling the duties of my office and calling to comply with the requests of those set to preside. There is one subject which I will briefly touch upon as a kind of preface to my remarks, and that is in relation to one's preparing himself, as a servant

of God, to preach the principles of eternal truth. We should not study beforehand the precise subject upon which we will preach, or the precise language that we shall use in treating upon any subject; but this does not preclude the idea of a man's informing himself upon all subjects. This, I have often thought, is not understood as it ought to be by the officers of this Church.

There are many, perhaps, who feel a disposition to neglect all improvement of mind, thinking that if they are placed in a position where they are called upon to preach, God will give them, not only the subject, but the language also, and everything pertaining to the duties of their callings as public speakers. Although we are taught that we are to take no

thought beforehand what we shall say, yet we are nowhere taught in the revelations of God to let our minds run down—our understandings and our judgment to be spent in idleness, without treasuring up the things of the kingdom of God, and storing up useful knowledge. Indeed, we are commanded in the revelations of the Most High directly to the contrary from the idea which has prevailed among some.

We are commanded over and over again to treasure up wisdom in our hearts continually—to treasure up the words of eternal life continually, and make ourselves acquainted not only with ancient revelation, but with modern; to make ourselves acquainted not only with things pertaining to time, but with things pertaining to eternity; to make ourselves acquainted not only in regard to things of earth, but also in regard to things that are in heaven; to inform ourselves upon theories, principles, laws, doctrines,—upon things that are at home, and upon things that are abroad. And the same Almighty Being who has commanded us to do these things has commanded us to take no thought beforehand what we should say; for every well-instructed scribe, we read in the New Testament, bringeth out of his heart things both new and old. It is not the ill-instructed scribe—it is not the person who does not study—it is not the person who suffers his time to run to idleness, but it is that man that instructs himself in all things within his reach, so far as his circumstances and abilities will allow. Such a one will bring forth before his hearers things that will edify in relation to old times, and also in relation to the present and future,—things both new and old. Moreover, we read that the Holy Ghost shall give you in the very hour what ye shall say.

What need, then, inquires one, is there for a person to inform his mind,

if the Holy Ghost will give him, in the very hour, what he shall say? It is not every man that has sufficient faith to obtain that amount of the Holy Spirit that will bring the subjects, the ideas, the language, and the system of the subject all before his mind at once. There are but a very few persons which ever lived upon this earth that have had sufficient faith to obtain all this fulness of these gifts; and it is one great reason why the Lord has commanded his servants to instruct themselves, because of the weakness of their faith. Then, if they have fulfilled this commandment, they will have more confidence in God; but if they have neglected this commandment, what confidence have they that the Holy Ghost will be given to them?

Will the Lord bestow his Holy Spirit upon an unwise and unfaithful servant—upon one who disobeys his commandments, who sits himself down in idleness, and will not attempt to inform his mind upon all subjects within his reach?

If any person supposes this, he is greatly mistaken; but if he tries to fulfil the commandments of God, making himself extensively acquainted with the attributes of that Being whom he worships,—if he tries to become acquainted with all useful subjects, he will then have faith. He can then go before the Lord and ask him for his Spirit to indite, in the very hour, that particular subject which he has previously informed himself upon, and to bring it forth before the people in a proper light and in a proper manner. But without this his efforts will be in vain.

It is most likely that an individual who has disobeyed this commandment, instead of preaching by the Holy Ghost, will preach by his own wisdom; and he will tell you about ten thousand things which the Holy Ghost never puts in his heart: he will

preach about so many things, that it will be impossible for the enlightened among his congregation to see anything in his ideas that will be calculated to edify or instruct.

I have made these preparatory remarks particularly for the benefit of my brethren of the ministry; for I know the difficulties they encounter when they go abroad. I have been abroad with several companies of missionaries from this place, and I have seen them lament and mourn, and have heard them tell their feelings one to another, saying—"O that I had occupied my time that I have spent as it were in folly, in treasuring up the principles of eternal life,—that I had studied the scriptures—that I had made myself acquainted more extensively with the doctrines of the Church—that I had made myself acquainted with those principles revealed from heaven for our guidance! I should then have been prepared to stand before the inhabitants of the earth and edify them with regard to our principles." I have heard these lamentations for months after they were in their fields of labour; and I have really been astonished at the idleness of those who are growing up, who expect to be servants of God and to occupy a conspicuous place in the kingdom of God. I know many of us can plead some sort of an excuse. The hard labours we have to endure in irrigating the soil, in penetrating the mountain kanyons for wood and timber,—all these things have a tendency to fatigue the body and the mind, so that we have not the same opportunity for information that we would have, if we were more at leisure. After all, cannot every man look back upon many hours that have been spent in foolishness—perhaps in going to dancing school, or in going to parties wherein there is no particular profit? Not only hours, but days are spent that might have been used

for better purposes; consequently, you have not a sufficient excuse to justify you in spending your time in idleness.

Having made these remarks, we will now call your attention to the words of our text. How far I may, on the present occasion, treat upon the subject that is laid down in the text, I do not know. I will endeavour to treat upon it as far as my mind shall be opened by the Holy Spirit; and if any other subject is presented to me, I shall follow it, and deviate from the subject couched in the text. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

What "great and dreadful day of the Lord" is meant in the words of our text? Was it the great day of the coming of our Saviour in the flesh to make an atonement for the children of men? Is there nothing contained in the last chapter of Malachi that will give us a clue to that day—that will give us an understanding of what is meant by the great and dreadful day of the Lord? Go back to the beginning of that chapter, and you will read thus—"Behold, the day cometh that shall burn as an oven; and all the proud, yea, and they that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Were these things predicted in re-

relation to the first coming of the Messiah? No. All the proud and all that did wickedly in that day were not consumed as stubble, and the righteous did not go forth and grow up like calves of the stall, and tread down the wicked as ashes under the soles of their feet, at the first coming of our Lord. Then surely this coming of our Lord had relation to the great and terrible day, the day of burning, the day in which wickedness should be entirely swept from the earth, and no remnants of the wicked left, when every branch of them and every root of them should become as stubble, and be consumed from the face of the earth. That is the terrible day that was spoken of by the Prophet, before which a certain messenger was to be sent. "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." Who was Elijah the Prophet? He was a man that lived upon the earth some 2,500 years ago. He was a man of God that had power to call down fire from heaven and consume his enemies.

You recollect, on a certain occasion, that the king of Israel sent up fifty men to take Elijah the Prophet, that he might be slain. Elijah went up and sat on the top of a hill, and when those fifty men approached him, they said, "Come down, thou man of God," &c. Elijah said, "If I be a man of God, let fire come from heaven and consume thee and thy fifty." Fire descended, and they were consumed. Another fifty were sent, and they repeated the same mockery, and the Prophet of God repeated the same, "If I be a man of God, let fire descend from heaven and consume thee also and thy fifty;" and it was done. That same man of God was in his day filled with faith—with confidence in God, and was armed with the power of God; and on a certain occasion he came forth before the

Israelites, and said to them, "How long do you halt between two opinions? If God be God, serve him; if Baal be God, serve him."

How shall Israel test the matter? How shall the people know whether God is really the God of Israel or Baal? Why, says Elijah, I will tell you how to test it. You gather together all the prophets of Baal into one assembly, and let them offer an offering unto their god Baal; and I, as a Prophet of the other God, will offer an offering: and if Baal answers by fire, then he shall be the true God; but if the God that I, Elijah, worship answers by fire, then he shall be the true God. They concluded to put the thing to a test; so they assembled the Prophets of Baal (some four hundred and fifty in number,) into one grand assembly, and they killed a bullock, and laid it upon the altar, and commenced crying to Baal, "O Baal, hear us!" They were very earnest and very zealous in their cries and petitions to Baal: but no voice—no answer; no fires descended from Baal to consume the sacrifice. By-and-by the Prophet Elijah began to mock them. Said he, "Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked:" cry louder! And they did so, and cut themselves with knives and lancets, to excite the compassion of their god. But, with all their cries, continued all day long, they could obtain no voice, no revelation, no answer, no messenger, no fire.

By-and-by, Elijah the Prophet killed a sacrifice and built an altar of stones, and laid his sacrifice upon the altar, and told them to turn out water in great abundance into the troughs around about the altar; after which, Elijah merely offered up a simple petition to the God of heaven, the true God; and behold, fire fell from

heaven and devoured the sacrifice, and not only that, but it consumed the water itself, and all things pertaining to the sacrifice were consumed by the fire that descended from heaven. Many of the people were convinced that Baal was not the true God, and that the prophets of Baal were false prophets. What was the result? This true Prophet said to them, Take those prophets of Baal and slay every one of them: so they went to work and killed all the prophets of Baal. By-and-by, this same Prophet went forth into a certain place, followed by Elisha, knowing that the time was come for him to be taken from the midst of Israel; and behold, there appeared a chariot of fire and horsemen, and it came down from heaven, and Elijah was placed in the chariot, and wafted to heaven, body and spirit, flesh and bones.

Then Elijah is not dead. If we could have a view of the heavenly host at the present day, we should see Elijah there. But he is to be sent from heaven on a mission to our earth. "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord shall come." We need never look for the coming of the Son of God—for the day when he shall suddenly come to his temple and sit like a refiner of silver, and as with fuller's soap to purify and purge the sons of Levi, &c., until Elijah the Prophet is sent. But the great question is, Has he been sent? If he has, it must have been of a very recent date, for the great and dreadful day of the Lord has not yet come; for there are still wicked men upon the earth. What is the testimony of the Prophet Joseph Smith? We believe him to be the Prophet of the Lord in this great and last dispensation. We Latter-day Saints believe this fact. What did he testify in the Kirtland Temple, after it was built and consecrated and dedicated unto the Lord

of hosts? He testified that he, in connection with others, had the ministration of Elijah the Prophet, who appeared to them in great glory. You can read this in the History of Joseph Smith, the Prophet: we can read all the instructions that were given in relation to his particular mission.

We cannot suppose that that great Prophet is coming down upon the earth to wander about among the nations, and to continue in this wicked world. If he is sent at all, he will be sent with power and authority, like other angels sent from heaven, to bestow the same authority that is upon himself on some individuals on the earth, that they may go forth holding the same authority that Elijah himself held, having the same keys, receiving the same instructions, in regard to the Latter-day dispensation,—a mission, in other words, sent from heaven by Elijah as a ministering angel to seek out the chosen vessels, and ordain them, and send them to administer to the inhabitants of the earth. This is the way the Lord commits dispensations: instead of sending angels to wander on the earth, he sends them to ordain others, to restore the authority, and set the work agoing. This Church had already been organized, and certain authority and officers had been restored; but no Elijah had yet come. John the Baptist had come, in fulfilment of the 3rd chapter of Malachi and the 40th chapter of Isaiah: he came to restore the Priesthood of Levi, in order that those holding it might be purified as gold and silver, to offer an offering in righteousness when the Lord should suddenly come to his temple.

Peter, James, and John had also been sent as Apostles to restore the Apostleship to the earth; for no man held that power and authority: and in order that it might be restored, it was needful that an Apostle, holding the

office, and authority, and the keys, should lay his hands upon an individual to restore these keys, and authority, and power to act in the Apostleship. Peter, James, and John, therefore, restored to the earth the same authority and power that they themselves had. But no Elijah had yet come. Years had passed along, and the Temple in Kirtland was at length built and consecrated unto the Most High God.

The time had now arrived for other ordinances to be made manifest, for other things to be revealed, for greater light to shine forth, for other keys, powers, and authorities to be bestowed upon chosen vessels of the Lord. The full time had arrived for the prophecy of Malachi to be fulfilled, when the hearts of the fathers should be turned to their children, and when the hearts of the children should be turned to their fathers, lest the Lord should come and smite the whole earth with a curse.

In order to restore a mission of that kind and magnitude, Elijah had to be sent. We have the testimony of the servants of God in this Church that this was accomplished in the Kirtland Temple, in the State of Ohio, many years ago.

But now let us inquire into the nature of this peculiar calling or mission of Elijah. All that is said in Malachi on the subject is that he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, and there leaves it. What did he mean? Did he mean only to bind the hearts of the fathers to the children living with them in greater affection, or the hearts of the children in greater affection to the fathers? Was that all the fulness of the great mission that was to be intrusted to this great translated man, called Elijah? I think not. And when we come to contemplate that which God has revealed

in these latter times, we find that the mission of Elijah was something of far greater importance than merely to accomplish this that I have named.

In what sense of the word are the children to be turned unto their fathers, or the fathers to their children? I will tell you what we know and understand upon this subject. The strangers who have attended our meetings have oftentimes heard from this stand that the dispensation in which we live was intended to benefit not only the generation living, but also past generations that have lain in their graves for ages. You have heard this often hinted at; but perhaps no one, since you have attended our meeting, has taken up the subject to any great length, but merely a few words thrown out and there it was left. A sufficient, however was said to give you an understanding that we believe God will have something to do with the generations of the dead; that the children that are living here on the earth would be required to feel after their fathers that are in the graves; in other words, that the hearts and minds of the children should be turned, by the mission of Elijah, to the fathers, to search after them, to redeem and save them, though they have lain in their graves for generations.

Inquirers would really like to know if there is such a principle as mankind living on the earth having anything to do with the salvation of those that are dead. The Saints believe that the Gospel was ordained from before the foundation of the world: in other words, the Lamb that, in the mind of God, was slain from before the foundation of the world, has instituted a certain plan of salvation by which the whole human family, from Adam down to the latest man and woman that shall have place upon the earth, are to be judged. Thousands of millions have gone down to their

graves who never heard one single lisp of the Gospel. They know nothing about it. They know nothing about Jesus Christ, nothing about his atonement, nothing about the fall, and nothing about the true God; but they died in the greatest of ignorance. Will it be consistent with the great attributes of Jehovah to judge them by a law they had no knowledge of? It would be inconsistent, if they were always to remain without that knowledge. But if they are to be judged by that law—that great plan of salvation ordained before the foundation of the earth, they must be made acquainted with it, either in time or in eternity.

There have been dispensations pertaining to time, and these dispensations have generally been of short endurance. The wickedness of the world has been such as to drive those holding authority and power to administer in the various dispensations from the earth; and the systems of men have been instituted in the stead thereof, and our earth has been left from time to time overwhelmed with the darkness, confusion, jars, and discords of men-made systems of religion; and the people have been shut out, for many generations, from the true light of heaven.

What has been the condition of the people for some seventeen centuries past on the great Eastern hemisphere? We have often told you that the ancient Church was destroyed from the face of the earth—that the authority of the Priesthood of heaven was taken from the earth—that no such thing as a Christian Church, with all its authority and power, as it stood upon the earth in ancient days, has existed for generations and ages that are past. This we have proved to the people from time to time, and we have showed them that this state of things has taken place in fulfilment of prophecy: hence, the people who

died during these dark ages, have gone down in ignorance of the law by which they are to be judged—in ignorance of the authority and power of the Gospel—in ignorance of the Christian religion. They, having only a history of it, had no one authorized to administer it. They could barely read what it was in ancient days, and that was all.

Were not those ancient fathers of ours as good, in many respects, as we? And if they had had the same opportunities we enjoy, would not many of them have embraced the Gospel as well as we? If they are not permitted to hear the Gospel in the eternal worlds, could they not come up before the Judge of all the earth, and say, You are a partial Being; you are judging us by a law we never heard of—condemning us for something we never had the opportunity of receiving?

They would have the right to plead this excuse before the great bar of judgment. But, that they may be left without excuse before the bar of God in the last dispensation of the fulness of times, God will send a holy messenger from heaven, called Elijah, the Prophet, to give power to chosen vessels on the earth to officiate in the ordinances of that Gospel in their behalf. Thus the hearts of the children will be turned towards their fathers; otherwise the children must also perish with their fathers, and all flesh would be smitten with a curse. Why? Because we have the power given unto us from heaven to feel after our fathers, and yet we will not do it; consequently, we would be cursed, and we could not escape from it.

Though the Gospel may be revealed to us, we cannot partake of it, and enjoy its principles, and neglect the fathers. That is a duty enjoined upon the children in the last dispensation; that is the duty enjoined upon us, and

by no less a personage than the one I have named. That Prophet who had such great power while he remained on the earth—that had power to call down fire upon his enemies—that had power to call fire from heaven and consume the sacrifices,—that Prophet who was wafted to heaven in a chariot of fire—that same august personage has been sent from the eternal worlds with this important message to the children, that we might extend a helping hand to our fathers that are dead, that they might be benefited, as well as we, by the great plan of human redemption.

Now, the great and grand question to be understood by us is, Wherein do the children benefit the fathers? In what respect, how, and in what manner are their hearts turned to them? And also, on the other hand, in what way can the fathers benefit the children? For not only the hearts of the children have to be turned to the fathers, but the hearts of the fathers are to be turned to the children. Both of these objects are to be accomplished in the great mission given to Elijah.

Let us first inquire, In what way are the children that are upon the earth to be benefited by their fathers that are dead? I have already told you. Had it not been for the fathers that are dead, where would have been the Priesthood?

Could we have got it from the Church of Rome? No; for it never was restored to them. Is there any possible way by which the people calling themselves Latter-day Saints could have been benefited by the authority and Priesthood of heaven, unless it were through our fathers who were sent from heaven, holding the authority and conferring it upon the children, that they might officiate in behalf of those who died without the knowledge of the Gospel? There is no other way; and this is the way we

obtained it; and we have certainly been benefited by it, and the hearts of our fathers holding the Priesthood have really and truly been turned unto us. While they lived upon the earth, they looked down through the dark vista of ages, and beheld their children in the last dispensation, and the work they were to accomplish. They beheld the time when all things in heaven and on the earth, that are in Christ, should be gathered together in one; and they called it "the dispensation of the fulness of times:" in other words, a dispensation that includes all other dispensations. Do you understand that? For instance, the former dispensations that have been upon this earth have been dispensations only in part: they were calculated in their nature to accomplish certain objects upon the face of the earth, but they never embraced the fathers and the children down to the end of time.

In the last dispensation of the fulness of times all other dispensations will be consolidated. It will be the winding-up dispensation of this earth, introduced before the great and terrible day of the Lord comes. It will be a dispensation that will take hold of the fathers back to the earliest ages of the world. It will be a dispensation in which the keys that were committed to the Apostles in the ancient days will be delivered to chosen ones—a dispensation in which all the keys and powers held by all the ancient Prophets will be delivered—a dispensation that will reach back unto the days of Moses, and that will take hold of patriarchal keys, and the righteous institutions of those that lived in the days of the flood, and back to the days of our father Adam; and there will be keys and powers restored once revealed to him. All these dispensations could not be perfected without the grand dispensation of the fulness of times that will encompass all the

inhabitants of the earth, of all ages and generations, in one vast general assembly. All things in heaven, recollect, and all things on the earth that are in Christ are to be gathered in one.

Did any other dispensations accomplish this? Contemplate the works of all past dispensations, and you will find all were not gathered in one. It is true they were gathered from time to time in the heavens, to wait there for the time when all the righteous of this globe should be gathered into one vast assembly—the fathers with the children, and the children with the fathers: the one could not be perfected without the other.

Herein, then, both the fathers and the children are interested, and the children are benefited through the assistance of the keys handed down from heaven by the fathers; and on the other hand, that portion of the fathers who died in ignorance are benefited by the assistance of the keys committed into the hands of the children who will officiate in their behalf.

But now let us come to particulars in regard to this subject. How do the children officiate in behalf of the fathers? We can officiate while in the flesh so far as ordinances are concerned. We cannot believe for our fathers, we cannot repent for them, we cannot receive the Holy Ghost for our fathers, and we cannot attain to any other point pertaining to the mind or the spirit of man.

Wherein, inquires one, can we benefit our fathers, if we cannot repent for them, nor believe for them, nor receive the Holy Ghost for them? In what manner can we benefit them? I will tell you what we can do. We can be baptized for the dead. Can it be possible that there is such a principle? Turn to the 15th chapter of Paul's 1st Epistle to the Corin-

thians, where you can read the words of the great Apostle upon the subject of baptism for the dead. "Else," said he, "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

He understood the matter; it was all plain before him; and he was writing to a people who understood it: they had received previous instructions, although these words are contained in what is called Paul's first Epistle to the Corinthians; and in this first Epistle we read that he had written another epistle to that same people; but that is lost. If we had that first epistle which Paul refers to in what is now termed "the first Epistle," we should probably find this doctrine fully revealed, for he wrote to them as though they understood all about it. He could with propriety have addressed them in a style something like this:—You Corinthians have received the ordinance of baptism for the dead; you have gone forth and been baptized for and in behalf of the dead; you have been buried in water in the likeness of Christ's death, and raised from it in the likeness of his resurrection, in behalf of the dead: and now, inasmuch as you understand it, what will you do, if the dead rise not at all? As much as to say that baptism will give you a full and clear title to come forth in the morning of the first resurrection; and also your dead can rise in the morning of the first resurrection, inasmuch as you have been baptized for them: but if the dead are not raised from their graves, neither you nor they can be benefited by baptism.

This is the argument of Paul. This looks consistent. Those spirits of our fathers whose bodies are in their graves can repent, for they have not lost their agency; they can believe in Jesus Christ, for that is an act of the mind: they can reform from

every evil, because they are agents; for it is the spirit that can do good or evil. That same being, called the spirit, can repent in the eternal worlds as well as here; it can believe in Jesus Christ and in his atonement in the eternal worlds as well as here: and if the Gospel is preached to them there, they can receive it there, so far as the acts of the mind are concerned; but they could not receive baptism there, for that is an ordinance pertaining to the body: it is an outward ordinance—an ordinance instituted particularly for those that are in the flesh.

Baptism is for the remission of the sins of those who are in the body; and it is the same for the generations of the dead, if their sins are to be forgiven through the atoning blood of Jesus Christ. The conditions of forgiveness are the same in the spirit world as here—namely, baptism for the remission of sins. But, inasmuch as they have not the opportunity of being baptized in that spirit world, some person else must officiate for them in their behalf. What power and authority do the servants of God justly receive who administer here on the earth? Do they administer as persons that have no authority? Do they officiate as having received authority from man? Do they assume authority? Is this the kind of authority with which the true servants of God administer in ordinances? No. The authority committed into the hands of the servants of God, in all dispensations of the Gospel, is the power to bind on the earth, and it is bound in heaven,—to seal on the earth and it is sealed in heaven,—to loose on the earth, and it is loosed in the heavens; and whosoever sins they remit here on the earth, they are to be remitted in the heavens; and whosoever sins they retain here upon the earth, they are retained against those individuals in the

heavens. This is the authority of the servants of God in all dispensations of the Gospel from the earliest ages of the world until the present time. Any authority which does not embrace this power in the ministration of ordinances is altogether useless and in vain. Baptism received at the hands of any unauthorized person is good for nothing.

When the children of men here in the flesh receive the Gospel for themselves, they are baptized for the remission of sins, and receive the fulness of the Gospel and the hope of eternal life in the kingdom of God for themselves: when they also have a dispensation committed to them for the benefit of their fathers who are dead, unless they exercise their agency in trying to benefit the fathers, they will, as Malachi predicts, be smitten with a curse: they will not be profited themselves by the Gospel which they have received. Why? Because they do not reach forward and try to reclaim others whose bodies are sleeping in the grave.

The Latter-day Saints have had this subject revealed to them; and the great God that sent his angel to Joseph Smith, to give him power and authority to translate the history of ancient America, with the Gospel and prophecies contained in it, has spoken to the same man, revealing to him the keys of Elijah, and power to seal on earth that which shall be sealed in the heavens: therefore, when by that authority the servants and handmaids of the Lord go forth and are baptized for those that are dead, it is recorded and sealed on the earth. The administrator who officiates for and in behalf of the dead does it by authority. He says—Having authority given me in the name of Jesus Christ, I baptize you for and in behalf of your father, of your mother, of your grandfather, or of any of your ancestors, as the case may be, that are dead; and I

do this in the name of the Father, and of the Son, and of the Holy Ghost. This is recorded in the sacred records kept on the earth; and the recording angel who takes cognizance of the ordinances on the earth makes a record of the same in heaven. I do not know but Elijah himself may be the recording angel for eternity.

The sacred books kept in the archives of eternity are to be opened in the great judgment day, and compared with the records kept on the earth; and then, if it is found that things have been done by the authority and commandment of the Most High, in relation to the dead, and the same things are found to be recorded both on earth and in heaven, such sacred books will be opened and read before the assembled universe in the day of judgment, and will be sanctioned by Him who sits on the throne and deals out justice and mercy to all of his creation. Our fathers who are in the spirit world must have a message sent to them. What benefit would it be for you and me to go forth and be baptized for our fathers, or for our grandfathers, or for any of our ancestors who are dead, if no message is to be sent to them in the spirit world? A message must be sent to them.

There are authorities in heaven as well as upon the earth, and the authorities in heaven are far greater in number than the few who are upon the earth. This is only a little branch of the great tree of the Priesthood—merely a small branch receiving authority from heaven, so that the inhabitants of the earth may be benefited as well as the inhabitants of the eternal world; but the great trunk of the tree of the Priesthood is in heaven. There you will find thousands and millions holding the power of the Priesthood; there you will find numerous hosts of messengers to be sent forth to benefit the numerous nations of the dead. They go forth having

authority; they enter into the prison-houses of the dead; they open their mouths by authority and commandment of the Most High God; they preach to them Jesus Christ as the Lamb slain from before the foundation of the world; they show to the inhabitants of the dead, in their prison-houses, that his atonement was intended to reach them as well as people dwelling upon the earth. And in proof of this, let me refer you to what the Apostle Peter says in relation to Jesus our great High Priest and Apostle, who was sent forth by the commandment of the Father to our world. Peter says that after he was crucified and put to death in the flesh, he went to preach to the spirits in prison which perished in the floods, when once the long-suffering of God waited in the days of Noah, while the ark was preparing.

We learn from this that Jesus has set the example—that he came forth while in the flesh to minister unto those in the flesh; and while his body slept in the tomb, and his spirit was separate from the same, he still felt himself authorized as an Apostle and High Priest to go to those prison-houses and open the prison doors and set the captives free. He found those old antediluvian spirits that existed on the earth some two thousand years before that time; he preached to them; and, as Peter says, in the next chapter, he preached the Gospel to them:—"For for this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." They could not be judged by the same law, unless it was preached to them. The same Gospel must be sounded in their ears that was sounded in the ears of the living. If they reject it in their prison-houses, they will be punished by the same law you and I will be punished by, if we reject it in the flesh.

One of the powers of the Priesthood is that whatsoever you shall loose on the earth shall be loosed in the heavens. Now, if a spirit does sincerely receive a messenger in that prison—if he believes his testimony and hearkens to all things that are said—if he believes that Jesus Christ has tasted death for every man—for those who die in ignorance, as well as for those who hear the Gospel in the flesh, he will be informed that in yonder world, or in the world he came from, there is authority given for men and women to be baptized for such.

Those messengers sent to preach in prison will most likely interrogate the prisoners in language something like this:—Will you receive our testimony? Do you believe that Jesus Christ has tasted death for every man? Do you believe that through your repentance and faith, and through the ordinance of baptism in your behalf, by those that are living in yonder world, you may have a remission of your sins? If they believe it, and actually do repent, the ordinance of baptism administered here in their behalf will benefit them there. But, says one, this being baptized for another looks rather inconsistent to me. Why does it? Suppose a man is placed in a situation that he could not be baptized for himself, must his sins be retained unto him? Must he remain in prison throughout all ages of eternity, because he has lost his body, and has not the privilege of being baptized? Does that look inconsistent with the justice of God? Then why not another person administer in his behalf? How could you have atoned for yourselves? If it had not been for the agency of another being that acted for you and in your behalf, you must have perished eternally. You had forfeited every right and title to the blessings of the kingdom of God: all mankind were

shut out from the presence of God, and became dead as to things pertaining to righteousness: the sentence of the first death was placed upon father Adam and his children, which was irrevocable, if there had been no atonement.

We would have had to lay down these bodies, never to rise from the tomb, if there had been no atonement: our spirits would have been for ever subject to that being that tempted our first parents, and we could not have helped ourselves. Hence, the Son of God came forth and made an atonement, not for himself, but for and in behalf and in the name of his younger brethren, that they, through his blood, and through certain conditions of the Gospel, might receive forgiveness of their sins. One of these conditions is baptism: but spirits are placed in a condition where they cannot receive this ordinance. And now, why not somebody have authority to go and administer for them and in their behalf? Not only Jesus has acted in behalf of the children of men, but it pertains to the same Priesthood and Apostleship, wherever it is placed, to act for and in behalf of the children of men: hence, Paul says, We beseech you, not in our own name, but in Christ's stead, be ye reconciled to God. They came forth to officiate for the children of men, that could not help themselves without authorized ministers.

Just so, the dead could not help themselves without messengers being sent to them in their prison-houses, and without persons in the flesh being authorized to receive Gospel ordinances for them and in their behalf. How are we to know the individuals for whom we should be baptized? We know nothing about our ancestors very far back. We can, perhaps, go back to our grandfathers, and some of you may possibly trace your genealogies back seven or eight generations,

and get the names of your ancestors. But when you get these, there is a still longer chain, with many links to it, before you get back where the chain has been mended up by ancient administrators. How can we be baptized for persons whose very names are lost? Do you suppose that the Prophet Elijah would be sent from heaven with this great and important mission to turn the heart of the fathers to the children, and the hearts of the children to the fathers, and then leave them in entire ignorance with regard to their genealogies?

If Elijah the Prophet is to be sent before the great and dreadful day of the Lord to turn the hearts of the children to the fathers, you may be assured that we shall learn something about the genealogy of those fathers.

We shall learn by the spirit of revelation whom to be baptized for, and whom to officiate for in the holy ordinances of the Gospel. Herein is the necessity of revelation. Take away revelation from this great dispensation of the fulness of times, and I would not give you much for the mission of Elijah, or for the dispensation itself. Take away that great principle that always characterized all other dispensations, and you throw us into uncertainty on tens of thousands of important subjects.

But when a communication is opened between man and his Maker, and angels are sent down to restore their keys and their powers, light shines at once upon our pathway. It may be asked, Where are these ordinances to be attended to? Can we run over the world and pick up Saints here and there and baptize them for their dead? No. The house of God is a house of order, the kingdom of God is a kingdom of order, and everything must be conducted with order, and with power and authority, so that when it is sealed on earth it is sealed

in the heavens, that the records on earth and in heaven may agree—that the Priesthood on earth and in heaven may agree—that they may be one.

These things cannot be attended to in all places on the earth. There are certain appointed places for the ministration of these holy ordinances. Temples must be built, by the commandment of the Almighty, unto his holy name, that shall be sanctified and made holy from the foundation stone unto the top thereof, consecrated to the living God for the administration of holy ordinances, not only for the benefit of the living, but for the benefit of the fathers who are dead. But in what apartments in the Temple shall the baptism for the dead be administered? It will be in the proper place—in the lowest story or department of the house of God. Why? Because it must be in a place underneath where the living assemble, in representation of the dead that are laid down in the grave. There a baptismal font must be erected by the commandment of the Most High, and after the pattern he shall give by revelation unto his servants; and in such a font this sacred and holy ordinance must be administered by the servants of God.

We will mention another thing in regard to the authority that receives these communications. Every man will not be his own revelator in these matters, for there would be ten thousand revelators, and perhaps no more than five hundred of them would be true.

In the manifestation of spiritual gifts which God has given to his servants in all ages of the world, he has had those appointed with authority and power to discern which were from God, and which were not. In the days of Moses there were many Prophets. The spirit of prophecy rested upon seventy Elders of Israel on a certain occasion; and when Joshua

saw some of them in their tents prophesying, he ran to Moses, with great zeal, and said, "My lord Moses forbid them." He felt zealous for Moses, for fear he would lose his honour as a Prophet among so many. Moses exclaimed, "I would to God all the Lord's people were prophets." If they had been, it would have required a great many having the gift to discern the spirits of the Prophets to know which were true. So it will be in relation to the revelations of genealogies of the Saints of the living God. If they are to feel after their fathers that are dead, and redeem them by the holy ordinance of baptism, they will not go to work in the dark, nor by the prophecies and revelations of every person who may offer himself as a revelator or prophet. There will be an order in the house of God; there will be a Moses there, or, in other words, a man holding the keys and authority of these things.

Moses was the great Prophet in Israel, though there were other prophets. Says the Lord, I will reveal myself to those other prophets in dark sayings; I will instruct them in figures and dreams; but not so with my servant Moses: I will talk to him face to face, and the similitude of the Lord shall he behold. So, in the dispensation of the latter days, a Moses will stand in the congregation filled with the Holy Ghost, and the spirit of revelation will be upon him, to receive instruction from the heavens in regard to the fathers and the dispensation over which he presides.

Now, let me refer you to a little Scripture on this subject. I have already referred you to what Peter and Paul said. Isaiah, in the 24th chapter, prophesies of the great day of burning—of the great day when the earth shall reel to and fro as a drunken man—of the great day when all nations of the wicked will perish; after which, he further adds, "And it shall

come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

You see, from these passages, that in the last days many of those kings and high ones who will not place themselves in a position to receive the Gospel, and who die ignorant of its principles, will be gathered together as prisoners in the pit, and be shut up for many days, with a fearful looking for the judgment of the great day. They will not know what is coming—what will befall them, like all prisoners guilty of crime. But after many days they shall be visited by the servants of God, as Jesus visited the antediluvians with a message: the door of their prison will be thrown open, after they have been sufficiently long confined; and if they repent, they can be redeemed; but if they will not repent, they will be taken from thence and cast into outer darkness.

You know that men are taken up for crime and shut up in the calaboose, or jail, or some such place to stay there for a length of time until they are brought to judgment; and then they are sentenced to hard labour, perhaps, in the Penitentiary. These will be in torment until they obey the message sent to them; and if they do not receive the message of pardon, they will be punished until they have paid the uttermost farthing; that is, they will be punished with eternal punishment.

We might quote you many other passages in relation to this subject;

but it is unnecessary for us to multiply passages on a subject that ought to be familiar to all the Latter-day Saints: and as it is a subject that does not particularly benefit strangers, I do not know that it is necessary for them to have all the evidence; for they have not authority to be baptized for their dead, because they have not been baptized for themselves.

They may like to know what the peculiar doctrines of the Latter-day Saints are, and that is all the good it will do them. But, as Latter-day Saints, we have principles to lay before the inhabitants of the earth that embrace, not only the people living on it, but all the generations of the dead. It is the most charitable doctrine that was ever preached to the nations of the earth. The Universalists think they are very charitable. Why? Because they send all to heaven, whether they are good or evil, saints or sinners. Murderers, drunkards, and all classes of society are to dwell together in heaven. And what a heaven it would be!—Methodists contending against Baptists, and Baptists against Methodists, Presbyterians against Quakers, Roman Catholics against Protestants, and Nothingarians against Sectarians, and Sectarians against Nothingarians; and then add to the whole catalogue of contending sects drunkards, blasphemers, whoremongers, murderers, and every species of wicked beings, all jumbled up together. Oh, what a happy place! Brother Kimball says—“And all of them with a revolver and bowie knife at their sides.”

I think I should pray for an outside corner without the walls. I should want to get at a great distance from such a heterogeneous mass. They call this charity; but it is different from the charity which dwells in the bosom of God. I do not think he has charity enough to associate with a company of this descrip-

tion. But the Latter-day Saints have their Church founded on true principles, law, and order,—principles revealed from heaven, that all on the earth, and in the eternal worlds may be saved on pure principles, and pure principles only. If they ever inherit the kingdom of God, they must go there with hearts as pure as the angels of God; if they dwell in his presence, they must be pure as he is pure, perfect as he is perfect, that the holy order of heaven may be graced with all the perfection, holiness, and godliness of character that we read of in the Scriptures of eternal truth. Such a heaven will be a heaven indeed. It is the goodness and virtue of beings that inherit a place which make it desirable.

You select a place that is surrounded with many disadvantages, like these deserts and mountain wilds, and place a pure people there—a people perfectly organized and influenced by the Holy Ghost in all things, doing unto others as they would have others do to them in everything, meting out justice on the principles of righteousness and truth; and let every one be perfectly honest in his deal, and let his hands be continually stayed from stealing other people's property, and let there be no quarrelling or evil speaking; and if such a people do have to toil and labour in the midst of these mountains and kanyons, yet they are happy; they carry heaven in their own bosoms, or the principles that make happiness abide within them. When these Godlike principles become more fully developed—when the Saints become more rooted and grounded in them, and enter into the eternal worlds and find everybody there, like themselves, pure in heart, it will make a perfect heaven. You place the wicked there, with all their abominations, and it will transform heaven into a hell.

It matters not how beautiful a place

it may be,—although it is as lovely as the garden of Eden—though everything in the eternal world harmonizes and the elements all conspire to produce happiness, yet place a people there with wicked hearts, and it is hell. You take a man full of corruption and introduce him into the society of the pure and just, and it would be a perfect hell to him.

I have often heard blasphemers and drunkards and abominable characters say, I really hope I shall at last get to heaven. If they get there, they will be in the most miserable place they could be in. Were they to behold the face of God, or the angels, it would kindle in them a flame of unquenchable fire; it would be the very worst place a wicked man could get into: he would much rather go and dwell in hell with the Devil and his host. On the other hand, you take a man that is pure in heart—a holy being, and place him in the society of the devils, and he is not in his element; the society is disagreeable. If he were obliged to stay there and behold the corrupt and evil doings of the wicked and abominable, it would in some degree make a hell for him to look upon their conduct, and still such a being would have one principle about him that would enable him to control, in a measure, his feelings; that is, he would have control over those characters; and herein is the power of the Priesthood. If the servants of God are sent to the spirit-prison to minister unto them, if they are sent to those who are in a state of wickedness and degradation to minister to them, they have one source of comfort—they are not confined there as prisoners; they go there voluntarily; they do not associate with their wickedness, but hate it; they are willing to stay there, peradventure they may bring some of them to repentance; and the Devil has no power over them: they have learned

to control him in this life, to rebuke him, and to say unto him, Get behind us, Satan! When a Saint arrives in that eternal world, if he be sent on a mission into the dominions of Satan, to reclaim some under his power, he can say to Satan and to all his armies, Depart hence! He has the power of the Priesthood to command him and all powers under him, and they are obliged to obey. Not so with a wicked man: he gets into a perfect hell, wherever you place him, so long as he harbours wickedness in his breast.

But we have spoken concerning our fathers that are to be redeemed. We have spoken concerning the work of the children to redeem them. Let me here say that before this last dispensation ends there will be a perfect unbroken chain from the first of the fathers to the time of the close of the dispensation; and all will be saved who can be saved: all who are placed within the power of redemption will be redeemed,—not redeemed to the same degree of salvation, but some will inherit one kingdom, and some another; some receiving the highest or celestial glory, being crowned with crowns of glory in the presence of God for ever, shining forth like the sun in its meridian strength; while others, though celestial, will be subject to them, inheriting a less degree of celestial glory. Others will inherit a terrestrial glory, or the glory of the moon. Others will inherit a glory still less than this, which may be termed a telestial glory, like that of the stars—a glory small indeed! They are all redeemed, according to their repentance, faithfulness, and works of righteousness, into these various degrees of glory. On the other hand, opposite to these various degrees of glory, are various degrees of punishment; some inheriting a prison, where they may be visited with rays of hope; others inheriting outer

darkness, where there is weeping, wailing, and gnashing of teeth; others cast into a bottomless or lowermost pit to dwell with the Devil and his angels throughout eternity, having committed the unpardonable sin, for whom there is no forgiveness in this world nor the world to come; and thus the justice of God will be magnified as well as his mercy; for God is perfectly just, being just according to our notions of justice; for among the original qualities of our minds we have correct notions of justice implanted in our bosoms originally by God himself: also what we know of mercy originated from God. He implanted the principles of justice and mercy in our hearts, and he implanted the same principles that dwell in his own bosom.

What is justice with us, when we are truly enlightened, is justice with God; and what is mercy with us, when we are truly enlightened, is mercy with God: and these great attributes will be magnified in the dealing out of punishments and rewards.

Every man which ever has lived, or ever will live, will be dealt with according to his works and the law of the Gospel. There is another thing I wish to lay before this congregation, and that is in regard to those generations to whom the Gospel has not been committed in time. While I have been travelling abroad, many have said to me, How is it? You teach us that there has been no Church of God for many generations on the earth. You teach us that our fathers and mothers in generations gone past have died without the knowledge of the Gospel; you teach us that God is a just being, and will punish men by the law of the Gospel; and how is it that he suffered all these generations to remain without the Gospel while in the flesh? I want to answer this question, and tell

you why there was no Church on the earth six hundred or a thousand years ago—why generation after generation have fallen into their graves, without hearing the voice of God, or any communication from him. I will give you the reason why, and then leave you to judge in relation to the matter. It is well known that the nations killed off the old Apostles and Prophets, and banished the Church of Christ from the earth. Those who remained were corrupt, evil, and devilish, desiring to work wickedness, having no desires for righteousness, having apostatized from the truth. Because of the great wickedness which reigned, the Lord Almighty saw that it was impossible for him to reveal a dispensation and protect it on the earth; he saw that it was impossible to be done in those dark ages. For if he had revealed himself to any man, and that man should go forth and say, Thus saith the Lord God, he might, before the sun went down, look for his head to be taken off his shoulders, or to be stretched upon the wheels of the Inquisition, to be tortured with all manner of cruelties as a heretic. And if he should undertake to work secretly with mankind, after it was found out publicly, he would have been hunted from one end of the earth to the other, until he was destroyed and all his followers. This would have brought innocent blood again upon the people. The Lord saw that they would bring greater wickedness on themselves, if he revealed a dispensation, than to withhold it; for they would have been sure to take the lives of his servants, and bring innocent blood upon their heads, even as their fathers did. This would effectually prevent them from entering into that prison where they, in due time, could hear the Gospel.

To prevent the effusion of innocent blood and give them a chance, the Lord withheld from them his Church.

The Lord might have reasoned thus:— I will not raise up my Church in their midst, for they will put the people of that Church to death. If I restore the authority to the earth, they will root it out; they will shed innocent blood: therefore, I will send these generations into their graves in ignorance; and when governments are established so liberal that there will be some prospect of establishing my kingdom on the earth, then I will send Elijah the Prophet, and he shall give authority to the children to search after their fathers who died in ignorance of the Gospel.

We are willing to go the earth over to save the living; we are willing to build temples and administer in

ordinances to save the dead; we are willing to enter the eternal worlds and preach to every creature who has not placed himself beyond the reach of mercy. We are willing to labour both in this world and in the next to save men.

I will now close my remarks by saying, Let all rejoice that the great day of the dispensation of the fulness of times has come. Let the living rejoice; let the dead rejoice; let the heavens and the earth rejoice; let all creation shout hosannah! glory to God in the highest! for he hath brought salvation, and glory, and honour, and immortality, and eternal life to the fallen sons of men. Amen.

DUTY OF SUSTAINING AND UPHOLDING THE FIRST PRESIDENCY IN ALL THEIR OPERATIONS, ETC.

A Discourse by Elder DANIEL H. WELLS, delivered in the Tabernacle, Great Salt Lake City, March 9, 1856.

REPORTED BY G. D. WATT.

It appears to have fallen to my lot to occupy a few moments of this morning. Though unexpected to me, I rejoice in the opportunity of addressing you in a public manner, in meeting with the Saints of God, and learning those principles which are calculated for our exaltation. I rejoice in being numbered with the Saints of the Most High, and that I have a part in the great work of the last days in connection with my brethren—those with whom I am more closely associated, and those who are before me.

I feel assured that this work is all-important, and that we consult our own interests more than those of any

one else in being engaged in it. I rejoice in the present position, prospects, and condition of this people, and in the progress which they have made in gathering those who are zealous of good works, and whose aim and designs are to build up the kingdom of God on the earth. We are fast becoming a great nation; we have passed on from stage to stage until we are recognized as a nation composed of Saints—of “Mormons.” We have made great strides in power and influence since this people were organized, and it is a matter of great rejoicing with me.

Of all government organizations on earth, I deem the organization of

this Church, with its First Presidency, its Quorum of the Twelve Apostles, of High Priests, of Seventies, its Bishopric, &c., the most perfect. It is one great whole, and perfect in all its parts. That First Presidency have called around them men to aid and assist in carrying on the business requisite in rolling forth this work, to build up cities and temples, and to assist in counselling and leading the people.

Then does it not become our duty to rally round the standard raised by that Presidency, and to sustain and uphold them? I think it does; and it is more particularly to this point that I wish to direct the attention of the congregation.

Our cause affords sufficient occupation to absorb the attention, energies, and ability of every man and woman in the world, aside from the few who embrace the faith. We will say, then, that whatever the First Presidency wish to accomplish should be sustained; and they should be supported by the entire mass of the people, in order that the people may be united, and that all operations may be carried out as directed from day to day.

We expect to build up the kingdom of God on the earth, that we may have access to the courts of heaven and participate in those endowments and exaltations in this life and in the life to come which we anticipate. Do the people understand, or do they not, that it is their privilege and duty to devote all they have, as well as their energy and ability, for the furtherance of this Gospel? It sometimes appears to me that if they understood this matter in the light in which I do, the First Presidency would not be so burdened with debt as they now are. Many are probably not so well acquainted with the business operations of the Church as I am; for they are not appointed to specially operate in that department. Last season's opera-

tions in the emigration of the poor created over fifty-three thousand dollars indebtedness, which was rolled in upon the Presidency to meet here. In whose hands are these means? In the hands of those who have been brought here, and the brethren who have lent them come with their drafts to draw the pay. The past season has been financially disastrous; and when disasters visit the people, they affect the heads of the Church, who feel them more sensibly than do any other part of the community. Large numbers of cattle perished on the Plains, our crops were destroyed by drought and grasshoppers, and many cattle and horses died during the winter. These losses have materially curtailed the resources of the Church, and it had not funds with which to promptly meet all indebtedness. Worse than all, most of the creditors require every dollar to be paid in money, and that, too, forthwith; the amounts must be forthcoming in money. Suppose we say that the Emigrating Fund Company are responsible for their debts, and should be; but what are their resources? It is well known that they consist of the debts which are held against those who have been assisted, and the cattle and waggons with which they came. Unless these debts are collected, and the oxen and waggons turned into money, how can the Company meet their liabilities, so long as only cash will be taken in payment? There has been no sale for this kind of property by which money could be realized; and the poor, who have been assisted, have not been in a situation to refund the money which has been expended in their transportation. Wherefore it is easy to comprehend what becomes of the means of the Perpetual Emigrating Company. The whole weight of indebtedness falls upon the President, when at the same time he is not obliged by law or by any fair, reason-

able, or honest requirement to pay one farthing of it. He has absorbed the resources of the Church to meet this indebtedness, for which nothing but money would answer; and that is the source from whence money has come, and not from the resources of the Perpetual Emigrating Fund Company.

Why cannot the brethren who hold claims against the Company exercise a little judgment and patience, and wait until the people who have been assisted are able to pay? Some of the creditors may say that they are poor. And what if they are? They say that they had means once, and they take it hard to be shortened. What of that? What if they should come on a level with the rest of their brethren? Is there no reward in this? Are they not professedly Saints? and do they not wish to gain an eternal exaltation with the Saints? Suppose you do let your means go in this way, what of it? And suppose you never get it again in cash, there are the resources of the Company. Take them, and that in strictness is all you could do.

But no: many are ready to apostatize if they cannot get their money. Some were not in the city a week, and others not a day before they came to see if they could not get their money, for fear they would come to want. I mention this conduct because it is not right. I would like brethren to come into this kingdom with an understanding that their salvation will cost them all they have got and all they ever will have. Perhaps there are a few who measurably feel and realize what the Presidency have to encounter in these and other business operations; for there is hardly a poor person in the Church but expects to have the Presidency sustain them. They are the first ones they apply to, it seems to me, to sustain them. This they are willing to do, if they had the

ability, and generally they have had the ability; and perhaps that is one reason why the poor throng them.

We have Bishops, Teachers, Deacons, and Priests in this kingdom, according to its organization; and I would here ask one question: Is it not manifest that these helps should stretch forth their hands and strive to assist? There is such a thing as overburdening the Presidency in these matters.

I do not presume, in this crisis, that the Bishops and their helps have food sufficient to support all the poor in their Wards; but what do I suppose? That they have heads on their shoulders, and that the Teachers have, and they can calculate, and devise, and manage, and arrange for their neighbours, and those who are under their care; and I suppose that it is their duty to do so, and take that care from the Presidency of the Church. The conduct of many would indicate that they think that the Presidency can easily attend to each of their individual affairs, and those too of a trifling character. I almost daily turn away numbers who press to the President with trifling questions.

I will mention one instance, by way of illustration. The other day a man came to ask the President if he could not inform him how he could collect a debt from one who owed him. What was that to President Young? I told him to attend to his own business, and to go to the proper authorities. Do you suppose that President Young is going to collect all the debts of this people? Just reflect for a moment what an immense amount of business would roll upon that man, if he would let the numbers who wish to, consult him upon every trifle.

I have referred to only one instance; but similar ones are as numerous as the stars in the heavens. He has the most patience of any man in the world, or he would not listen to nearly

as many as he does. I have observed one thing—the poor, the weak, and afflicted I never knew him to turn away: he will always condescend to their smallest wishes. It is a great burden upon him, and I can tell the people that it is wearing heavily upon him. Let any person, if he wishes to comprehend the matter fully, tax his mind to the utmost in a thousand different ways in a day, seeking to advise and counsel for the best good of those who apply to him, and he will find that it will fast wear him down to the grave.

The power of faith and the blessings of the Almighty sustain our President. Were it not for them, no man on earth could perform the labour he performs; and I believe that no other man ever did.

Circumstances render it impossible to go on with the Public Works. We have work enough to do, but we have not provisions to give the labourer. It is unpleasant to stop the Public Works, not only because it retards improvement, but because those who have been labouring on the works look to that quarter for their subsistence. Many who have laboured there are without breadstuff or anything to eat; and they think that if they can get to work as formerly, they will get food. The only wonder to me is that anything has been left until now, and there is not much. We have to get along from hand to mouth in order to conduct matters on the present limited scale, and are obliged to stop operations until after harvest. It is the counsel of the First Presidency for every one to be diligent in raising grain and other products of the soil, that we may replenish the granaries and storehouse, and have food to sustain the labourers.

The every-day duties of life are the ones which are particularly incumbent on the Saints; and it is for them to be humble and perform their duties faith-

faithfully, and the great work of the last days will go on. It is rolling forth with magnitude and power, and these small appearing matters are as important as anything else towards the accomplishment of that end.

We have a few business operations that we would be pleased to keep in motion, if we could get the provisions with which to do so. In this connection I will make a few remarks touching the *Deseret News*. Is it not a good paper? and are not the people edified and profited by it? How do they pay for it? There is not enough received on subscription to sustain the hands who publish it—the compositors, and pressmen, and others necessarily engaged upon it. I know this fact from what little knowledge I have of that department, although that is not particularly the department I have much to do with. Subscriptions are paid in everything except provisions and money, and other valuable articles requisite in publishing a paper.

Aside from that, there are not one-fourth as many papers subscribed for as there should be, and then paid for in good available means, at least so far as each one might be able. About 4,000 papers are now issued, and certainly 12,000 should be. Then it might be afforded cheaper and be paid for promptly; and the people can easily pay for it, because EVERYTHING THAT CAN BE THOUGHT OF is taken in payment. Why do not the people sustain their paper more liberally? They will do some good by doing that both to themselves and the cause. A new volume is now commencing, and I recommend those who take it to continue to do so, and to use an exertion to have their neighbours take it. And let those who realize its value procure subscribers and send in their names, accompanied with the pay, so far as possible, and that will help to sustain the paper. What

makes me think and speak of it? Simply this: There are men who work on it that are weak, through want of suitable provision, insomuch that working off the 4,000 per week is too hard for them. They are now rationed on half a pound of bread-stuff per day, and they begin to look sickly and to sink under the labour, for want of more food. We have to give extra rations for extra work, on account of having to carve so closely. Then why not come on with six dollars in advance for the new volume, that the men who work on it may have something to administer to their health and comfort from week to week?

Has there been means enough in the hands of those who attend to that department to sustain it? No: they have had to call upon the Church for aid. The subscribers have failed to furnish provision enough to feed the men actually at work on the paper, or money with which to purchase it. There are many who have available means, but do not take the paper. They could and should take it and pay for it: I am satisfied of this.

It is the wish of the President that the Big Cottonwood canal be completed this spring. When provisions are again plenty, we may set men to quarrying rock for the Temple, and the canal be prepared for its transportation. It is desirable to have this work done with labour-tithing, particularly so far as the labourers can furnish themselves. Let the Bishops call out the brethren to complete that work as speedily and as extensively as it can be done without interfering with tilling the soil, that it may be timely secured against high water. These are some of the labours which the First Presidency desire to carry out, and everybody should respond and manifest, by their performances, their faith concerning them.

I am not much of a hand to go into

the mysteries, or to strive to peep into futurity, to see how this or that is going to be done in the world to come, and to strive to find out how high an exaltation I am going to attain to. Those are matters that do not concern me at all. I have no uneasiness on those subjects. I have always felt that if I did my duty from day to day, and remained faithful to the end, I should get a reward that would be perfectly satisfactory to me, whatever it might be: therefore I never concern myself about what is going to be my reward in future life. It was sufficient for me, when I learned this faith, that I might be permitted to have a name among the Saints, be numbered with them, have the opportunity of showing by my works whether I was a Saint of the Most High God, and be permitted to assist my brethren, and do what little I could for the rolling forth of this kingdom, and building it up, regardless of the consequences in the future, and perform those duties set before me from day to day with the best ability and talent I could command, devoting myself exclusively to the building up of this kingdom.

That is the way in which I at first looked at "Mormonism," and it is the way I have looked at it ever since. I am so strong in the belief of the doctrine, that I recommend every one of the brethren and sisters to look at it in the same light in which I do. It is the all-absorbing topic with me; and it is no matter what I am called to do in this work, it is for the sake of truth,—no matter how tired and fatigued I may be, it is for the sake of truth.

The more we can do, so much the better; for it is our duty, nothing more,—it is our privilege, nothing less. And it is one of the greatest privileges that has ever been extended to the children of men. That privilege is a blessing which should be appreciated, and which I have often

found was not sufficiently so, by some portions of the people. I have known people applying for inducements to dwell among this community, asking, "Can I get a living, in case I obey the truth? Shall I be sustained in my profession as a lawyer, teacher, &c.?" as though that had anything to do with the question—as though "Mormonism" must support and sustain them. It will do it, it is true; but it is their business to do all they can to sustain and promote that.

The heavens are ready to shower down blessings, if the people are ready to receive and sufficiently appreciate them. The reasons that we have not the blessings of the Almighty in greater abundance arise from the fact that we are not at present capable of receiving more. When and where have this people ever seen the day when they have not had just as much labour to perform as they could stand under? I have never seen that day, and I do not expect to.

Then let us firmly bear up our shoulders, and nobly bear off the kingdom. It is our work, if we will do it. The Lord wants us to do it: it is a privilege he has extended to us. We have this to perform, and he is letting the duty rest upon our shoulders as fast as we are able to bear it. Shall we complain that it does not come fast enough? Let us gird up our loins and go forth in the strength of the Almighty, and accomplish the work as rapidly as we can.

The Lord has set his hand to gather his people. Then let us realize the good he has called us to perform, and be more diligent to do his will. Let us exert ourselves in this work to the utmost, and be more humble, faithful, and diligent, and the labour will increase, inasmuch as we are able to do more. Who does not wish to see a Temple reared? Whose hearts would not leap for joy to see that structure going up? Then let us go to with

all our might and raise grain; and when we raise it, let us be careful how we use those blessings, and not, as in times past, treat them lightly and tread them under our feet.

Let us improve in this particular, as in all other duties, and the blessings of the Almighty will be continued with us in greater abundance as we progress. Let us do all we can to sustain the Presidency in the operations they wish carried out. Let us respond to their calls when made, and abide the counsel given from time to time. Let us live unitedly and shape our lives according to the Gospel, both in the sight of our God and our brethren. Let us put away quarrelling and contention, and be willing to edify and counsel one another.

Let us do these things, and remain prayerful and humble before the Lord, and see if he will not pour out a blessing greater than we have ever yet enjoyed. But when the blessing comes, there is the danger. Let us remember that we are always dependent on the great God, the giver of all good. Do the world realize this? He will make this people know it, and make them understand that *they* are, whether he does the world or not.

If the past will not suffice, we shall be chastened until we do understand that we are dependent on Him, and that we have to walk by faith. Can we walk by faith? He is trying some of us, I think. Do you feel afraid that you will not have plenty to eat? I never do. I recollect a circumstance that took place with myself in 1849. I was living in a family of twelve persons, and we were out of provisions. A neighbour, whose family was sick, informed me that he had not anything in the house to eat. I told him to call and I would give him some flour. I went out to get some breadstuff, and when I was out he called. My sister-in-law told him to call again. When

I made him that promise, I did not know where the flour was coming from, and there was not half as good a chance as there is now. When he called again, I had the flour for him. In that way we lived, and I felt no uneasiness about where the next meal was coming from. We had to ration ourselves, and had something every time we needed it. If the brethren would feel that way, I think they would save themselves much anxiety.

I think if the people will exercise their faith as well as their works, and use every means in their power, that they will be able to manage pretty well, with the help of their Teachers and Bishops. I am not in the least concerned but what there are provisions among the community sufficient to carry us through, if a proper disposition is made of them, and economy is adhered to by all. I have no uneasiness on this matter, and recommend my brethren to have none.

I would recommend to every individual a proper diligence in providing; and if the brethren who have would open their hearts and distribute in wisdom, it would be a very good thing; and I know that they do in a great measure. Some are apt, at times, to make complaints against those who have a little grain stored away, if the owners do not deal it out to suit their notions. Some will complain of the person who is doing his best to accommodate them. Though there may, sometimes, be cause for complaint, at other times, when the matter is fairly scanned, there is no cause.

I am rejoiced with being able to say that there are not many in our midst who would refuse to divide to the last crumb they have, even if they did not know where the next was coming from. Hence, the people may feel encouraged, (those who are destitute,) because they have assurance of faith that, so long as food is among

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the community, they will have a part of it. I speak of these things, that the inexperienced may have their faith increased, and that they may feel to rejoice that they are as well situated as they are, amid Saints of the Most High, and that the Lord loves them while showing them that they are dependant upon Him.

He has work for us to do. Do we realize that we are the persons he has called to do it? That we are in his hands, and that he is teaching us from day to day by his Prophets, and servants, and his hand-dealings towards us? If we do not realize this, should we not? Remember that it is our Governor who governs, rules, controls, and directs all matters for the best interests of this people. Then let us be submissive and humble in his hands, like clay in the hands of the potter, and let him mould us to his likeness. If we will do this, the Lord will bless us; and if we appreciate his blessings, he will continue them.

Do you not know that he delights to give good gifts to his children, more than any of us do to our children? Do you not know that the heavens are full of blessings designed for this people? Then why do we not uniformly walk in the paths of righteousness, that we may continue to be the people of the Lord's choice, to do his work in the last days, and give him the honour and glory? Who can rise up and say, in their own minds, I have done this; this is my work? No—the Lord has done it. And if we are privileged to be his humble instruments, let us be satisfied with that honour. Let us put on the harness and work a work of faith, for the interest of the kingdom of God upon the earth. This is my exhortation.

I know that this Gospel is true, and I feel to bear my testimony that Joseph Smith was a Prophet of the

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Most High God, that the Book of Mormon is true, and that President Brigham Young is Joseph's lawful successor; that the organization of this kingdom is the organization owned of the Almighty, even the kingdom of God upon the earth.

That kingdom does exist, and it is our happy privilege to be numbered with the Saints, and to have a part in this matter. Then let us rejoice continually, and do what we can to pro-

mote the interests of the cause of Zion, build up cities and temples, do whatever else may be laid before us, and improve upon the blessings the Almighty bestows upon us continually. May we improve our minds and strengthen our understandings, that we may be fully qualified to perform those duties incumbent upon us, from day to day, with ability before our God. Amen.

EARLY EVENTS OF THE CHURCH, ETC.

A Discourse by Elder WILFORD WOODRUFF, delivered in the Tabernacle, Great Salt Lake City, Sunday afternoon, January 10, 1858.

REPORTED BY J. V. LONG.

While I meet with the Saints in this Tabernacle, and partake of the sacrament with them, especially with such a large body of people as there are here in these valleys of the mountains, it leads my mind in a train of reflection and thought concerning this work in which we are engaged; and whether I think of it long or short, I have the same feelings and come to the same conclusions; and I say within myself, It is the work of God, and it is marvellous in my eyes.

There is a marked difference between the work of God and the work of men or the work of the Devil, and that difference is manifest in the establishment of the Church of Jesus Christ of Latter-day Saints. There is one characteristic connected with the work of God that has been manifested in its establishment, in these last days, as in all former periods, and that is, that whenever the Lord has

attempted to establish his Church and kingdom upon the earth, he always makes use of instruments whose peculiar circumstances in life will naturally lead them to acknowledge the hand of God in all that is manifested unto them. You have the example of all the Prophets from the days of Adam; and as far as we have any knowledge of them, they were nearly all men of low degree and of humble birth; and the Lord has ever given them his Spirit to enlighten their minds, and to qualify them for the work assigned them. Men of this character have stepped forth and obeyed the Lord in various ages of the world, and they have given him the credit for what has been accomplished. This has been very clearly manifested in our own day.

Thirty years ago the 22nd day of last September, the angel of God delivered unto the hands of Joseph

Smith the plates containing the record from which the Book of Mormon was translated, in which is recorded the history of the ancient inhabitants of this country. Joseph Smith was a man of humble birth, and in one sense of the word he was poor and illiterate; and to look at things naturally, it looked strange that the Lord should undertake to build up his Church and kingdom with such a feeble instrument. To some this may look a very small matter, but the work was great, and here was an honest soul, and the Lord made choice of that soul to give unto him the knowledge, the blessings, and the glory associated with the coming forth of the Book of Mormon, which should lay the foundation of the Church and kingdom of God in these last days.

What did that angel tell Joseph Smith when he gave him the plates? The vision of his mind was opened, and the angel showed unto him the condition of the nations of the earth, and said, "This record which I now commit unto your hand contains the words of life—the Gospel of Jesus Christ, and the Lord is now about to establish his kingdom upon the earth. The world are in darkness; the Gentiles have departed from the Gospel of Jesus Christ; they have forsaken the light, the glory, and the power of the Priesthood of the Son of God, which was given to and enjoyed by the Gentile nations when Israel was cut off."

The Lord promised Joseph Smith, at this early age, that if he would obey his commandments and hearken to the voice of the Holy Spirit, he would make him an instrument of bringing about this great work, that the Church may be brought out of the wilderness of darkness and error, and my name glorified among men.

The words that this record contains shall be preached to every kingdom,

tongue, and people; and whenever this doctrine is preached, your name shall be had in honourable remembrance among the virtuous, the holy, the righteous, and those who desire to do good: but the ungodly will vilify your character—hold up your name to ridicule and scorn, wherever the sound of this Gospel goes, even to all nations.

The Lord also told Joseph Smith, in the commencement of this work, as you will see by the revelations contained in the Book of Doctrine and Covenants, that he was laying the foundation of a great and mighty work and kingdom, which should be the kingdom of God, and it should not be thrown down, but stand forever: but you cannot now comprehend the extent of it. The mind of the Prophet was opened by the spirit of revelation, so that he could see and comprehend a great deal; but he required the Spirit of the living God—the inspiration of the Almighty to rest upon him continually, to qualify him for the great duties that were constantly increasing upon him; and the same Spirit is required by any man in this kingdom, whether he be old or young, rich or poor, to enable him to bring about the work of God, or to do anything that is of as much consequence as the upbuilding of this kingdom.

The Prophet was repeatedly told of the importance of the work in which he was engaged, and was commanded to obey the voice of God in all things; and then he was told that all that had been promised should be fulfilled. The Prophet saw the chains of darkness that were binding the souls of men; and although at that time he had not received the Priesthood, yet the Lord manifested himself to him in various ways and at many times before he was ordained, or before there were any baptized into the Church. In process of time—namely, on the

15th day of May, 1829, he and Oliver Cowdery received the Aaronic Priesthood, and according to commandment they baptized each other. Then on the 6th day of April following, the Church was organized, and the work of God established on the earth, no more to be rooted out of it.

What must have been the feelings of the Prophet, when the moment he began to unbosom his thoughts, and to tell what the Lord had done for him, the Christian world began to mock and deride him! The Devil opposed him, wicked men opposed him, and there was a spirit among the people to kick against the work of God; and there were whole communities that were opposed to the doctrine of administration of angels; and, consequently, his path was rugged and thorny. Sometimes he would come across individuals who would listen to his message and would receive his testimony. This made his soul rejoice, to see that there were some persons who would receive the words of eternal life.

True, in the commencement, this Church was small; and I frequently reflect upon what has come to pass in the world since God spake to Joseph the Seer; I also look at what has taken place with this people; and I can clearly see the fulfilment of the word of God spoken by the angel to Joseph before the Church was organized. The angel foretold the very scenery that I behold to-day; and from that time to the present, this people have been fulfilling what the angel told the Prophet would come to pass, after he gave to him the plates containing the record of the Book of Mormon. We are daily working for the fulfilment of those things that were predicted from twenty-five to thirty years ago. These very things that we are now witnessing, both in relation to our friends and our enemies, are in fulfilment of those

promises made in the commencement of this work.

The Prophet's heart was made glad, while he lived among us, in beholding the signs of the times; and there are many here to-day who remember the early days of this Church and kingdom. Some of the first Elders in this Church who went up to Kirtland to see the Prophet were made to rejoice in his society. The Saints who were gathered together were so few that they might all have been put in a small schoolhouse; but wherever the Gospel had been preached, some few had been brought to a knowledge of its truth, and occasionally a few had been gathered up to Kirtland,—perhaps one of a family, and two of a city.

When brother Brigham and brother Joseph Young went up to see the Prophet, they found him chopping wood; for he was a labouring man, and gained his bread by the sweat of his brow. They made themselves acquainted with him. He received them gladly, invited them to his house, and they rejoiced together in the Gospel of Christ, and their hearts were knitted together in the spirit and bond of union.

Those of us who gathered to Kirtland, in the early days of the Church, can remember the scenes which happened in those days. I well remember the time when I first met with the Saints in Kirtland: it was in the spring of 1834. I had never joined any Church previous to hearing this Gospel, and the first sermon I ever heard was preached by brother Zera Pulsipher, one of the senior Presidents of the Seventies, and my heart was made glad. I embraced the Gospel, for I knew it was the first Gospel sermon that I had ever heard in my life. I was baptized by brother Pulsipher; and shortly afterwards brother Parley P. Pratt came along to gather up the warriors of

the Lord to go up and redeem Zion.

I was deeply engaged in business at the time, but I felt that it was my duty to do all I could for the cause of truth; and when brother Parley came up, I felt resolved to volunteer. We called a meeting; and when brother Parley got up and said he was weary with travelling, and did not want to say much, but he would talk a few moments, (and when he got through it was about twelve o'clock at night; in fact, he had preached about half the night;) my feelings were such, when he got through, that if all the gold in the world had been presented to me, I could not have been hired to stay at home. I went with brother Parley through Jefferson County to the North, and then immediately prepared to go to Kirtland. I started to Kirtland on the 11th day of April, 1834, and arrived in Kirtland on the 25th day of the same month. I then for the first time had an interview with the Prophet Joseph. He invited me to his house. I rejoiced to behold his face and to hear his voice. I was fully satisfied that Joseph was a Prophet before I saw him. I had no prejudices on my mind against him, but I expected to see a Prophet.

My first introduction to him was rather singular. I saw him out in the field with his brother Hyrum: he had on a very old hat, and was engaged shooting at a mark. I was introduced to him, and he invited me home with him.

I accepted the invitation, and I watched him pretty closely, to see what I could learn. He remarked, while passing to his house, that this was the first hour he had spent in recreation for a long time.

Shortly after we arrived at his house, he went into an adjoining room, and brought out a wolf-skin, and said, "Brother Woodruff, I want

you to help me to tan this;" so I pulled off my coat, went to work and helped him, and felt honoured in so doing. He was about going up with the brethren to redeem Zion, and he wanted this wolf-skin to put upon his waggon seat, as he had no buffalo robe.

This was my first introduction to the Prophet Joseph Smith, the great Seer of this last dispensation.

I was not there long before I heard him talk about going to Zion, and it did my soul good to hear him speak of many things concerning Zion, the gathering of Israel, and the great Latter-day Work; and I felt truly satisfied with what I saw and heard.

I recollect that in the evening after I got there, several of the brethren came in and talked with brother Joseph, and asked what they should do, for they had not means to bear their expenses from there to Missouri. Brother Joseph said, "I am going to have some money soon;" and the next morning he received a letter containing a hundred and fifty dollars, sent to him by sister Voce, of Boston. I don't know but she is in the congregation to-day.

I have felt to rejoice exceedingly in what I saw of brother Joseph, for in his public and private career he carried with him the Spirit of the Almighty, and he manifested a greatness of soul which I had never seen in any other man.

The reason I speak of these things is because I want to refer to this congregation and to this people generally as they have passed along; for truly it has required a stretch of faith to be enabled to comprehend the accomplishment of all that has been done for the last twenty-five years. The Lord said by revelation in an early day, "The harvest is ripe, and any man that desires in his heart to preach the Gospel, and will thrust in his sickle, he is called of God."

The Elders that are called in this Church, you can notice in them the spirit and disposition to preach the Gospel and redeem the people from sin, tradition, and error. At the commencement of the Church, the Lord gave revelations to the Church and to individuals, through the Prophet, to tell them what to do—be baptized, ordained, go on missions, and anything that was required at their hands; and hence you can see in the Book of Doctrine and Covenants revelations given to Martin Harris, Parley P. Pratt, Orson Pratt, the Whitmers, and many others, calling them to go forth and preach the Gospel to the world. In those revelations are promised many great and glorious things, and the pattern is given and the foundation laid for a great and mighty work—a work not to be accomplished in ten, twenty, thirty, forty, or fifty years, but a work that embraces the gathering together of all things which are to be saved, both in heaven and on earth, and the establishing of the kingdom of God, to remain for ever; and the Lord said, You are laying the foundation for a great and mighty work. But we did not understand or comprehend its extent. He called upon us to go forth and warn the world of the judgments to come, and to call upon them to learn the ways of righteousness, and to walk therein; and what has been the result?

Every man that has embraced it, whose heart was honest before God, has been inspired by the Spirit of God; he has been ready to engage in the work, to shoulder the knapsack, and go forth and preach this Gospel to all people whenever an opportunity presented itself; and the first Elders of this Church did preach diligently and faithfully, and many received the word with gladness and rejoiced in the truth.

Finally, brother Heber C. Kimball was called to go to England, as you

learn by the Church history; and he laid the foundation of a great work, as the angel declared to Joseph should be the case.

The words of life that were engraven upon those plates have been preached to almost all nations; and have not the people had an opportunity of hearing? They have, in a great degree; for the servants of the Lord have been inspired to go forth and bear a true and faithful testimony to the nations of the earth, and the isles of the sea, and have preached unto them the Gospel of Christ; and what has been the consequence? The words of the Lord have been fulfilled to the very letter; for wherever this Gospel has been preached there have been hypocrites, the wicked, and ungodly, and there also have been the honest and the meek of the earth; and whoever have received this testimony, been baptized for the remission of sins, and received the laying on of hands for the gift of the Holy Ghost, have had their minds enlightened, and they have looked forward with an eye of faith to see the fulfilment of what God has promised.

Have we, as a Church, been disappointed in anything? No, we have not; but the Lord has fulfilled his promises in relation to the things of his kingdom.

The Lord has chosen men like Joseph and Hyrum, the Smith family, and the Twelve Apostles; and they have been humble men in this Church and kingdom; and almost all the officers have been called from the labouring class, from the plough, from the hammer and the anvil, and from nearly every occupation; and their words have pierced the honest in heart, for they have had all the power, blessings, and knowledge which the Lord has given unto them, and they have given the honour and glory to God. I will venture to say there is no people upon the earth who have

been picked up as we have been, for we have been gathered from all religions and sects.

The Elders have gone forth teaching and baptizing the people; they have laid their hands upon the sick and healed them, cast out devils, and had power to do all those things which the Lord has promised unto believers. Wherever the people have received the truth, the signs have followed—the lame have been made to walk, the deaf to hear, the blind to see; fevers have been rebuked, and the elements have been subject to the Elders of Israel. Where is there a man who has gone out to preach the Gospel who has not been constrained by the Spirit to warn the people, as messengers of salvation, of the judgments that are coming upon the earth?

We have been called upon to warn all who came in our way, including kings, rulers, the rich, and learned, as well as the poor and humble. It is true that the Lord might have enlightened the minds of the rulers, the rich, and learned, and chosen them to have performed his work in the establishment of his Church upon the earth. But he never has seen fit to work through that channel; but he has ever chosen the poor and humble as his messengers upon the earth.

There is another thing which I desire to allude to, and that is the very excellent discourse we have heard to-day, and the testimony of the servants of God in relation to our present position. The opposition that we have had and the persecutions we have passed through have been alluded to by brother Taylor, and all those matters are in fulfilment of what the angel told brother Joseph; and as long as Satan rules in the world, this spirit of mobocracy will manifest itself, even until the scenery shall be wound up, and until He who holds the keys of the bottomless pit shall bind him with a chain, cast him

into the pit, and shut him up, and put a seal upon him.

We expect this. It is what we are looking for; and yet we, above all people, have reason to rejoice. We have reason to rejoice in Him who stands at the helm, and who has nourished and sustained this kingdom from the beginning. The God of heaven has never forsaken this work, but he has ever backed up his servants, and opened their way before them.

How the soul of the Prophet rejoiced when he beheld the work of God spreading abroad in the earth, the truth received by the children of men, and the promises of God verified to the letter in the gathering of the Saints, and a way prepared for the establishment of Zion upon the earth.

We have had the holy Priesthood conferred upon us, and the power of God has surrounded us, so that we have been preserved thus far from the hands of our enemies in the midst of the many circumstances in which we have been placed. Those things should increase our faith before the Lord, and give us confidence in his promises, and it should inspire our hearts to diligence in the fulfilment of every duty required of us.

The Lord says, in the revelations contained in the Book of Doctrine and Covenants, that this Gospel shall be preached in all the world; and he commands his servants to call upon all nations to repent and obey the voice of God—to receive the Gospel and the words of eternal life. He says:—

“Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day

cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent and prepare for the great day of the Lord! yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

“And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings; but ye would not! How oft have I called you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour and the riches of eternal life, and would have saved you with an everlasting salvation; but ye would not! Behold the day has come, when the cup of the wrath of mine indignation is full.

“Behold, verily I say unto you, that these are the words of the Lord your God: wherefore labour ye, labour ye in my vineyard for the last time: for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth; for the great Millennial, of which I have spoken by the mouth of my servants, shall come; for Satan

shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire, and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.” (Doctrine and Covenants, sec. xiv., page 131.)

I look upon these things; I reflect upon our Government in the manner which has been referred to to-day; I look at the liberal laws and Constitution that exist in our land, upon which our Government is founded; and yet, in the midst of all this, we have not had the privilege of enjoying our rights, or worshipping God, or enjoying our religion, without persecution and oppression. The Lord has frequently given us revelations upon these things, and he has spoken concerning our Government and Constitution, and he has said—“Ye are justified in maintaining the Constitution and laws of the land, for they make you free, and the Gospel maketh you free; and you shall seek to sustain good and wise men for rulers, and whatsoever is more or less than this cometh of evil.” Do you blame the Latter-day Saints? Can the Lord, can angels, or can anybody blame the Latter-day Saints for rejecting such cursed, corrupt scoundrels as we have had here? The laws of Heaven command us not to uphold and sustain men, except they are good men, who will sustain the Constitution of our country; and we are fulfilling the revelations in this respect as in many others, and we are carrying out the requirements of the Constitution of the United States.

We have fulfilled the law of God, and we have always been willing to receive and respect all

good and wise men in carrying out the laws and Constitution of our country.

We have pleaded with the Government, we have pleaded with the President, and we have pleaded with the Senate of the United States to send us good men. Brother Taylor has told us they will not do it; and why? Because they are not good themselves, they are not virtuous, they are not holy, and they will not acknowledge the hand of God at all, but seek to overthrow the blessings and spirit of that rich legacy bequeathed to us through the blood of our fathers—the Constitution. Here is where I consider that our nation and the whole people of the United States are under condemnation. It is because they have a Constitution and laws of government which the people control, for they elect their own officers; for all citizens have the right to vote for their Governors, Presidents, and officers in general; and hence they come under condemnation.

[Blessed the sacramental cup.]

The whole people have a vote in the selection of their officers; and if they appoint wicked men for their Governors and for their rulers, and then those rulers go to work and rule unrighteously, tyrannize over the poor and humble, and sacrifice human life to satisfy their wicked ambition, at whose hands will the Lord require the blood of the innocent? He will require it of those who elected the officers; for the responsibility does not rest alone upon the Presidents, or Governors, or Judges, but it rests in a great measure with the people who placed them in power, when a nation becomes corrupt, and appoints corrupt and wicked rulers, and sustains them in their wickedness.

When Joseph and Hyrum Smith were murdered, the greater part of the people rejoiced in it, and would remark that it was a pity the Smiths

had died in the way they had; but it was a good thing they were out of the way. Governor Ford said, when speaking to the brethren in Nauvoo, that almost every man he talked with would say it was a pity the Smiths should die under the pledged protection of the Governor of the State; but yet they were glad they were dead. Will not God require an atonement at the hands of such men?

Inasmuch as we have trusted in the Lord, and have found him true to his word, why should we not trust him now? If the harvest was ripe twenty or thirty years ago, surely it is ripe now; for the Elders of Israel have gone forth to the nations, and the people have rejected their testimony.

The more I look at the words which the Lord has spoken concerning our enemies, and especially those of this nation, the more I become satisfied that they will not escape the judgments of the Almighty, any more than the Nephites of old did, or any of the other nations who have rejected the message sent unto them by the God of heaven. This nation is ripe in iniquity, and the destroying angels are at their doors; and I am as sure that the scourges will follow as I am that the servants of God have borne a true and faithful testimony unto them. I know what the consequence will be of the world rejecting the truth, for I have the testimony of Jesus and the Spirit of God within me; and therefore I say, Let us look well to our ways, remember our covenants, our duties, and our prayers; and I do hope and pray that the Elders in Great Salt Lake City will not, in the midst of their recreations, neglect their prayers or their duties before the Lord, nor permit any thing to stand between them and the building up the kingdom of God.

“Mormonism” is just as good as it was a year ago. The Gospel of Jesus

Christ is as good as it was a year ago, or as it was in Kirtland or Nauvoo; and it is our privilege to continue to increase in blessings, glory, power, and virtue from this time henceforth and for ever; and therefore I say, Brethren and sisters, let us lay these things to heart, and let us look at them as they exist before us. Let us read the revelations of God, and give heed to the teachings of the living oracles, and have faith in their promises, that we may thereby have the Spirit of God to enlighten us and to guide us through this probation.

The Presidency of this Church are good men; they are filled with the Spirit of the Lord continually—with the spirit of teaching—of counsel; which, if we follow, will lead us on to eternal life: therefore we are blest and saved when we obey their teaching.

We have our leading men and our Governor, all of whom have proceeded out of the midst of us. Our judges, our wise men, and our rulers are those that have come out of the house of Israel; and this is a blessing and a privilege that Israel have not enjoyed

for many generations. We see that the Elders have gone forth and laboured for the upbuilding of the kingdom of God, and for carrying out the purposes of our heavenly Father, and for the accomplishment of the great work of the latter days.

We have the greatest reason to be thankful of any people upon the earth; and we should realize that as we have been preserved heretofore, so we shall be hereafter; and though the United States, and though all Europe and hell may make war upon us, yet, if we listen to the counsel that has been given, the blow will be warded off; and whatever we may be called to pass through will be for our salvation, exaltation, and glory.

I pray the Lord, my heavenly Father, to grant us his Spirit, that we may prize our blessings, keep our covenants, and continually have his favour, and continue humble and faithful; and that he will pour out those judgments upon the wicked, proud, and the rebellious which they desire to inflict upon the people of God; which may the Lord grant, for Christ's sake! Amen.

CELEBRATION OF AMERICAN INDEPENDENCE.

A Speech by Elder ORSON HYDE, delivered in Great Salt Lake City, July 4, 1853.

Friends and Brethren,—I arise before you this morning to reiterate in your hearing an interesting and an important truth, with which, however, you are well acquainted. We are a branch of the tree of liberty planted on the 4th of July, 1776; and as the first display of oratory and burst of eloquence from this stand, on this interesting occasion, was a flower that bloomed on our boughs, and was immediately succeeded by the precious fruit, there remains but little for me to do but to feast myself and you on the theme which has been so ably and beautifully presented, illustrated, and enforced upon your hearts, under the banner of our common country, on whose folds is inscribed "The downfall of tyranny, and the rising star of Israel's hope."

The great family of nations on this globe, among which ours occupies the most enviable position, stands in the same relation to the Supreme Ruler of all that servants do to their earthly master. There are some designed to perform an honourable part, and shine with more brilliance and splendour, and exert a controlling influence; while many others, like "the vessels of dishonour," are equally necessary to cause action and re-action, until the elements of nature, in all their various ramifications, shall retire to their common level, "and the knowledge and glory of God fill the whole earth as the waters cover the great deep." Not every member of this great family does the will of God by choice; but

the wisdom, providence, and power of Zion's king will over-rule the acts of every nation to the furtherance and execution of His designs; and therefore the nations will be constrained to say—"Not unto us, not unto us, but unto thy name belongs the glory." While, therefore, we *acknowledge the hand of Providence in all things*, we acknowledge not the designs, plans, and schemes of all nations, any more than we acknowledge the correctness of the plans and designs of Joseph's brethren in selling him into Egypt.

Considering the earth a stage, and the nations and powers thereof so many actors, what part has our nation chosen to act in the grand scenes of the last days? The days of farces are gone by; realities now claim our attention, and we should discipline our minds and accustom them to sober thought, and prepare our hearts and nerves for the substances that have so long cast only their shadows before them to awaken our fancy and speculations, and pleasingly or painfully excite our unstable souls.

Observe Christopher Columbus in his silent meditations; mark his untiring and faithful observations! Behold him watching the western breeze, and marking, with zealous eye and anxious heart, every substance that floated on the ocean's eastward-bound current as, probably, from the New World he sought. Listen to the philosophy of his reasoning, that a Western Continent was necessary to preserve the equilibrium of the earth, and

to balance it correctly on its own axis. Inspired of the Almighty God of heaven, he encountered the ridicule and jeer of a faithless and unbelieving world. Bound and hampered by the chains of poverty, he possessed not the ability to prosecute the voyage of discovery so dear to his heart, and so intimately connected with his hopes of future greatness and renown. Brooking every difficulty—combating opposition, calumny, and reproach from almost every quarter, he surmounted every obstacle, obtained an outfit that was as little fitting and proper for the great enterprise as was the manger for the birthplace of the Virgin's Son. The time had arrived for the discovery to be made. Millions of spirits in the spirit world, who had not yet taken bodies, nor passed the ordeal, in earthly tenements, of a residence on this benighted globe, were waiting with anxious eye for the area of heaven-born intelligencies to be extended or opened to the gaze of mortal eye, that there might be room for them to come down and play their part, in their time and in their season, on the stage of human life. The three old crazy vessels were enough! The Spirit Angel was their guardian and their guide, and was with them on the stormy deep. Another important reason why the discovery should be made: The history and record of a fallen people, containing light from the spirit land, and truth from heaven, were buried in the soil of the Western Continent; and although engraven on golden leaves in a strange and unknown tongue, still they must come forth, being among the secret things that should be revealed.

With the view of raising up a Church pursuant to the doctrine contained in these records of a fallen people, a government has to be established on this *chosen* and *promised* land, whose provisions should be liberal enough to allow and tolerate every principle, pre-

cept, and doctrine of the new Church which then existed only in prophetic vision. The Constitution of the United States forms the basis of that government, extending protection to all, and showing especial favour to none.

After this government became fully established, and had time to command the respect of all nations, lo! the angel of God from the courts on high descended to earth, and "Cumorah's lonely hill," in the State of New York, was made to yield up the golden records to the stripling ordained and chosen of God as the agent to enlighten the world with the words of nations long since extinct, whose ruined cities, towns, forts, and various other works of improvement are left as a striking memento of fallen greatness.

Let it never be forgotten, but let the mind's eye always be directed to it as the eye of the storm-beaten mariner is ever directed towards the polar star or the beacon lights, that, while they ward off danger, they inspire with joy. It is a prophetic saying, relating to the destiny of this country, contained in the records found in Cumorah, and translated by the stripling youth, whose blood has sealed the truth of his translation;—hear it, all ye ends of the earth! "THERE SHALL NO KING BE RAISED UP ON THIS LAND; AND WHOSOEVER SEEKETH TO RAISE UP A KING ON THIS LAND SHALL PERISH." "This land," means both North and South America, and also the families of islands that geographically and naturally belong and adhere to the same. There are promises and decrees of God in relation to "this land" of an extraordinary character. No other land can boast of the same. How beautifully does the spirit of the above prophetic sentiment chime in with the great American principle, "that no foreign prince, potentate, or sovereign will be allowed to interfere in the affairs of this Continent!"

Spain must give up Cuba; England, Canada; and the United States of America must hold, as her dependencies, every country on the Western Continent, with the islands along its borders. Mexico would not allow our agents to preach the Gospel within her borders. The Catholic faith, sustained by political power, to the exclusion of all others, is a cause sufficient for revolutions at home, and for a conquest by a power whose policy it is to let religion stand upon its own merits.

The great design of Providence in raising up our nation, and freeing it from the yoke of a foreign power, and in arming it with energy, strength, and skill, was to make it the honoured agent to suppress religious intolerance and usurpation, and to open effectual doors for the free investigation of every subject that can enlist the interests and attention of men, that every principle that will stand the test of a close and scrupulous examination, whether moral, political, or religious, may be drawn out and applied to practical use in that department to which it belongs.

The United States should therefore be regarded by the Latter-day Church as the men that fell the timber and clear the land, removing every obstacle in the way of ploughing and the sowing of seed. Remember, that whatever land or country falls under the Government of the United States, there you may go and preach the Gospel, and not be thrust into prison for it as you now are in many countries. The press also—that mighty engine of power, is free and untrammelled wherever the American eagle builds her nest. I think I hear a voice in low tone from yonder corner reproaching thus:—But, in the United States, your Prophets have been killed, your houses burned, your fields laid waste, your grain consumed by fire, your people driven and scat-

tered before the bitter blasts of persecution, like clouds before the wind!

Ah, too true! But the Constitution and laws of the country were not guilty of these cruel and bloody deeds. It was a lawless mob that did the mischief—an outbreak to which every country is subject. But you may ask, Why were the offenders not punished for their cruelty? Because human legislation had failed to affix a penalty proportionate to the offence: hence the Almighty has taken that matter into his own hands, and will award to them a punishment that will be fully adequate, by making them the eternal servants of the persecuted and martyred ones. If the nation had done all she could to wipe out the stain of these cruel and bloody deeds, herself would have been spotless.

In the spring of 1834, a move was made from Kirtland, Ohio, to the State of Missouri, by the Prophet Joseph Smith, and many of his friends. During the journey, from time to time, some murmuring and insubordination were manifest in the camp. This called out many reproofs and admonitions from the Prophet, until at length, on one beautiful day when the sun shone in all its beauty and splendour, (having failed to silence the murmurings in the camp,) he uttered in substance the following language:—Brethren, by your murmurings and complainings, you have grieved the Holy Spirit. I have reproved you often—reasoned and re-monstrated with you from time to time, and you have not heeded the admonition; and now, therefore, so sure and certain as you behold yonder sun shining in the heavens, without a cloud to obstruct its rays, just so sure and certain will the destroyer lay you waste, and your carcasses shall fall and perish like rotten sheep. Only about two weeks after, the cholera broke out in camp, and the awful pre-

diction was fully verified, to the consternation of the stoutest heart. Some eight or ten died and were buried in a night! But did the Prophet cease his anxiety for the welfare of the camp? Did he become alienated in his feelings from his friends in their hour of chastisement and tribulation? Did he turn to be their enemy because he had spoken hard things against them? No! His heart was melted with sympathy—his bosom glowed with love, compassion, and kindness; and with a zeal and fidelity that became a devoted friend in the hour of peril, he personally ministered to the sick and dying, and aided in burying the dead. Every act of his, during that severe trial, gave additional assurances to the camp that, with all their faults, he loved them still.

If the United States have been guilty of a great dereliction of duty in not making an effort to redress the sufferings and wrongs of the "Mormons," and the "Mormons" have said that this inaction and indifference on the part of the Government in relation to their grievances will draw upon the nation a scourge and chastisement from God, we have no more idea that the great purposes and designs of the Creator will be changed in relation to this nation, in consequence of this merited chastisement, than the purposes and designs of a father to rear up his son in honour, integrity, and truth will become changed by the infliction of chastise-

ment for some transgression or misdemeanor.

The "Mormons" feel their wrongs: they know them; and while they live they will not forget them: they cannot, if they would. They will remember them also in the spirit world and in the exalted courts of the celestial kingdom. When they enter, it will be asked, "Who are these? and from whence come they?" The answer will be—"These are they who have come up through great tribulation," &c. They will not forget! Still, like the Prophet, who stood by his brethren until death, so will the "Mormons" stand by their country while any foe dares to set his unhallowed foot upon our shores, or upon our borders.

Under the guardianship of high Heaven, all things are moving gloriously onward. We have recently had a liberal slice off from Mexico, but the whole loaf must come. The north must give up, and the south keep not back, while the islands are waiting for thy law. The voice of God, through American policy, with loud and thrilling notes, cries, Come unto me, all ye ends of the earth, and be ye saved from the yokes of tyrants—from the chains and fetters of bigotry, superstition, and priestcraft, and regale yourselves under the tree of liberty, whose branches are rapidly extending, and whose fruit is rich and desirable, and whose leaves are for the healing of the nations.

DIVINE ORIGIN OF "MORMONISM"—DOINGS AND SAYINGS OF EARLY
OPPOSERS AND APOSTATES.

*Remarks by Elder GEORGE A. SMITH, made in the Tabernacle, Great Salt Lake
City, January 10, 1858.*

REPORTED BY G. D. WATT.

The Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways."

The address we have listened to this afternoon is directly calculated to inspire our minds with a full fruition of the truth of these sentiments. If the religious nations of the world had been consulted in establishing a new religion with the intention of superseding all other sects and denominations, they would have selected a grave council of the wisest, most most learned, and pious men they could find,—learned in theology, in philosophy, in law, and in every department of science. Yet we are told that the Saviour, when he visited the earth, selected as his ministers and messengers fishermen and other individuals from the lower orders of the people—men with but little learning, and less reputation, to proclaim the Gospel, testify of the truth, and be witnesses of his advent into the world—of his miracles and resurrection from the dead. So it was in the present generation.

When the Lord commenced his work, he neglected to call upon Campbell, Scott, Clarke, Doddridge, or any other celebrated divine. He passed over his Holiness the Pope, and the Bishops that were presiding with so much dignity, splendour, and authority over the different portions of the Christian Church. He passed

over the learned institutions of the day, and went into a field and laid his hand on the head of Joseph Smith, a ploughboy,—upon one who cultivated the earth, and had scarcely education enough to read his Bible,—whom he inspired, appointing him to translate the Book of Mormon, and authorizing him to proclaim the Gospel and administer the plan of salvation.

Ere long, this young man became the scoff, the by-word, and hiss of all the learned Christians on the earth. But the Lord said, "My ways are not as your ways, nor my thoughts as your thoughts."

When the early Elders of this Church began to preach the first principles of the Gospel, how oft have we heard the question asked—Why did not the Lord call upon some learned man—upon the presidents of theological seminaries, or upon some of our learned missionaries? Why, if this work be true, did he call upon a person so low—so uneducated—so foolish? This inquiry was made in every direction by hundreds and by thousands, and was laid down by them as a sufficient reason for rejecting the Book of Mormon and the testimony of the servants of God.

In a very short time a literary war commenced. The newspapers announced to the world that an impostor had arisen, that an impostor had been

palmed upon them, a false religion had been proclaimed, and that an ignorant, stupid, lazy, good-for-nothing set of fellows were pretending to preach a new religion. Thurlow Weed was the first to commence the literary war through the press, under the head of "Blasphemy."

This proclamation has been often reiterated up to the present time. Pulpit orators announced to their congregations that three weeks would be sufficient to dispel the whole delusion. Three weeks passed away, and the word of God was still preached. Then pulpit proclaimers announced that a year would terminate the delusion.

Editors published their false statements, one of which, no doubt, will be remembered—a pretended miracle of walking on the water. It was said that the Prophet placed planks two or three inches under the surface of the water, and walked on them, to convince the multitude of the truth of his doctrine; but just as all were convinced, and the Prophet was about to step on shore, some rogues pulled out the plank, and he fell into the water, and was drowned.

What next? "This printing lies about Mormonism—this blackguarding, and preaching falsehoods about it, don't stop it: we must apply something that will." They applied a suit of tar and feathers to the Prophet, and other abuses, but with no better success than attended their former efforts to stop the progress of "Mormonism." In fact, the Prophet had not more than got the tar fairly washed off him, before he had to go into the water to baptize.

There is a class of personages who have acted a conspicuous part in opposition to the progress of the work of the Lord in the last days, who are never to be forgotten. The first members of the Church, it will be recollected, came from almost every re-

ligious denomination; and if they had never belonged to any religious sect, they had more or less of their prejudices.

I recollect when I first began to discern the operation of the spirit of apostacy. A small company of us started for Zion. One of the company (Norman A. Brown) lost a horse. This man had been baptized for the remission of sins, rejoiced in the light of truth, and started to gather with the Saints; but his horse died. "Now," said he, "is it possible that this is the work of God? If this had been the work of God, my horse would not have died when I was going to Zion." He apostatized, fought against the work of God, and died a miserable, lingering, and unhappy death; and all because of so great a trial as the loss of a horse.

Joseph H. Wakefield, who baptized me, after having apostatized from the Church, announced to the astonished world the fact that, while he was a guest in the house of Joseph Smith, he had absolutely seen the Prophet come down from the room where he was engaged in translating the word of God, and actually go to playing with the children! This convinced him that the Prophet was not a man of God, and that the work was false, which, to me and hundreds of others, he had testified that he knew came from God. He afterwards headed a mob meeting, and took the lead in bringing about a persecution against the Saints in Kirtland and the regions round about.

One of the first apostates that published against this work was Ezra Booth. He published nine letters in the *Ohio Star*, published at Ravenna, Portage county, in which he used all the arguments and made all the false statements he could; and it was generally believed by our enemies, at the time, that the apostacy and revelations of Ezra Booth would put an utter end

to "Mormonism." But the wheel rolled along unabated in its progress.

Ezra Booth had been a Methodist preacher; but on a visit to Joseph Smith, he had become convinced of the truth of the work of the Lord by witnessing a miracle. Mrs. Johnson, an aged lady, had for several years been afflicted with rheumatism, and for more than a year had not been able to raise her arm at all. She was healed by the administration of the laying on of hands by the Prophet, and was enabled immediately to raise her hand to her head, comb her hair, or do anything she wished. This convinced him it was the power of God. He went to preaching the truth, but found, instead of living on the fat of the land, as he did among his Methodist brethren, that he had to labour and toil for the good of Zion, trusting in God, and in the great day of accounts receive his reward; so he apostatized.

The next publication which made a prominent show in the world was a book entitled "Mormonism Unveiled," written by Doctor P. Hurlburt. In consequence of improper conduct among females, he was expelled from the Church. He confessed his wickedness to the Council. I was present, and heard him. He promised before God, angels, and men that he would from that time forth live his religion and preserve his integrity, if they would only forgive him. He wept like a child, and prayed and begged to be forgiven. The Council forgave him; but Joseph told him, "You are not honest in this confession."

A few days afterwards he published his renunciation of the work, assigning as a reason, that he deceived that Council, and made them believe his was an honest confession, when he only confessed to see whether the Council had power to discern his spirit. Joseph, however, told him at

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the time that he was not honest in his confession.

He went to work and got up the "Spaulding story"—that famous yarn about the "Manuscript Found." When about to publish this lying fabrication, in several of his exciting speeches having threatened the life of Joseph Smith, he was required to give bonds, by the authorities of Ohio, to keep the peace. In consequence of this, the name of E. D. Howe was substituted as the author, who published it.

Hurlburt was cracked up in the world as a scientific man—as an M.D.; but he happened to be the seventh son, and was called Doctor by his parents. It was his given name—not the title of his profession.

The public press heralded forth many encomiums on the book. Mr. Howe agreed to give Hurlburt four hundred copies for the manuscript.

Hurlburt took his subscription list and went from house to house for names, until he had got subscribers for the four hundred copies, which were to be delivered as soon as they were printed and bound, at one dollar per copy.

Howe refused to deliver Hurlburt the four hundred copies until he managed to get his eye on Hurlburt's subscription list, which he copied, delivered the books, took the money, and then gave Hurlburt his four hundred copies. He thereby swindled Hurlburt out of his manuscript, and he had to sell his books at from ten to twenty cents each, or anything he could get; and great numbers were never sold.

There is one thing in relation to publications against "Mormonism:" No apostate has ever made his fortune by them; for, if he would tell the truth, that would be no mystery; and when they tell falsehoods, the spirit of lying makes them tell such big lies,

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and so many of them, that their work goes into discredit.

I think the first church attempted to be established in opposition to "Mormonism" was that established by Wycam Clark, in Kirtland. He was baptized about the same time as Sidney Rigdon, and, in company with Northrop Sweet and four others, seceded from this Church, and said they could carry the whole world with them by preaching "Mormon" principles. They had two or three meetings; but the society would never have been known in the world, had not a few of us remembered the circumstance and told of it.

Another species of apostacy took place in the neighbourhood of the forge in Kirtland. A man named Hoten seceded from the Church, renounced the Book of Mormon and the Prophet, and established himself under the name of the Independent Church. A man named Montague was appointed bishop. This church got to number about ten members. They pretended, under the order of the New Testament, to have all things common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel, and the president charged the bishop with visiting his wife, and that broke up the society.

I shall not undertake to detail all of this species of character that have arisen; but there was another by the name of Hawley. He was attacked by a spirit of revelation, somewhere in the State of New York, while he was ploughing; and it took him in such a hurry that he had not time to put on his boots, but travelled barefoot to Kirtland, some six hundred miles distant, to warn Joseph that he was a fallen Prophet; that God had cut Joseph off, and placed in his stead a man by the name of Noah; and the reason Joseph was cut off was, he had

suffered the men to wear cushions on their coat sleeves, and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying, "Woe, woe to the people." On one occasion, about midnight, Brigham Young went out, and took with him a cowhide, and said to Hawley, "If you don't quit annoying the people with your noise, I will cowhide you;" upon which he concluded he had suffered persecution enough for his master's sake, and shut up his noise.

I believe, if you will take the whole circle of the history of apostates from this Church, that in ninety-nine cases out of every hundred you will find that the spirit of adultery or covetousness was the original cause.

There was a man named John Smith came into the Church, and was somewhat prominent in the State of Indiana. He preached some little, and was considered quite zealous; but he said he had proved that the Book of Doctrine and Covenants was not true; "For it says," said he, "that if a man shall commit adultery, and not repent of it, he shall lose the Spirit of God, and shall deny the faith. Now, I have done it, and have not denied the faith; and so I have proved that the revelation in the Book of Doctrine and Covenants is not from God." The spirit of blindness had so taken possession of him that he could not see that when he was proclaiming that the revelations were not true, he was denying the faith. That spirit has such an effect over the human mind as totally to blind them in relation to their own acts and the spirit that governs them.

After the organization of the Twelve Apostles, and the so far finishing of the Kirtland Temple as to hold a solemn assembly and confer the Kirtland endowment therein, the spirit of apostacy became more general, and the shock that was given to the

Church became more severe than on any previous occasion.

The Church had increased in numbers, and the Elders had extended their labours accordingly; but the apostasy commenced in high places. One of the First Presidency, several of the Twelve Apostles, High Council, Presidents of Seventies, the witnesses of the Book of Mormon, Presidents of Far West, and a number of others standing high in the Church were all carried away in this apostasy; and they thought there was enough of them to establish a pure religion that would become universal.

This attempted organization was under the direction of Warren Parrish, who had been a Travelling Elder in the Church, and who sustained a high reputation in the Southern States as an eloquent preacher, and had for a short time been employed by Joseph as a clerk. He undertook to organize those elements into a church, and I was told by them that all the talented men among the Elders were ready to join them.

They named, for instance, Lyman Johnson, John F. Boyington, William E. McLellan, Hazen Aldrich, Sylvester Smith, Joseph Coe, Orson Johnson, W. A. Cowdery, M. F. Cowdery, and others, amounting to something like thirty, who had been prominent Elders in the Church.

They were going to renounce the Book of Mormon and Joseph Smith, and take the "Mormon" doctrines to overthrow all the religions in the world, and unite all the Christian churches in one general band, and they to be its great leaders.

What success did this great apostasy meet with? Brother Kimball, when on a mission in 1844, (this apostasy took place in 1837-8,) while crossing Fox River on the ferry, encountered Warren Parrish. He was a grave-looking man—a straight-jacketed fellow, dressed in black, with

a white handkerchief around his neck. Says he, "Elder Kimball, will you have the goodness not to say to the people here that I ever was a Mormon. I am a Baptist minister. I am preaching at that meetinghouse for a salary of \$500 a year. If they find out I have been a Mormon, it would hurt my influence very much indeed."

Where was the big church he had tried to build up? He had tried pleading law; that failed: peddling bogus money, and that failed, like his big church speculation. And where was the origin of this?

I recollect waking up late one evening when I was quite a young man, and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the Church. He had been too kind with the brother's wife. Then I learned the commencement of his apostasy.

You may go to every one of these men—I care not which one; you cannot put your finger on any one of these thirty men but what you will find that the spirit of adultery or covetousness had got possession of their hearts; and when it did, the Spirit of the Lord left them. They had not sense enough to repent and put away their iniquity, but suffered themselves to be overthrown with the spirit of darkness; and they have gone to hell, and there they may lift up their eyes, asking for some relief or benefit from those they once tried to destroy; but if they get the privilege of waiting on a servant to those who have kept the laws of heaven, they will be exceedingly thankful and fortunate.

At the breaking up of Far West there was another Prophet appeared. Isaac Russell undertook to lead the

Saints into the wilderness. He gathered some twenty followers.

The reason why he apostatized was, the commandment required the Twelve Apostles to take their leave of the Saints on the foundation of the Temple on the twenty-sixth day of April, and it could not be fulfilled because those men were all driven away; but it happened that the Twelve went to that spot, and twenty or thirty Saints recommenced the foundation on the day appointed, held a Conference, and cut off Russell and his followers. He used his influence over a few individuals until they scattered and wasted away.

In Nauvoo we had another shower of dust around the Prophet. There was a man by the name of William Law, who was a Counsellor to Joseph Smith, and a man of great gravity. He preached a great deal on the stand in Nauvoo, and told the people they must be punctual and pay their debts; and he repeated it over and over again. Sunday after Sunday he preached *punctuality*, PUNCTUALITY, PUNCTUALITY.

I was then on a mission in England; but when I got home, I would hear, Sunday after Sunday, these addresses. Thinks I, this is a very righteous fellow; it will be perfectly safe to deal with him; and everybody thought so.

The first time I suspected but what he was as straight as a loon's leg—at least in relation to his trading, was one day in his mill. Brother Willard Richards and myself met Bishop Smoot, and he offered to bet a barrel of salt that the Doctor was heavier than I was. We went into Law's mill to be weighed. I was weighed on the scales where he weighed wheat into the mill.

To my surprise, I did not weigh as much by twelve pounds as usual. I thought this was a curiosity. I saw there was another pair of scales on the other side of the mill where they

weighed out flour. I weighed the Doctor twice, and he weighed me twice on both scales; and I found that if I had been a bag of flour, I should have weighed twelve pounds *too much*; and, if I had been a bag of wheat, I should not have weighed *enough* by twelve pounds.

The Doctor and myself soon discovered that the gain by this villainous fraud would supply the mill with wood and hands to tend it.

Brother Joseph and I saw brother Law come out of his house one day, and brother Joseph said to me, referring to Law, "George, do you know that there is the meanest man in this town?"

"Yes," I said, "I know he is, but did not know you thought so."

"How did you find it out?"

He has two sets of weights in his mill. He also told me something about Law's visit to certain disreputable houses in St. Louis, and gave me to understand that he knew something about Law's hypocrisy and dishonesty in dealing, as well as myself.

I only tell this circumstance because he pulled the leading string in putting Joseph Smith to death. When he comes forth, he may expect to find his white robe dyed in the blood of innocence, and he may expect in all time to come to have that stigma upon him.

The spirit of hypocrisy, covetousness, adultery, and corruption also laid the foundation for Law's destruction.

When a man professes a great deal of sanctity—a great deal of holiness and piety,—when he can scarcely speak without a pious groan, he is to be suspected; for such hypocrisy is in itself the most cursed corruption that can exist.

Law gathered around him a few followers, organized a church, and set himself up for a prophet, went out

from Nauvoo, joined the mob, and led the van.

In 1843, when Joseph was taken prisoner in the county of Lee, on a demand from the Governor of Missouri, William Law turned out and attempted to release him. While near Oquaka, and supposing that Joseph had been smuggled to the river side, and that he was about to be carried to the Mississippi, and put on board the steamer, and hurried away to Missouri, says he, "They will carry him on board of a boat and get him over the river; and if the Prophet is carried to Missouri and killed, property in Nauvoo will fall to one-half its present value." His anxiety was about the price of property going down. A few minutes after, when he met Joseph, he went up, threw his arms around him, and kissed him. He loved him tenderly as long as he kept the price of property up.

After the death of Joseph, a number of men appeared, professing to be revelators. The most noted of them, I believe, was James J. Strang. He gathered a few followers around him, and established himself first at Voree, Wisconsin; then he removed to Beaver Island, Lake Michigan. He remained there some length of time; and finally, in some disturbance got up there, he was murdered. His followers clung together longer than any of the other apostates. They were able to publish a monthly paper, about half the size of the *Deseret News*, printed in largetype and coarsely leaded, in which they advocated James J. Strang as a prophet.

Charles Thompson, Francis Gladden Bishop, G. J. Adams, and others arose, until prophets for awhile were at a discount. But all these vanished into thin air; their names were forgotten, and their pretensions are unknown, unless some of us happen to think and tell of them.

Oliver Cowdery said to the people, when he came to Pottawotamie and requested to be restored to the Church, "Follow the Twelve: they are the men with whom the Priesthood rests. If you follow the main channel of the stream, you will go right; but if you run into a bayou, you will find yourselves among snags."

You may trace the course of all those characters, and you will find that hypocrisy and adultery have been the leading-strings to lead them astray. It is of the utmost importance that every Latter-day Saint thoroughly and carefully tread his own path, correct his own conduct, regulate his own life, banish from his heart the spirit of wickedness and corruption, and see to it that his intentions, desires, and actions are pure in the sight of God,—that he covets not that which belongs to his neighbour; for our actions are between us and our God: with him we have to account, and his Spirit will not dwell in unholy temples.

Then let us keep ourselves pure before Him, live the principles that we have espoused, and be prepared for the great day when we shall stand upon Mount Zion, where none will stand only those who have clean hands and pure hearts.

May God bless us. Amen.

THE PEOPLE OF GOD IN ALL AGES LED BY ONE SPIRIT, AND SUBJECT
TO PERSECUTION—CONDITION OF THE WORLD.

*A Sermon by Elder JOHN TAYLOR, delivered in the Tabernacle, Great Salt Lake
City, January 10, 1858.*

REPORTED BY G. D. WATT.

It is always pleasing and interesting to listen to the statements of any of the servants of God who may be in possession of his Spirit, and to watch the motion and direction of that Spirit as it operates upon the human mind.

There are many things associated with the Church and kingdom of God that are very peculiar: it differs from all other churches, and is dissimilar to all other kingdoms. There is a spirit and wisdom associated with it that the world knows nothing of, and there is a power accompanying it to which mankind are entire strangers without that spirit. There is generally a great amount of obloquy and reproach associated with it; people are apt to treat the servants of God with contempt; yet there is a spirit, and power, and intelligence imparted by the gift of the Holy Ghost, that sustains his people under all circumstances, in all places, and among all nations; and hence Paul in his day said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith."

Ordinarily speaking, Paul would have been considered a mean, contemptible fool by the world. He was whipped, persecuted, imprisoned, stoned, and had to escape from mobs, being let down in a basket over a

wall, like some mean, crawling scamp that had to get out of the way of civilized society: he was despised and hated among men, together with his associates. Yet says he, "I am not ashamed of the Gospel of Christ." Why was he not? Because there was a spirit and power in it that was in nothing else. Wherever he preached that Gospel—wherever it was believed in and obeyed, there was a power and spirit accompanied it that no earthly power could impart; and those persons who received it received the gift of the Holy Ghost; and that Holy Ghost took of the things of God and showed them unto them: they partook of the same spirit that he did, were enlightened by the same intelligence, and blessed in the same manner, and, consequently, were united together in the bonds of the everlasting Gospel, and associated by the gift of the Holy Ghost, having a hope that bloomed with immortality and eternal life.

I have seen, in my wanderings over the earth, hundreds of such cases as the one we have listened to this morning. I have heard men speak in different nations—in Germany, France, England, Scotland, Wales, the United States, in the Canadas;—no matter where, go where you will, and let a man receive the truth, and his heart is filled with joy and rejoicing. I see people around me here from all these

parts that I have heard testify the same things as our brother this morning.

It is this spirit, intelligence, and the gift of the Holy Ghost and its operations on our minds, that has made us one. It is on that account that we speak alike, think alike, write alike, testify alike, because we are baptized into one baptism, and have all partaken of the same Spirit, and we all feel the same thing and rejoice in the same hope. Wherever the Spirit of God operates upon the human mind in any part of the earth, it is productive of the same results; and hence you see people coming in from the east, the west, the north, and the south to this place, led and impelled by the same Spirit.

Why did you leave your homes, break up your establishments, bid adieu to your friends and associates, and traverse oceans, seas, deserts, and plains, in order to come here? Because you were inspired by that same Spirit. And why were you inspired by it? how did it originate? and where did it come from? Why, the Lord has set his hand to accomplish his designs in these last days; he has opened the heavens and revealed his purposes to his servants the Prophets, and has called his people from the ends of the earth to gather together, that he might establish his Zion upon the earth, and bring to pass those things which have been spoken of by all the holy Prophets since the world was.

We have listened to the voice of the charmer—participated in all the blessings of the Gospel; and this has been the means of our gathering together in this place. Why did we come here? For the same reason this brother said he came—to serve God and work righteousness, gain intelligence, and bring salvation to ourselves, to our wives and our children, and obtain it for our progenitors.

We came here to learn the principles of eternal life, and be enabled to fulfil our destiny upon the earth, and prepare ourselves and our posterity for a celestial inheritance in the eternal worlds.

It seems strange to many, perhaps, that a people like us—a people as innocent as this people are—a people who have desired to serve God as sincerely as this people have—a people who are living up to the principles of truth as near as we do,—I say, it seems strange to them that we should have to meet with any difficulty, be persecuted, that our names should be cast out as evil, and we be treated with contumely and bitter reproach, as the offscouring of all things; and that even a nation like that of the United States should array itself against us. Men, you know, all profess to be honest, more or less; and if they are, this certainly has a very strange appearance.

Yet, when we come to reflect, and look back upon men who lived in other ages, whom we have been taught to believe were honest and good, as we profess to be, and see their names cast out as evil too, and that some of the best of men had to wander in sheep-skins and goat-skins, and dwell in deserts, and dens, and caves of the earth,—that they were destitute, afflicted, tormented, whipped, stoned, imprisoned, and put to death,—we see that it is only now as it has been heretofore. This has been the state of things generally in the world, so far as the servants of God are concerned in this world. With all its boasted magnanimity, with all its intelligence, with all its erudition, with all its talent, with all its pomp and glory, and professed intelligence and philosophy, there has never been a time, since the world began, but men of the most elevated character, of the most exalted natures, of the best and most moral habits,—virtuous men that

feared God and worked righteousness, have been persecuted, cast out, and trodden under foot.

And there has never been a time, with but few exceptions, in some isolated cases, that they had even equal rights among men, either civil, religious, or political;—I say, with very few exceptions, there has never been a time that the representatives of God on the earth, his servants, his Priesthood, his people,—those that carried out the principles of righteousness, and were obedient to his law, observed his statutes, and kept his commandments,—that such a people possessed either their civil, religious, or political rights among men.

It is true that, on the continent of Asia, the Jews might be considered an exception in this respect. They had a government which lasted for a certain period of time; they made their own laws, and governed themselves; and yet even among this people, who professed to be God's people, those men who really did fear God, tell the truth, and dared work righteousness, were generally trodden under foot. So far even were they fallen, that when Jesus came among them he said, "Which of the prophets have not your fathers slain,"—even you who profess to observe his laws—you who boast of having Abraham for your father, and have more knowledge of God than any other people?" He could ask that with impunity to a whole nation, and they could not answer him. If that was the case among them, what is the position of others?

There was a certain time on this continent, from the accounts given in the Book of Mormon, that a few people observed the laws of Jesus and his Gospel, and kept his commandments without persecution; but it only lasted for a short time: they soon departed from every principle of righteousness, and were cut off in consequence.

What has been the position of others, if this has been the case among good men? They began to persecute the Prophets and reject the word of the Lord on this continent as on the other. You read of Sodom and Gomorrah, and of the antediluvians, that every imagination of their hearts was only evil, and that continually. You read again of the abominations of Nineveh, of Babylon, of ancient Rome, and of the bestiality that was practised among them: they were sunk in an awful state of degradation and corruption. They still are under the influence of the god of this world, who rules in the hearts of the children of disobedience, and leads them captive at his will.

Look at the world, and what does it present? Any one familiar with the history of the nations must know that it has been nation against nation, kingdom against kingdom, power against power, dominion against dominion. The history of the world from the time of its commencement to the present is a scene of war, carnage, and desolation; and if you travel on the continent of Asia, where their history is more familiarly known than that of the inhabitants of this country, their monuments, their picture-galleries, and everything represent the very thing of which I have been speaking.

You may go, for instance, into some of the galleries in France, and you may read on the canvas the history of that nation from the third century to this time, and it is a history of battles and combats, blood and destruction, wherein the fiercest passions of the human mind are developed. Here is portrayed massacres that took place at a certain time, and there the desolation and overthrow of a city at another period; the fierce struggle, the falling heroes, and the lifeless corpses are all portrayed on the canvas on the walls, showing that the shedding of human blood—that car-

nage and desolation have prevailed everywhere since that nation commenced; and this is called their glory, their pride, their boast: they will point it out as the glory of their nation; and this thing has existed everywhere else, among all nations.

Go into Asia, and you will find the same thing. Histories of the Crusades furnish another example, together with the power, prowess, and bloodshed introduced by Mahomet in his day. The history of the whole world from that time to this presents a scene of war, tyranny, cruelty, and oppression,—man struggling with his fellow-man, trying to raise himself upon the ruin of others. The thrones of many kings have been supported by a pyramid of human carcasses slain to gratify their thirst for power and influence. There are heroes and great men—statesmen, to whom we are to look upon as examples of power, of dignity, and glory on the earth. Has right had anything to do with it? No. Talk about God and his Prophets!—they never thought about any such thing; but, as the Scripture says, “God was not in all their thoughts:” that was out of the question entirely.

Now, what has to be done in such a state of things? Will they for ever continue? Must the wicked always triumph? If a man dare to rise as a man of God, cut off his head and trample him under foot! What chance has the principle of truth to obtain a hearing on the earth under such circumstances? There is none. So far as national power has existed to protect right on the earth, we cannot find it anywhere. I presume the nearest approach to it was on this land a few years ago, because a number of oppressed men that struck out against oppression fled to this country to find an asylum. They maintained the principles of liberty and freedom, which they started with for some time:

they had suffered the evils of religious oppression, and appreciated freedom therefrom, and were enabled to make laws to protect themselves and their principles for some time.

By-and-by the same evil began to predominate here: religious intolerance was practised, professed witches and wizards killed, Quakers were outraged and abused, law and order began to be trampled under foot, and evil principles prevailed and began to be tolerated, instead of righteous ones.

People affect to be astonished at the present time that we should feel reluctance at having the appointees of so great and august a personage as the President of the United States to rule over us; and they have made this a cause for the cry of “Treason, rebellion,” &c. We are American citizens, and have at least some rights. Our fathers professed to have, a few years ago, when they said that all mankind had a right to “life, liberty, and the pursuit of happiness.”

How was it that ten thousand armed men could come against us in the State of Missouri? And what for? Because we dared worship God according to the dictates of our conscience. Did the State know anything about it? Yes. A memorial was presented to them, and afterwards another to the President of the United States; and Martin Van Buren, the then President, acknowledged to the justness of our cause in the following words:—“Your cause is just, but we can do nothing for you.” And so fifteen or twenty thousand American citizens were disfranchised, robbed of their inheritances, and many of them murdered in prison, many put to death, and hundreds perished in consequence of privations they had to endure; and the chief magistrate of the U.S. Government and people could do nothing for them. There is no justice for the servants of

God : you must not ask for it or look for it. If it had been anybody else, they could have had it.

With these facts before us, how can any people think it odd that we should mistrust their proceedings, and not have implicit confidence in everything they do. How was it in Illinois? Under the pledge of the Governor of that State, when he pledged himself most solemnly to myself and Dr. Bernhisel, he gave us his most sacred word, if we would go there unarmed, we should be protected. He pledged his honour and the honour of the State. How was it done? Joseph and Hyrum, with myself and Dr. Richards, were cooped up in Carthage jail by mere mob violence under the immediate eye of the Governor. We made a strong protest against the proceedings at that time. Yet he left the prisoners there to be butchered by a mob, and he knew they were coming upon them to kill them. Yet we must believe every word they say, and must rely implicitly upon their word as if it was the oracles of God. They are surprised we cannot do this and feel as they do.

Those holy men were put to death and butchered in a manner that would have disgraced the Algerian pirates. What are you doing here, gentlemen? Why did you come here? Because they would not let you stop in Illinois. Who was the foremost in these things—in counselling your departure? Two United States Senators. Stephen A. Douglas was one; the name of the other I forget. And it was also recommended by Henry Clay. They recommended us to leave our homes, our possessions, and to let a beautiful city then inhabited become desolate, our gardens and fields laid waste, and 30,000 American citizens to be disfranchised. What for? Because they could not find protection in the United States; and I

told them of it at that time to their face. There is no law for "Mormonism;" but yet we must have implicit confidence in them. Then, after negotiations had been made and we came away, they were so damnable, mean, and cowardly as to make war on the sick and infirm that could not leave. The poor, miserable, cursed, damned scoundrels, I pray that they may go to hell. [The whole congregation shouted "Amen."] They now put on a smooth face: they have, perhaps, been at a class-meeting, some of them, and wonder why we won't let those officers come in here—why we won't let the judges come here, such as they shall appoint,—why we won't let kind, gentlemanly men come here and rule over us? You know such as we have had before in our midst. Suppose we should ask a question or two about this, and reflect a little about some of the proceedings that have taken place here. Here was your Judge Drummond you had here. I was not here at the time, but I heard all about it. He was one of the appointees of the Pierce administration, that preceded this one. He came here and seemed determined to get up a fuss, if he could: that seemed to be his sole object from the time he came until he went away. He called upon a corps of men here to go out and act as a *posse comitatus* to take up Indians which he wanted to destroy. He was determined to hang somebody. And if he could not get hold of the guilty, he wanted the innocent: he had a thirst for blood in his bosom. He called upon the Marshal of the Territory to summons heaps of men and capture those Indians; and he sent them out in a season of the year that men would rather give anything than go. But he called upon his official powers as U.S. Judge, and threatened them with the pains and penalties of the law. They go; and after wandering the

deserts, kanyons, and plains, exposing their lives in the frost and snows, wearing themselves and animals, after enduring every kind of privation, and inconvenience,—what next? This judge, after he had been so anxious they should go, when their bills were presented at Washington, repudiated all he had done, and says the people ought not to have a penny for what they have done, after forcing them into it by the power which he held in his hands. Thousands and thousands of dollars in labour had been expended by this people at the instance of that Judge, which remains unpaid. Such men are infernal scoundrels, and ought to be damned; and they will be. Yet they are the representatives here of Uncle Sam, and everybody must take off their hats and bow to such mean reptiles. He is Judge so-and-so; he is such a humble gentleman! And we must be subject to such a state of things as this again! I will say, "We will be damned if we will." That is about my feelings, gentlemen. Besides that he was such an honourable representative of the U.S., and wanted to introduce such beautiful principles among us, this very same individual was so pure, so religious and holy, so virtuous and righteous, his soul was pained in consequence of the doctrine of polygamy: at the same time, he must bring an eastern whore to sit on the bench with him, and thus insult the people of this Territory, and left his poor wife desolate and forsaken in Oquaka, Illinois. This is one of those immaculate characters they sent out here to ameliorate your condition.

We need not say anything of their squaw operations. With that matter you are familiar.

On the back of these things, the Legislature last year petitioned Congress that they would not send such men here, but send men that had

some claim to decency and propriety. But this is one of the greatest insults considered to be, to petition Congress. What right have American citizens to petition? If this is a crime, you will have to blame your Legislature for it. Because they do not want such wicked scoundrels as these to govern them, they have actually sent out an armed force here, with another *posse* of the same kind of characters to cram them down our throats, and are determined you shall swallow them; and if you are not willing to take them, they are determined you shall have them forced upon you by the point of the bayonet.

These are some of the reasons why we act as we do. Would you like the prospect of having such a set of scamps as those to rule over you—to have them crammed down your throat, whether or not, and be obliged to swallow them and everything associated with them, and allow them to carry on their abominations here, to corrupt your wives and daughters, and spread desolation around? Do you like the picture? The great difficulty in the matter is that we are the people of God, and they are not.

God has set his hand to accomplish his purposes, and they see more intelligence, wisdom, union, righteousness, and correct principles manifested by this people than by any other; and they are afraid it will grow into a great kingdom, and they will not be able to put it down; and they want to nip it in the bud, and pull down righteousness on the earth, that the Devil may triumph. Will they accomplish it? In the name of the Lord God of hosts, they will not. The hand of God is over them, and it will continue to be until they shall be wasted away and destroyed, and every power that is raised against Zion shall perish and be brought to naught.

Now the kingdom of God is as-

suming another phase to what it has done. The Lord has set his hand to work to accomplish his purposes, and establish his kingdom, and the reign of right on the earth. Is any man that fears God and works righteousness in torment, trouble, and anxiety here? No. But if a man works iniquity, he is afraid all the time that his head is going to be taken off; and many of those mean scamps that fled from your midst went there with their eyes staring wide open: they had just escaped with their lives. It was very remarkable, but they did escape.

The sinners in Zion are afraid, and fearfulness shall surprise the hypocrite. And I will tell you upon what principle you can see it developed and made manifest, in a portion of the Book of Doctrine and Covenants. It says, "When you shall go forth and deliver your testimony, men shall rage against you and tremble because of you. How many of you Elders, when you have borne your testimony, have seen priests tremble like an aspen leaf! What makes men tremble here? Because there is a concentration of the same power, which is the power of God in opposition to the power of darkness. One thing I feel—I feel like singing Hosanna—Glory to God for ever, that we have found a place where a righteous man can live and be protected in his rights. You cannot find it anywhere else.

Is there a Methodist here, a Baptist, a Presbyterian, a Jumper, a Shaker, a Spiritualist, or any other kind of religious person? They can be protected here. Who injures them? They profess in the States to protect everybody in their religious rights; but they are infernal hypocrites: they do not do it.

There is not a country in the world where there is more religious intolerance than in this boasted republic. Where is there a people that have suffered as we have, in any country,

for a number of centuries back? And yet we have lived in this model republic, where they proclaim liberty to every man—where they have declared that all men shall worship God according to the dictates of their conscience.

The Lord has introduced a people, at last, among the human family that will protect the people in their rights; that is, they can have a right to do good, but not evil; and if they do evil, they will tremble. Where you see a man shaking—his nerves unstrung, if you could open his heart, you will see something black, unholy, and contrary to the principles of righteousness. But there is nothing here that will make men fear that work righteousness. But woe to the rebellious, to the adulterer, the fornicator, the thief, and the ungodly man; for the hand of God will be over such for evil, if they do not repent. They will be rooted out of Zion.

God has set his hand to work to accomplish his purposes, to gather together his people, to establish the principles of righteousness among men, and overthrow the kingdom of darkness, and establish his kingdom, and afford protection to the honest in heart among all nations, to introduce a reign of righteousness that shall ultimately prevail over the world. The Devil has had rule and dominion, and brought men into bondage, and subjected the righteous to be overthrown and trampled under foot by evil men in every age; and they want to do it now. But Brigham Young has said, Stop, and they have stopped. Why? Because Brigham said so. When they go back, it will be said, "Well gentlemen, why did you not go into Utah?" "Because Brigham Young pointed his finger and said, Stop, and we stopped." "Were any of you fired on?" "No." "Their men were told not to fire on us, and they did not; but Brigham only said, Stop, and we stopped."

It is the first time for a long while that the principles of righteousness and truth have withstood the powers of darkness, yet it has here so far. Upon what principle? Upon the principle of union, faith, purity,—upon the principles of obedience to the laws of the Priesthood, which are the laws of God; and because we have honoured God thus far, he has honoured us. And what shall we do, to continue his protection with us? Continue to improve, progress in doing right, obey counsel, live our religion, and seek to carry out the designs of the Almighty and his representatives upon the earth. And if we do these things, in the name of Israel's God we shall arise and flourish, and Zion will become a terror to all nations.

Do you not feel a little of it in your bones—of that spirit growing and increasing? and you feel as easy as can be. I was thinking the other night, there are those poor devils out yonder shivering and shaking in the cold, and we are acting as though there were no armies, and as though there were no United States; and we, but a little handful of people, are dancing, and rejoicing, and praising God, in security. There is a spirit of peace here, and all is right and well. How will that be maintained? By virtue, righteousness, purity, and obedience to the laws of God, and carrying out his designs.

I pray that God may bless you, and guide you on in peace, that we may be saved in his kingdom, in the name of Jesus Christ. Amen.

THE WORK OF GOD AMONG THE NATIONS EFFECTED BY THE POWER AND TESTIMONY OF HIS SPIRIT, AND NOT BY THE TALENTS OF MEN, ETC.

Remarks by Elder ERASTUS SNOW, made in the Tabernacle, Great Salt Lake City, September 18, 1859.

REPORTED BY G. D. WATT.

While brother Liljquist has been addressing the congregation, I thought of the saying in the Scriptures—“With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.” This was spoken in reference to ancient Israel. It would seem that anciently as well as in modern times, the word of the Lord that went out from Israel to the surrounding nations came back to them. And even Israel themselves refused to hear the testimony of men

of other tongues and other lips the Lord sent to them in the days of Jesus Christ and his Apostles.

I remember having read in the Book of Mormon instances of a similar kind among the ancient Nephites, when the spirit of apostacy was creeping over them. The Lord raised up Prophets and righteous men from among the Lamanites, and sent them to reprove the Nephites, to prophesy unto them, and to warn them of impending destruction, if they did not repent. Alma says,

“For I am persuaded that the Lord deals out his word unto all the nations of the earth according as he will, and raises up men to bear witness of him, and to carry his word unto all people as they are capable of receiving.”

The way and manner the Lord has sent forth labourers with his Gospel among the nations in the latter days has made me often think of these words of Alma. Even among the remnants of Israel who are roaming through the continent of America—the Indians, the Lord manifests himself in various ways as they are capable of receiving those impressions he wishes to impart to them. It has pleased our Heavenly Father that the great work of the latter day which has been spoken of by all the holy Prophets, the establishing of his kingdom upon the earth, setting to his hand the second time to restore the house of Israel, should commence on the land of America, and under the auspices of the Government of the United States. This work he has commenced by the hand of his servant Joseph Smith, and those whom he called to be his associates and fellow-labourers.

The land of America was a promised land to the pilgrim fathers, and an asylum for the oppressed of all nations. To this land people from all nations flocked, and the Lord inspired them to establish a free government preparatory to the establishment of his kingdom in the latter days. It was in this land he sought out and raised up his servants in their weakness to be the messengers of eternal life to the children of men, that it might go from this land to other nations.

I believe it fell to my lot to be among the first who went to nations of other tongues. Elder Heber C. Kimball, Orson Hyde, and others who accompanied them, opened the door of the Gospel of salvation first to

the nation of Great Britain. But, if my memory serves me, at the time Elder Taylor went to France, Elder L. Snow to Italy, myself and Elder Hanson to Denmark, and divers Elders to different nations, it was the first mission of Elders to people of other tongues. This is about ten years ago.

It was after we located in the valleys of these mountains, and this city had become a resting-place for the Saints who had been scattered from Nauvoo. On our journey from this place, in the fall of 1839, to visit the nations of Europe, we met large emigrating companies of our brethren and sisters who had been scattered and driven from their possessions in the East. It is marvellous to see the working of our God among the nations of the earth in gathering out his elect from time to time from those nations. It is marvellous in the eyes of those who understand not the Gospel. They have striven all the day long in their blind zeal to hedge up the way of the servants of God and hinder the spread of his Gospel. Still they perceive it steadily progressing, and the Saints gathering home like doves to their windows. Every effort they make to destroy the people of God, to scatter, divide, and weaken them, seems only to advance their progress and consolidate them in one. We have explained to them why it is they cannot hinder it; but they cannot comprehend. They think it is all accomplished by the talent, ability, ingenuity, and wisdom alone of those who direct the affairs of this Church. They speak of Brigham Young and his Counsellors, and other leading Elders of “Mormonism,” as being smart, cunning, shrewd men, who deceive, cajole, blind, and lead the people astray. So far from this being the truth, it is in reality the reverse, to all intents and purposes.

Let any man undertake to dictate,

govern, control, lead, and gather together this people by his own wisdom alone, and the result will be like what we have seen within the last two years in this Territory in regard to the endeavours of our enemies to break us up and scatter us to the four winds. Their union is like a rope of sand, and every plan they devise comes to naught, until they are discouraged and say, "Damn it, let us quit and go home."

Judge Black says, in his explanation in reference to the officials sent to this Territory, that the Government sought the whole country over and sent the best men they could find to administer the principles of equity, justice, and truth to this people. But, in addition to these, let them send special missionaries, the most gifted and talented there are on the earth, to draw off and lead this people by their own cunning, shrewdness, and wisdom, and would they produce the results we now see every day? Would they see a people that move and act in almost perfect harmony and oneness? Let them try it. Let the smartest Elder that can be found in this Church try it.

In bygone days Elders have imagined in their hearts that their wisdom, talent, and ability had something to do with it,—that the kingdom of God could not move unless their shoulder was at the wheel,—that if they held back in the breeching, they would stop the onward motion of the car. But the Lord left them covered with their own shame and folly, after he had suffered them to try the experiment; and the great car of truth still rolled steadily forward.

Some are inclined to find fault with the Latter-day Saints because of the murder, rapine, theft, adultery, and abominations that are practised in Salt Lake City and in Utah Territory. Are the Latter-day Saints to blame for this? No. The Latter-day Saints

have better business to engage themselves in, which is serving the Lord, working righteousness, doing good to themselves and to all people who will receive good at their hands. Nobody has anything to do with this shooting and killing one another, stealing, breaking into houses, whoredom, running off horses and mules and cattle, and all such sort of abominations—getting drunk and screaming in the streets, but just such as love it. They are not Latter-day Saints who do such things; but, on the contrary, they are those who are striving to destroy "Mormonism," and they are destroying themselves of answer to to the prayers of all the faithful Latter-day Saints.

The Latter-day Saints pray, if the wicked must kill somebody, they may kill those that ought to be killed. You may perhaps think it is wrong to pray that they may kill anybody. We would rather pray that they may be saved. There are various ways of saving men, simply because they will not all be saved in the same way, as there are various ways of making men happy.

There is a class of men who are always miserable only when they are making everybody else so, and their happiness consists in doing all the mischief they can, and injuring everybody around them.

We teach them the principles of the Gospel. Can they hear it? They hear with the ear, but they hear not; they have eyes, but they see not; hearts have they, but they understand not; and they go backward, and fall and perish. When the truth is told to them, they will not believe it; but hand them out a pack of infernal lies, and they will gulp them down as a thirsty ox drinks water. How can such persons learn and understand the truth? As Jesus said to the Scribes and Pharisees anciently, "How can ye believe which receive honour

one of another, and seek not the honour that cometh from God only."

How can your Judges judge in righteousness and shut their ears to the voice of truth and to the testimony of innocence, and look around in all directions to find some mean scoundrel to come up and testify lies? How can any people be instructed in the things of God and receive light, while they are labouring diligently to shut out every particle of light from their tabernacles?

If you wish to know why the simple testimony of the humble servants of God gathers together this people from the nations of the earth, it is because there was place found in their hearts for the word.

When I went to Denmark, I could not speak the first word of their language, or know the first letter of their alphabet. I was to all intents and purposes a barbarian to them, and they were barbarians to me. I went there because I was sent, with an intention to do the best I knew how, as the Spirit of the Lord might direct me. You may ask if I received the gift of tongues, that I could begin and speak to them in their own language by the power of the Holy Ghost without studying. I answer, Yes, when it pleased the Lord to give it to me; and when it did not, I remained silent. I did not have any special anxiety to preach to them in their own tongue any more than the Lord wanted to have me do.

I did not do a great deal of preaching in that country, but I did whatever the Lord put into my heart to do as near as I knew how; and I learned the language as fast as the Spirit of the Lord enabled me to do so, that I might bear my testimony to them in their own tongue, and that I might understand what they said to me when they asked me questions and required explanations; and when they wished to correspond with me, that I

might be able to write an answer. I had to learn to read and write, and talk to them in their own language. Did the Spirit of the Lord assist me? Yes. I learned their language, and became so familiar with it as to write and speak with them in six months' time.

The Holy Ghost was with me to assist me. In twenty-one months I published the Book of Mormon, the Book of Doctrine and Covenants, and the Hymn Book, and eight or ten pamphlets.

A gentleman upon the vessel, on my return home, having been informed in how short a time I had learned the language, declared it was impossible for any mortal man to become acquainted with the Danish language and use it as I did in so short a time; and pronounced me an impostor to some of the Saints on board who were travelling in company with me to this place, for palming upon them some miraculous thing; and expressed himself as having no doubt that I familiarised myself with the language in college in some other country by years of study.

I was there comparatively alone, and the harvest great and the labourers few, and the Spirit bore testimony that the Lord had much people there. I saw, if they were all to be sought out and gathered home by the labours of men sent from America, and after travelling so long a journey to learn their language, that it was a great work; and the words of Alma came forcibly to my mind, that the Lord raises up men among all the nations of the earth, to give them that portion of his word which they are capable of receiving. And I cried unto the Lord, saying, "O Lord, raise up labourers and send them into this harvest—men of their own tongue, who have been raised among them and are familiar with the spirits of the people. He has done it. Before I left, there

was quite a little army of Elders and Priests, Teachers and Deacons, labouring in the vineyard; and thousands have rejoiced in the testimony of the Gospel borne to them by their fellow-countrymen.

Do any of you ask how this came to pass that so many thousands have gathered from that land, and are now in these valleys of the mountains; and why thousands more are longing to come here who are rejoicing in the testimony of the Gospel in Denmark, Sweden, Norway, Iceland, &c.? I answer—It was not done by the wisdom and learning of man, or by any influence that man himself could exert over that distant people. If any person thinks so for a moment, he thinks so because he knows no better. It is a mystery to them; and they would not believe, if it were unfolded to them.

We testify and bear witness that it is not of man, but of God,—that it is the power of the Gospel of Jesus Christ—that it is the gift and influence of the Holy Ghost that bears witness to the hearts of this people. When in the simplicity of my heart I could speak but little unto them with stammering lips, I said more with my eyes and fingers than with my tongue. The power of the Holy Ghost rested upon the people; and when I asked them if they understood me, "Yes," said they, "we understood it all." It was not because I spoke it fully with my tongue, but God made them understand me. If I asked them if they believed it, "Yes," would be the reply; "we have the testimony of the Holy Ghost bearing witness within us that it is true."

I laid my hands upon the men that were raised up around about me, and sent them to preach the Gospel; and they were just such men as the Lord sent me; no matter if they were shoemakers, carpenters, chimney-sweepers, or any other kind of trade.

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I told them to go forth and bear witness of what they had heard, and of what they knew; and every time they opened their mouth, a stream of light would flow from them to the people, who were melted before them. This is the experience of every man of God upon all the earth.

You ask the people who are in these valleys who profess to be Latter-day Saints why they are here, and they will tell you they could not keep away; and many will say that if they could have kept away, they would. Say they, "Mormonism is true: We know it." They feel like Almon Babbitt: he said he would give ten thousand dollars if he could only know "Mormonism" to be untrue.

It troubles those who do not exactly love it, because it interferes with some of their favourite desires: it will not exactly allow them to gratify every wish and desire of their hearts. It curtails them in some of their wickedness, pride, selfishness, and idolatry; and because of this, they do not like it, and they wish it were not true, that they might escape an awful condemnation. Because they know it is true, they cannot get off the hook, and must be drawn in. Ask them if they were so influenced by the wisdom, learning, shrewdness, or cunning of those who taught them the principles of life and salvation, and they will answer you that they know better. There are but few religions you can name, or preachers of any denomination, that have not been heard by the chief bulk of the Latter-day Saints. But did their eloquence, learning, cunning, intelligence, and experience govern and control them, or influence them in any uncommon way? No. But when the simple, naked truth was told to them in child-like simplicity, if it came from a babe, they understood it: it went to their hearts. This is the reason why they are here, and why they stay

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here. And those who go away are they who come flouncing all the way like a fish caught by the gills, and they keep it up until the gill breaks, when they return again to their native element. I have no objections to this: it is all right.

If men want to fight, and drink whisky, and roll in the mud, and spue in the gutter, I have no objections. The only objection I have is, that it hurts my feelings to find one of the Seventies, one of the Elders, or one of the High Priests lying on my side walk or under my fence in a state of intoxication, and I am obliged to pass by and call him brother. I am obliged to have it thrown to me that I fellowship him. I wish every person to understand that I do not fellowship any such conduct. Still they will plead, and plead, and plead to be forgiven and tried again. Yes, try him again until he reaches another whisky shop.

I think if those who keep the shop, who hang out the sign, who gather the poison by the pailful, and keep it to retail out by the dimes' worth, want that occupation in time, they ought also to have it in eternity, and sell it to Pharaoh and his hosts in hell. I am ashamed of all such Elders. They excuse themselves by saying, "People will have the liquor; and if I don't sell it, somebody else will; and I might as well have the money as anybody else." They might as well say, There is a herd of cattle, horses, or mules on the range that will be stolen, and I might as well steal them as anybody else.

The principles of the Church of Jesus Christ of Latter-day Saints do not countenance such conduct. It is Gentilism—Devilism.

It may be asked, Why do not the "Mormons" put a stop to this cheating of one another? I do all I can towards it. When they wish to quit their wickedness, I will try to help

them do it. I would not care to see burned down that row of buildings where whisky is kept and drunkenness encouraged. I do not wish the buildings burned up, but I say I never would occupy one of them. I would rather go and live on the top of one of those mountains than have any of my family occupy one of those cursed houses where all kinds of corruption is practised.

In years gone by, it has been considered awful oppression here because the Saints in the community did not feel to approve of these things, and there were no army—no federal officers to hold out protection to men when they violated every acknowledged rule of a well-regulated society.

Now, let me say to all such characters—federal officers, the army, Saint and sinner, Jew and Gentile,—that instead of being protected in wickedness, they will find the sword of justice that hangs over them will soon fall heavily upon them, and when they least expect it. Do you ask who will wield it? I answer, The Lord Almighty. He will not always look on and see this land polluted by such curses. And those who have professed the name of Jesus Christ, and have had the testimony of Jesus, and depart from the way of the Lord, to pursue covetousness and idolatry, will be the first to feel his wrath in the day of the Lord, when he has borne with them sufficiently. Every man's works will speak for him, and they will be weighed in the balance, whether he be Jew or Gentile. Every man's works will make manifest whether he is for law and order—for the principles of the Constitution of the United States and the rights of man, or whether he is here to ride over everybody that will not be influenced by him. The man that does this will find himself in snag harbour, and he will run against snags when and where he least expects it.

The Lord says the wicked shall slay the wicked, and he orders it so. I pray God that he will preserve the righteous, and endue his people who love the truth with grace, that they may let their light shine, and be able to bear testimony of the Gospel to all nations. Amen.

DILIGENCE IN PREACHING TO THE WORLD—PROVIDENCES OF GOD AROUND THE SAINTS—CHARITY—GOD'S SPIRIT DISTRIBUTED AMONG ALL MANKIND—TRIALS, &c.

Discourse by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, December 18, 1859.

REPORTED BY G. D. WATT.

My greatest desire to my Father and God is that I may so speak that my remarks will be acceptable to him and beneficial to those who hear me.

I do not know that I have the first desire to please myself or any earthly being in the remarks I may make. I do not know that I have any other purpose in view but the salvation of the people; and I wish the people to have only one ruling desire—namely, to do the will of their God.

If my mind is led this morning in a channel to instruct the Saints—to encourage them—to give them new life and vigour—to so strengthen them in their faith as to better prepare them to pursue the journey of life, God be thanked.

I sometimes think that perhaps I have not that fervent desire to preach to unbelievers that I ought to have. But one thing I can say—My garments are clear and pure from the blood of all men. I will briefly state why this is. For nearly thirty years I have sought to know the truth, and to properly understand the principles of the holy Priesthood revealed from heaven through the Prophet Joseph; and I have ceased not, when I have had an

opportunity, at the proper time and in the proper place, to present those principles to my fellow-men. And if those who have heard me had been as faithful and diligent as I have been since I embraced the truth, in distributing the truth to their neighbours, long before this time every family upon the face of the earth would have heard the Gospel of the Son of God and the warning voice of his servants, and have had the opportunity of believing or rejecting it, solely through my preaching and its results. This frees me from all blame on the score of preaching to the world. Blame upon that point cannot be attached to me by any man upon the face of the earth. If people of other nations rise up in the judgment and say, "If you, Brigham, had been faithful in preaching to us, we also could have been prepared for the day we now see," my answer will be—"There is no such sin resting upon me." That sin will fall, if anywhere, upon those who have heard me and have witnessed that I have told them the truth, but have not themselves been faithful in disseminating it to their neighbours. You may call this an apology, if you please, for not

feeling that anxiety to preach to unbelievers that some may suppose I ought to feel; but I trust this matter with my God. I feel anxious for those who are disposed to believe the truth: I feel after the Saints. The facts I have related touching myself will also apply to hundreds of the Elders of Israel—to men who are now sitting in this stand and in this congregation. My desires daily and hourly are that those who profess to be Saints actually be Saints in truth and verity; and my constant prayer is for their welfare.

I remember the poor and the needy; though I can say (and the remark may astonish many of my brethren,) I never pray for the people to be rich. I do not pray for gold and silver. I have never done so. I have never had so much as a desire for this people to become wealthy in gold and silver, in houses and lands, in goods and chattles. I do not know that I ever offered a petition to a being superior to myself to give me worldly riches and worldly honour and fame; but I have prayed, O Lord, give me the power, the knowledge, the wisdom and the understanding to secure to myself eternal life.

We have the promise, if we seek first the kingdom of God and its righteousness, that all necessary things will be added to us. We should not be distrustful, but seek first to know how to please our Father and God—seek to know how to save ourselves from the errors that are in the world, from darkness and unbelief, from the vain and delusive spirits that go abroad among the children of men to deceive, and learn how to save and preserve ourselves upon the earth to preach the Gospel, build up the kingdom, and establish the Zion of our God. Then there is not the least danger, and there should not be the least doubt but what everything necessary for the comfort, convenience,

happiness, and salvation of the people will be added to them.

True, we see many of this people that are poor. We have seen them in their persecutions and sore privations. We have seen them flee from city to city, from county to county, and from state to state. We have seen them naked and barefooted on the way to these valleys. In the companies that came here in 1847-8 and 9, probably not one in ten had good shoes or clothes to keep them comfortable in moderate weather; and but few had breadstuff sufficient to last them over four months. They came here, and here they stayed and laboured; and what they brought with them had to answer until they raised enough to supply their wants. We can still see many who are not so comfortable as they desire to be.

Who among this people can discern the hand of God in all these circumstances, and that it is necessary that afflictions should come upon them to prove whether they will be Saints or not—whether they will be the friends of God, or turn away from the holy commandments, forsake their God and their religion, return to the beggarly elements of the world—to the vain fashions and foolish spirits that are abroad deceiving the children of men? My desire is that the Saints should understand—that they should be wise, having eyes that see, ears that hear, and hearts that understand as God understands us, that they may not be ignorant of the providences that attend them. At present my fervent desire is for the Saints. Doubtless, if, in the providences of God, I am again called to preach the Gospel to the world, I shall have as fervent a desire for them as I have ever had for the Saints. But I now feel to strengthen and comfort the Saints, inasmuch as I have the ability, and the Spirit bearing witness with yours that we should live our religion and be

practised by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long-suffering, kindness, and patience. But the short-sightedness and weakness in some are marvellous. To make this a little plainer, I will ask, Do any of your neighbours do anything wrong? They do. People come here from different parts of the earth to make this their adopted country, and the old residents expect them to at once conform to and adopt their manners, customs, and traditions, or they think the new comers are not worthy of their fellowship. In other words, "If every man, woman, and child does not act, think, and see as I do, they are sinners." It is very necessary that we have charity that will cover a multitude of what we may suppose to be sins. It is written in the Scriptures, "For charity shall cover the multitude of sins." In its wording this is not literally correct, for charity does not cover up, hide, or justify actual iniquity. It covers up a multitude of improprieties and weaknesses that some are inclined to suppose to be sins.

In a community, and even in a family of children that have sprung from the same parents, you can find a great difference in the dispositions and temperaments of individuals. You observe an endless variety in the dispositions of mankind. I will give you an example.

Some Christian nations lately went to war with each other. What for? Pride—to please a selfish, worldly, carnal, wicked heart. And the priests, the majority of them being of the same faith, on both sides the line of battle prayed to the same God for success in slaying the opposing army. If they can have the Spirit of the Lord thus to pray, they can have it there and then as well as anywhere else. They could have it as well as

the English and Americans in the revolutionary war. When they went to battle, they prayed fervently, each side praying, "Lord, save my countrymen, preserve our armies, direct every ball that is discharged from our guns directly to the hearts of our enemies, until they are completely used up."

God distributes his Spirit to all, both Christian and Pagan. This to some may appear very strange, but it is true; for there is not a Christian or Pagan nation, family, or individual upon the whole earth, to whom the Lord has not more or less at times dispensed his Spirit. The Pagan is as fervent in his desires to his god for a good and holy influence to attend him in the worship of his idols, as we are to the God of heaven—the Father of us all—the Being who has brought all mankind into existence and sustains them by his providence and fatherly care. He bestows blessings upon all his children, and enlightens them more or less by his Spirit, and guides the affairs of all nations, states, countries, and peoples. His kind benevolence and influence, by the power of his Spirit, are over them all. In this Territory are people gathered from almost all nations, where they have been differently educated, differently traditioned, and differently ruled. How, then, can we expect them to look, to act, and to have sentiments, faith, and customs precisely alike? I do not expect to see any such thing, but I endeavour to look upon them as an angel would, having compassion, long-suffering, and forbearance towards them. How many times can I forgive a brother? I do not know, for I have never been particularly tried upon this point; but I think I could forgive a brother seventy times seven in one day, if I had not learned that he had a design to commit evil. He might commit overt acts every half minute in the day; and if he felt to sincerely repent, I could forgive him.

Everybody should do so, and especially the Saints.

How many of us charge evil upon our neighbours, or upon members of our families, when they have desired, according to the best of their ability, and striven, according to the best of their knowledge, and as fervently as they could, to do right! Where, then, is our charity, our benevolence, long-suffering, and patience? We should overcome all unfriendly desires to overthrow each other, and strive to inculcate those principles that pertain to eternal life. Men are greedy for the vain things of this world. In their hearts they are covetous. It is true that the things of this world are designed to make us comfortable, and they make some people as happy as they can be here; but riches can never make the Latter-day Saints happy. Riches of themselves cannot produce permanent happiness: only the Spirit that comes from above can do that. If we are compelled to eat our morsel under a rock in the wilderness, or in a log cabin, we are happy, so that we possess that Spirit. If a man drinks at the fountain of eternal life, he is as happy under the broad canopy of heaven, without a home, as in a palace. This I know by experience. I know that the things of this world, from beginning to end, from the possession of mountains of gold down to a crust of johnnycake, makes little or no difference in the happiness of an individual. The things of this world add to our national comfort, and are necessary to sustain mortal life. We need these comforts to preserve our earthly existence; and many suppose, when they have them in great abundance, that they have all that is needed to make them happy. They are striving continually, and with all their might, for that which does not add one particle to their happiness, though it may add to their comfort, and perhaps to the

length of their lives, if they do not kill themselves in their eagerness to grasp the gilded butterfly. But those things have nothing to do with the spirit, feeling, consolation, light, glory, peace, and joy that pertain to heaven and heavenly things, which are the food of the ever-living spirit within us.

Hundreds and thousands of the Latter-day Saints, while passing through persecutions, have gone to their graves for want of a little medicine, or that kind of nourishment most proper in their condition. They could not obtain such things, their strength gradually gave way to the diseases that preyed upon them, and they sunk into death for want of the comforts of life. But did they go to their graves mourning, and bewailing their situation? I will venture to state that they felt better than many who die on downy beds with all things around them that earthly riches can command, or heart desire. In those times of severe trial we laid our hands upon the sick, and tried to encourage them all we could; but we had no earthly comforts in the shape of food, clothing, medicine, &c., to impart, nor any physical comfort designed to sustain life. We laid our hands upon hundreds, and saw fathers, mothers, and children sinking and dying. Was there nothing that could help them? Yes; if we could have made them some chicken broth, or given them a little wine, it probably would have turned the disease, and they might have lived; but we did not have such articles to give. How did they die? Rejoicing that their pilgrimage was over, saying, "I am happy within." If the question had been asked, "Do you not think that if you had this or that, it would make you happy?" their answer would have been, "No: I am happy without them. They might increase my bodily health, but they have nothing to do with my

happiness." Yet how over-anxious the great majority of mankind are for the vain and foolish things of this life!

Are the people mourning for anything now? and do they think this to be a day of trial and darkness? In the spring of 1857 we moved from our homes at a time when it was pleasant for living out of doors and lying upon the ground; but hundreds now present have had to leave their homes in the dead of winter, with no habitation to shelter them. The revelations declare that this people shall be tried in all things. If we were not tried in the things that now try us, we should not be tried in all things. We have had the trial of burying our friends: we have been driven from our homes, leaving our possessions, our goods, our farms, our houses, orchards, gardens, and furniture standing in our houses. We gathered up teams, a little food and clothing, and left. We have been tried in losing our fathers, our mothers, our children, our sisters, and brethren. We have been tried in having a mob butcher our brethren before our eyes, shooting them down as deliberately as a mountaineer would shoot a wolf.

It is necessary that we should be tried, in order to prove whether we can be still in prayer time. You know that it is sometimes necessary to correct our children for making a noise in prayer time. It is now prayer time with us. Can we keep still, or shall we be found making a disturbance in the family? Let us, as children, keep still, or our Father may use the rod of correction. What a trial, to keep still in prayer time! Oh, how this people are tried!! Those who turn away from the holy commandments will meet trials that are trials indeed. They will feel the wrath of the Almighty upon them. Those who are still and are good children will receive the rich blessing of

their Father and God. Be still, and let your faith rest on the Lord Almighty. He is at the helm; he is in the midst of this people, and guides the ship Zion. Be good children until our Father has taught us our present lesson, and be ready to answer every call, to render obedience to every requirement, and have compassion upon each other. But if you should happen to see John or Lucy climb up into a chair in prayer time, and yet have no evil design in so doing, let charity cover that impropriety. Do not tell Father that John was a naughty boy. Do not be so full of religion as to look upon every little overt act that others may commit as being the unpardonable sin that will place them beyond the reach of redemption and the favours of our God.

Some come to me saying, "Oh, brother Brigham, it does seem that all the people are going to the Devil!" I can foretell a few things. Those who are good children, and behave themselves until prayer time is over, will by-and-by sit down to supper and have a joyful season. Some may say, "I fear there will be but few left to eat supper, there are so many going astray." Be patient: there are more than seven thousand in this city who have not bowed the knee to Baal, without numbering those of other cities who are ready and anxious to do right, and none of them will be lost. "But some are stealing." Can you at present prevent it? "No. But do you not think that it ought to be stopped?" Yes, if we had the power; but we have not now the power. If I had the power, I would send every thief to his long home. I will promise thieves, drunkards, and other offenders against good order, morality, and the wellbeing of society, that if I can learn of their committing such sins, I will cut them off from the Church. I will not knowingly fellow-

ship thieves, liars, and drunkards, nor any abominable character. But can I prevent men from committing those crimes? No: neither can you. Could the Lord? Yes; if he wished to. He could lead them to some of our large streams, cause them to think that they could cross over dryshod, and then drown them as he did the Egyptians; but he does not feel to do so.

I do know that some people are wanting in understanding when they charge others with sin, which they do not suppose to be sin. They have been differently educated, and consequently each party feels justified in doing that which the other party would feel condemned in; and hence they condemn each other. You may inquire how far a person can go and be justified, and pray and receive a portion of the Spirit of the Lord. Can he go so far as to steal? Yes; because, through his traditions and customs, he would not deem that he had stolen, though I might think he had. I presume there are those who would take your axe or mine, if they found it in a road or kanyon, even though the owner's name was upon it, and take it home and keep it. Will they pray to God, while they do such things? Yes, as fervently as those who do not. Will they have the Spirit of the Lord? Yes, a portion of it. Could I do so? No. But there are those who have been thus traditionated, and the Spirit of the Lord will find its way to their hearts as it would to the heart of an Indian.

The very Indians who massacre men, women, and children on the plains, have their religious ceremonies and pray to their God for success in killing men, women, and children. The French and Austrians meet and slay one another by hundreds and thousands; and thousands of women and children who were not engaged

in battle are also sacrificed by the folly of those Christian wars. The instigators of those wars are just as guilty of murder, before God, as the Indians are for killing the men, women, and children who are passing through their country. What is the difference in the eyes of our Father and God? It is just as much murder to kill unjustly a million at a blow as it is to kill one, though Dr. Young has stated that "One murder makes a villain; millions makes a hero." Were I to make war upon an innocent people, because I had the power, to possess myself of their Territory, their silver, gold, and other property, and be the cause of slaying, say fifty thousand strong, hale, hearty men, and devolving consequent suffering upon one hundred thousand women and children, who would suffer through privation and want, I am very much more guilty of murder than is the man who kills only one person to obtain his pocket-book.

Our traditions have been such that we are not apt to look upon war between two nations as murder; but suppose that one family should rise up against another and begin to slay them, would they not be taken up and tried for murder? Then why not nations that rise up and slay each other in a scientific way be equally guilty of murder? "But observe the martial array, how splendid! See the furious war horses, with their glittering trappings! Then the honour and glory and pride of the reigning king must be sustained, and the strength and power and wealth of the nation must be displayed in some way; and what better way than to make war upon neighbouring nations, under some slight pretext?" Does it justify the slaying of men, women, and children that otherwise would have remained at home in peace, because a great army is doing the work? No: the guilty will be damned for it.

Let this people called Latter-day Saints examine themselves and be sure that they are right before God, and do as they should in all things, and hurt not the oil and the wine. Never pray for riches; do not entertain such a foolish thought. In my deep poverty, when I knew not where I could procure the next morsel of food for myself and family, I have prayed God to open the way that I might get something to keep myself and family from dying. Those who do more than this are off more or less from the track that leads to life eternal. When you obtain eternal riches, and the true and living faith within you, and the visions of your mind are opened to understand and see things as they are, you will then be made aware that the riches of this world are disposed of by a Supreme Power, and that all that is necessary will be added to you. If it is to die while you are hunting out an asylum for the poor persecuted Saints, die. If, while a missionary to the nations of the earth, you should be shipwrecked on a desolate island and starve to death, die like a man.

Let the providence of God take its course. Ask for that which will make you happy and prepare you for life or death. What is that? Food for the mind, to feed the intelligent part of the creature. The Lord has planted within us a divinity; and that divine, immortal spirit requires to be fed. Will earthly food answer for that purpose? No; it will only keep this body alive as long as the spirit stays with it, which gives us an opportunity of doing good. That divinity within us needs food from the Fountain from which it emanated. It is not of the earth, earthy, but is from heaven. Principles of eternal life, of God and godliness, will alone feed the immortal capacity of man and give true satisfaction. But it is very lamentable to observe how so many grovel in

darkness, seeming not to understand anything beyond what they can feel with their hands, see with their eyes, and hear with their ears. They seem to feel, "Let me eat and drink to-day, for to-morrow I am not." Where are you to-morrow? "Gone into nonentity—passed away like a vapour, for aught I know. My life, existence, intelligence, my organism, the whole man has passed into the great chaos of nature, never to be again reorganized to reflect, see, think, understand, enjoy, or endure: it is all gone for ever." Like brutes they live, and like brutes they die. Like the unconscious bullock that is led to the slaughter-house, they know nothing until the knife drinks the life-blood and they sink into death.

My feelings are—O that men would understand the purpose of their existence! Our organism makes us capable of exquisite enjoyment. Do I not love my wife, my son, my daughter, my brother, my sister, my father, and my mother? and do I not love to associate with my friends? I do, and love to reflect and talk on eternal principles. Our salvation consists in knowing them, and they are designed in their nature to cheer and comfort us. Is that eternal existence in me that feeds upon eternal truth organized to be destroyed? Is that organism ever to come to an end, so long as it lives upon eternal truth? No. Let me eternally enjoy the society of those I love. Let our associations in time and in eternity never be destroyed.

In this life we are full of pain, disappointment, and worldly trouble. This gives us a chance to prove to God that we are his friends. Seek unto the Lord for his Spirit, without any cessation in your efforts, until his Spirit dwells within you like eternal burnings. Let the candle of the Lord be lighted up within you, and all is right. Until prayer time is over, be still, keep quiet, and all is right. For

the present, let the world go, for they have been repeatedly preached to. It is necessary that all have the privilege of receiving or rejecting eternal truth, that they may be prepared to be saved, or be prepared to be damned.

I pray that what I have said this morning may do you good, and do no person any harm, and that your hearts may be comforted and made steadfast in the truth. If you wish to know what you shall do, to do right, I answer—Do all that you know to be good. Pray to the Father to guide you in righteousness, and never permit yourselves to do that which you know is evil. And if you do evil ignorantly and in good faith, I

promise you it shall result in good.

By-and-by, when prayer time is over, many of those whom you think are nearly gone to the Devil will feel and express their sorrow for their foolishness, and promise henceforth to be good children. But you may as well try to stop with sand the gushing streams that flow down our kanyon gorges as to stop a man from committing sin who is determined to sin. We can cut such persons off from our fellowship, which I am determined to do. We will not fellowship the old, dead, dry limbs.

May the Lord bless you, brethren! Amen. J

NECESSITY OF TRIALS—GLORY OF THE SAINTS' RELIGION—
GOVERNMENT OF GOD, ETC.

A Sermon by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, May 22, 1859.

REPORTED BY G. D. WATT.

I wish to inform you that I am here and doing what many years ago I resolved to do—the best I can. Watch for the signs of the times. All is right, and the Devil is not dead; for which we have great reason to be thankful. If you do not know whether “Mormonism” is true or untrue, I am perfectly willing that the Devil should assail you until you learn for yourselves.

As brother Orson Pratt has just observed, the Elders of Israel have laboured long and arduously to preserve this people in the faith and in purity. Notwithstanding all this, some men and women, when they have an opportunity to join heart and hand with the thoroughly corrupt,

make it their meat and their drink to turn their backs upon every upright principle and practice. We wish that such persons would leave our society, for we do not feel willing to fellowship them.

I will say, for your consolation, that as soon as the time arrives when this people have been proven sufficiently to satisfy justice, mercy will interpose, peace be fully restored, and the valleys of the mountains resound with the joyful voices of the Saints. Until then I am perfectly willing that the people do without preaching. I will pray with them and for them: what for? To keep the devils, the corrupt, the hypocritical, the ungodly, and those that love and work iniquity in

the kingdom of God? I say, God forbid.

I am accused by our enemies and by the enemies of the Lord Jesus Christ of possessing great influence over the people of this Territory; and I would to God that I had sufficient influence to make every man and woman work righteousness and cease iniquity, and so live that angels and the Spirit of the God of peace would dwell with them day by day. But that influence I have not. I have an influence; but I have only what the Lord has given me. No man will gain influence in this kingdom, save what he gains by the influence and power of the Holy One that has called him to truth, holiness, and virtue. That is all the influence I have, and I pray God that I may never have any different influence.

If I should lose my faith, forsake my God and my religion, I hope, and it has always been my prayer, that I may never have influence over a wife, child, friend, or neighbour to drag them down to hell. If I go there, let me go alone. It has ever been my prayer that if I have influence over the people, it shall be exercised to induce them to forsake their sins and cleave to righteousness. I seek for an increase of that influence, and seek to the proper source. It is my constant prayer that I may have influence over the spirits of the children of men to lead them from the power of Satan to the living God. But we must be tried in our faith and in our patience. The whole man must be tried to know whether he is for God or for the powers of darkness—whether he will cling to that which is a hater of righteousness, or to his Father and Saviour.

There are thousands in this kingdom who are willing to die for their religion, but are not willing to live it. This is a great difficulty. The most ignorant, blind, and superstitious

pagan upon the earth will die for what we call their nonsense, though to them it is as true and sacred as our religion and God are to us. What a man will suffer for his religion is no proof whether it is true or false. Brother Pratt, in his remarks, said that we should not be governed by tradition. Yet we are, and so are the whole world, more or less; and those who are traditioned in a false religion are as willing to die for it as men and women are for a true religion and Priesthood. That a man is willing to die for his religion is no proof of its being true; neither is it proof that a religion is false when one of its votaries apostatizes from it. Our religion teaches us truth, virtue, holiness, faith in God and in his Son Jesus Christ. It reveals mysteries, it brings to mind things past and present—unfolding clearly things to come. It is the foundation of mechanism; it is the Spirit that gives intelligence to every living being upon the earth. All true philosophy originates from that Fountain from which we draw wisdom, knowledge, truth, and power. What does it teach us? To love God and our fellow creatures—to be compassionate, full of mercy, long-suffering, and patient to the froward and to those who are ignorant. There is a glory in our religion that no other religion that has ever been established upon the earth, in the absence of the true Priesthood, ever possessed. It is the fountain of all intelligence; it is to bring heaven to earth and exalt earth to heaven, to prepare all intelligence that God has placed in the hearts of the children of men—to mingle with that intelligence which dwells in eternity, and to elevate the mind above the trifling and frivolous objects of time, which tend downward to destruction. It frees the mind of man from darkness and ignorance, gives him that intelligence that flows from

heaven, and qualifies him to comprehend all things. This is the character of the religion we believe in.

Our ecclesiastical government is the government of heaven, and incorporates all governments in earth and hell. It is the fountain, the main-spring, the source of all light, power, and government that ever did or ever will exist. It circumscribes the governments of this world; and when men and women are filled with the power of God, they can comprehend what the Prophet means when he speaks of the Lord's weighing the earth as in a balance, and measuring the waters of the great deep as in the hollow of his hand: that is, He comprehends all things; and so can men who are filled with the Holy Ghost comprehend all things needful for their salvation and exaltation. All human governments and policies are weighed by them as gold is weighed in the balance: they are comprehended by them with the same facility and clearness that a farmer or mechanic comprehends his particular pursuit. And no being possesses intelligence, in any degree, that he has not received from the God of heaven, or, in other words, from the Fountain of all intelligence, whether he acknowledges his God in it or not. No man, independent of the Great Ruler of the universe, is capable of devising that which we see and are well acquainted with. All mechanism, good government, wholesome principle, and true philosophy, of whatever name or nature, flows from God to finite man. What for? To determine what he will do with it. It is for his improvement and advancement in the arts of civilized life, morality, and true religion. This has been taught you from the beginning as the unmistakable features of our holy religion.

“Mormonism” is said to be different in Utah from what it is in other countries. It should be very different.

Let me explain. When the Elders go forth to teach the people that Jesus is the Christ, and to bear testimony to the truth of the Bible, though precious portions have been taken from it, that the Book of Mormon is true, and that the revelations given through Joseph Smith, the servant of God, are true, and to call upon the inhabitants of the earth everywhere to repent of their sins and be baptized for the remission thereof, and receive the imposition of hands for the reception of the Holy Ghost, and to confer the holy Priesthood, that believers may magnify their calling until they are gathered, what then? They should find “Mormonism” more than it was taught them in foreign lands. How should they gather? With the same spirit they received when they received the Gospel. Then, when they are gathered to the fountain head, they are prepared to receive the further things of the kingdom. Is this the true spirit of gathering? It is, and is preserved by those who come prepared to grow in grace and in the knowledge of the truth. But the long journeys, the perplexities, perils, and temptations darken the understanding and becloud the minds of many, insomuch that when they are gathered they are not so well prepared to receive the further things of the kingdom as they were before they started. This is a pity: it is very lamentable. But such is the fact.

To some “Mormonism” appears very different here to what it did in the countries of their nativity. Why? Because their eyes have become dim and their hearts cold, so that they do not behold things by the Spirit of God as they did when they first embraced the Gospel. In comparison, they become as other Christians. The Christians of the 19th century tell you how much light they received—how they were exalted on

high: "Glory! hallelujah!—how happy I felt when I first got religion!" How do you feel now? "Not so well." That is the experience of the Christian world; and, unfortunately, it is the experience of many who are called Latter-day Saints. Some exclaim, "O that we could feel as we did when we first received the Gospel!" If you have not known and understood more than you did when you first embraced the Gospel—if you have not grown in grace and in the knowledge of the truth, it proves that you are not yet worthy to receive further blessings. How can you expect to receive blessings that you will not improve upon? Let every man and woman that believes in the redemption of Zion, the gathering of Israel, the calling of Prophets and Apostles in the last days, and the building up of the kingdom of God, no more to be thrown down, come here prepared to receive the mysteries of the kingdom and to learn the further things of eternity, to bring heaven to earth, and in their understandings be exalted to heaven; and would you see men and women going back to the States and to California, and joining hands with the most corrupt spirits that hell can spue out?

I am still here, and intend to remain; but whether I shall continue to have faith enough to carry out my desires is not for me to say, though I am one of the best hands in the world to fight dogs in flocks of sheep; and I desire to stay until the last one is kicked from off the earth, and a place prepared for the habitation of Saints, and they prepared to receive the Saviour when he comes.

Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance upon the earth, but few of this Church and kingdom will be prepared to receive him and see him face to face and converse with him;

but he will come to his temple. Will he remain and dwell upon the earth a thousand years, without returning? He will come here, and return to his mansion where he dwells with his Father, and come again to the earth, and again return to his Father, according to my understanding. Then angels will come and begin to resurrect the dead, and the Saviour will also raise the dead, and they will receive the keys of the resurrection, and will begin to assist in that work. Will the wicked know of it? They will know just as much about that as they now know about "Mormonism," and no more.

When all nations are so subdued to Jesus that every knee shall bow and every tongue shall confess, there will still be millions on the earth who will not believe in him; but they will be obliged to acknowledge his kingly government. You may call that government ecclesiastical, or by whatever term you please; yet there is no true government on earth but the government of God, or the holy Priesthood. Shall I tell you what that is? In short, it is a perfect system of government—a kingdom of Gods and angels and all beings who will submit themselves to that government. There is no other true government in heaven or upon the earth. Do not blame me for believing in a pure and holy government.

Is man prepared to receive that government? He is not. I can say to these Latter-day Saints, You are not prepared to receive that government. You hear men and women talk about living and abiding a celestial law, when they do not so much as know what it is, and are not prepared to receive it. We have a little here and a little there given to us, to prove whether we will abide that portion of law that will enable us to enjoy a resurrection with the just.

While I was in England I heard

much said about the revelation touching the privilege of the living being baptized for the dead. A High Priest, who had just come from America, thinking that he could enlighten the Twelve upon the subject, said, "Brother Brigham, I heard Joseph say that baptism for the dead was one of the first principles of the Gospel, and that even the Twelve did not understand it." His feeling was, "I am a High Priest, and the Twelve do not understand the matter." I said to him, "My dear sir, do you understand all of the first principles of the Gospel?" When I hear such expressions from men, I know that they are very limited in their understandings about the Priesthood.

A man who has had his mind opened to the operation of the Priesthood of the Son of God—who understands anything of the government of heaven, must understand that finite beings are not capable of receiving and abiding the celestial law in its fulness. When can you abide a celestial law? When you become a celestial being, and never until then. When you hear men and women talk about living a celestial law, you may know that they are ignorant of the fact that no finite being is living in its fulness, or can. As it is written, we have line upon line, precept upon precept, here a little and there a little, and it is something that accords with the capacity of finite beings, and you improve upon this, and the Lord will open your minds to receive more, and let you see the order of the eternal Priesthood; but if you do not live your religion, you cannot receive more.

Are the Latter-day Saints ready to receive Zion from above? Have they wisdom and knowledge to receive and conduct themselves properly in the society of angels? I think not. While I was in Far West, and the mob began to gather there, determined

to kill Joseph, he preached to the people and said, "If you had faith and would live your religion, you would prove the revelation to be true where the Lord says, 'I will fight your battles, and, if necessary, send down angels to save you from the wicked grasp of your enemies.'" There was an armed mob of some 3,500 arrayed against some 300 of us. They sent in a deputation, saying they wanted about three persons out of the town, for they were calculating to destroy the people and the place. Some of those self-glorious stars of "Mormonism"—stars that fell in that crisis, looked round for the angels. They did not see them, and straightway turned their backs upon their God and their religion, and joined the enemy.

I was glad that they went. I felt then as I feel now. I felt and still feel that I would rather have ten righteous men with whom to contend with the wicked of the whole earth, than to have at my command the corrupt of all creation. When I am brought to the test to fight for my religion, which I trust I never will be, I will call men who are full of the power of God for such an emergency.

Brother Pratt wishes that the miserable, dissatisfied spirits would leave; but they will not all go. The question might be asked, "Why do you wish them to go from this Territory?" We do not particularly care whether they go or stay: they are at perfect liberty to please themselves in that matter, because it is their constitutional right to stay here, if they do not infringe upon the rights of others, and observe the laws of the land as strictly as we do. The principal reason why I do not wish them to go is because they will be constantly troubling me to assist them back again. I had rather help somebody else, for we have not means to

spare for bringing those who will apostatize to this country a second and third time. After they have come back once and twice, they stay awhile and want to go away again; and after they have been away awhile, they begin to learn that this is the kingdom of God, and some of them want help to come back.

My faith reaches far beyond the faith of many touching the final destiny of such persons, understanding that the Lord is more merciful than human beings; and the faith of this kingdom goes far beyond the faith of the Christian world upon this matter. There will not so many people go into that awful place that burns with fire and brimstone, where they sink down, down, down to the bottom of the bottomless pit, as the Christians say,—not near so many as the Christian world would have go there. That gives me great joy, notwithstanding all the perils and persecution we have suffered through the wickedness of the wicked. Liars, sorcerers, whoremongers, adulterers, and those that love and make a lie will be found on the outside of the walls of the city; but they will never get into the bottom of the bottomless pit. Who will go there and become angels of perdition and suffer the wrath of an offended God? Those who sin against the Holy Ghost.

This kingdom progresses. Who has eyes to behold the handiwork of the Lord? The trials we have been passing through in this Territory, from our enemies, we think are terrible; but these trials are only like a drop to a bucketful, compared with what many of this people have heretofore passed through. Contrasted with Missouri, our present and late trials are very trifling, very light, and very easy upon us. You may let your hearts be comforted, those of you who can see the hand of the Lord in leading this people and re-

straining the wrath of our enemies. Can any of you see? Yes, a great many. If your eyes were opened, you would see his hand in the midst of the nations of the earth in the setting up of governments and in the downfall of kingdoms—in the revolutions, wars, famine, distress, and wretchedness among the inhabitants of the earth. In these manifestations you would discern the footsteps of the Almighty just as plainly as you may see the footsteps of your children upon the soft earth.

The wonderful developments of his providence are oft-times mysterious to us, and we exclaim, "Really, I did not expect to hear such news, nor to see such astonishing and unexpected results in the actions of the righteous and the wicked." The Lord takes care of the whole of that, and dictates their conduct for his own purpose and glory. He makes the wrath of man to praise him, and that which he cannot bring about to promote his kingdom and his purposes he restrains. The wicked he permits to go far enough to produce a result that will serve his purpose. "For my kingdom must be established upon the earth in the latter days," saith the Father, "and I have given it to my Son Jesus Christ. He has died to redeem it, and he is the lawful heir pertaining to this earth." Jesus will continue to reign with his Father, and is dictated by his Father in all his acts and ruling and governing in the building up and overthrow of nations, to make the wrath of man praise him, until he brings all into subjection to his will and government. And when he has subdued all his enemies, destroyed death and him that hath the power of death, and perfected his work, he will deliver up the kingdom spotless to his Father. You may preach upon that text. It is a source of great consolation to me, for it will be fully accomplished, and all that transpires will be

overruled to redound to the glory of God.

A gentleman said to me, not long ago, "You 'Mormons' scare us. You are here in the mountains, and this expedition would not have been sent against you, but you frighten us by taking such big strides. 'Mormonism' is but a few years old, and it has circumscribed the globe; it has penetrated into almost every nation under heaven, and bears down, in a remarkable manner, all opposition wherever your people go. It seems to swallow up our religion, political policies, and philosophy; and, if we do not stop you, it would appear that you will finally swallow up the world." I replied, "If the people will let us alone, we will preach the Gospel in peace, civilly, kindly, mildly; and we will teach the people how to obtain that eternal life that is proffered to all. But will they let us alone? No. And you think we take large strides." He rose from his chair, saying, "You take ten or twelve strides at once. While we go creeping along, you are away yonder." "Well, you kicked us there, and we cannot help going. Every time you kick 'Mormonism,' you kick it up stairs: you never kick it down stairs. The Lord Almighty so orders it. And let me tell you that what our Christian friends are now doing for us makes more for the kingdom of heaven than the Elders could in many years preaching."

The Lord Almighty will exalt "Mormonism" and sustain his Priesthood. Will he sustain wickedness? No. If we are wicked, we are wrong. We should abstain from everything that is unholy—that is unrighteous; that is the character of a true Latter-day Saint. Have we persons among us who are degraded? Yes. As I have before told you, "Mormonism" can beat the world as to the knowledge of God. The Saints know more of God and godliness than all the

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world: they also know more of earth and earthly things. Many are living so as to be saved in the celestial kingdom, while all who do not embrace the doctrine of full redemption will come short of attaining that glory. On the contrary, if you want to see the principle of devilism to perfection, hunt among those who have once enjoyed the faith of the holy Gospel and then forsaken their religion. We have the best and the worst. Why the worst? Because the Devil prompts men and women of the meanest and lowest grade to embrace the Gospel and get a foothold in the kingdom of God to destroy it.

Will he destroy it? He will not: that is beyond his power. Can you destroy a true religion by persecuting it? No. What destroyed the Priesthood of the Son of God from the earth in ancient days? Was it persecution? No. The Emperor Constantine embraced it and sent out a decree for all his people to embrace it. Let this people be prospered and all persecutions cease, and then every description of characters would hasten to join this Church. The Lord so orders and overrules as to keep out a share of them, though he suffers some to enter the temporal fold. We understand the root and trunk of the tree of wickedness, and we have many of its branches—more than we want. The Lord desires a pure people—a people that he can own and exalt—that he can bring into his presence; and that is what the Priesthood of God is designed to accomplish. I would to God that the people would live so as to receive the blessings of the Priesthood, increase in all godliness, have their eyes open to see, their ears to hear, and their hearts to understand, instead of falling away.

At times, seemingly good men falter in their feelings, and turn away from their God and their religion to take the road that leads to destruc-

tion. This makes my heart mourn. But those who are faithful will come out triumphantly, for God has established his kingdom on the earth, no more to be thrown down. It was thought by our enemies, in the days of Joseph Smith, that if they could kill him, that would be the end of this fanaticism, as they called it, and of this fanatical race. But did that murder in the least shake this great Latter-day Work? No, brethren and sisters,—no. What did it effect? The Church and kingdom of our God has risen from an individual family to a great people, and we have been looked upon as a nation by our neighbours, independent of all other people on the face of this earth; and in their dealings they have dealt with us as such. Not that we desire it, but it is so in the providence of our God. They are determined, though they know it not, that they will make the kingdom of God triumphant on the earth; and all the powers of earth and hell cannot prevent it.

If we wish to be blessed, let us live our religion. If we promote the kingdom of God, it will bear us off triumphantly. If we falter in our feelings, and say that we cannot abide this tirade of persecution, but must leave this place and people, we shall be left in darkness and sink in iniquity, and shall be left by the kingdom far behind in our sins. The person that forsakes the faith of our Lord Jesus Christ will find himself ruined for time and eternity. How are they looked upon who have received the spirit of the Gospel and forsaken it? Heaven, with all its shining hosts, despises and pities them: they will not have them, and hell is ready to spew them out. With a few exceptions, they are despised by the good and wise among men, by the noble and ignoble: all despise them, and they are in a most miserable condition.

I wish to have the blessed principles of civilization—of this Christian nineteenth century—spread over Utah. I desire to see the effect they will have on this ignorant people in the Territory of Utah. The world say, “Poor people, how sorry we are for you! It is a pity to have such intelligent men and women go to Utah to join those fanatics. Let us send our Christian brethren there to civilize them.” And here, sure enough, they have their gambling-tables of civilization, and grog-shops of civilization, and various other helps and aids pertaining thereto; and they are working hard to spread the principles of modern civilization. What would they do with their civilization? “Oh this polygamy!—it is a dreadful evil,” when, at the same time, they would say to me, if they dare, “Look here, brother Brigham, can I have the use of one of your wives to-night? It is not so much polygamy that they are opposed to, but they hate this people because they strive to be pure, and will not believe in whoredom and adultery, but declare death to the man who is found guilty of those crimes. This is the awful, unchristianlike conduct of brother Brigham! It appears, by our late news, that among our Christian brethren it is death to adulterers; and so say I, and I ask no odds of such characters. I am able to take care of myself, with the help of God and my good brethren.

Our faith and patience must be tried in everything, and it is not for us to take judgment into our own hands. We must be tried, to prove whether we can endure to be imposed upon and have our religion derided, and not feel as some do when their names are called in question. To illustrate, I will tell an anecdote concerning Captain James Brown. When the emigrants were passing through here and were asked by Captain

Brown as to whither they were going, the answer would be—"To the gold mines, G—d d—n you;" and with them it was "G—d d—n Joe Smith," and "G—d d—n Brigham Young." But when it came to "G—d d—n you, James Brown," the Captain was then ready to fight. I wish to know how much you can bear. You can hear the name of Deity, of the Saviour, and the names of all holy things abused; but when it is "d—n you, Joe, Tom, or Dick," there is a fight on hand. You have to learn to suffer abuse, and to be patient under it as the Saviour was, if they spit in your face or abuse you in any way. You have to learn to hear your own names abused as you can bear to hear the name of the Deity abused. A few years ago a person in our streets was abusing the name of Deity, and another stepped up and boxed his ears, saying to him that he should not use that name in such a disrespectful manner. But some of these good

Elders can hear the name of their Saviour abused with seeming satisfaction.

We are here, and we shall live and grow, and no power can hinder it. I shall stick to the kingdom, God being my helper, and shall not let go until this earth is revolutionized and all nations bow to the Saviour, and I be his priest and servant.

Cease bringing the names of God the Father and his Son Jesus Christ into disrespect, and learn to reverence those names.

I have detained you long enough. May God bless you, brethren and sisters, that you may have power to guide yourselves, by the aid of the Spirit, into all righteousness, independent of any power of man on earth. I do not want any power over my brethren, only to lead them in the way of truth, and to run parallel with them in the ways of truth and righteousness.

God bless you! Amen.

GOVERNMENT OF GOD.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, Sunday afternoon, May 22, 1859.

REPORTED BY G. D. WATT.

I am very happy for the privilege of bearing my testimony to the principles of the Gospel of salvation. It is the only doctrine by which people can be saved in the celestial kingdom of our God, and should concern all people, as it is the government of God on earth. People have reason to fear a bogus or spurious theocracy. There

are but few upon the earth who do not in their hearts acknowledge a Supreme Being, and also believe that Being to be holy; and if they could be dictated by that Being, and be sure that they were directed by the influence from him, there are but few who would object to that influence and that government.

The wickedness of the children of men is what influences them to fear. They are not afraid of their own laws, because they originated from themselves: they can manage them and blot them out of existence whenever they wish. But when that which is said to be the kingdom of God, or the theocracy of heaven, is upon the earth, many of the inhabitants thereof tremble, and fear that it is not correct.

What is the proof of the existence of the Priesthood of God upon the earth? How would you find the positive proof that the Lord Jesus has his Church upon the earth? As I observed to you in the forenoon, it is not exhibited by the learning or the implicit faith of its followers. I have never believed for a moment that the proof of the Christian religion was established by a close adherence to it by any sect or any person. We, as Christians, are divided and subdivided into many systems varying in doctrinal points. This one says, "I am right;" and that one says, "I am right;" another rises up and varies, more or less, from the doctrines of the Church he has left, and says he is right.

What proof have you, and what proof is there now upon the earth that this is the kingdom of God? If we had miracles to establish it, would they be positive proof? No, they would not. They will not satisfy me, nor have I ever seen the day when they would. Were I to see the sick healed, the eyes of the blind opened, and the ears of the deaf unstopped, that would not satisfy me. For me, the plan of salvation must be a system that is pure and holy in all its points; it must reveal things that no other Church or kingdom can reveal; it must circumscribe the knowledge that is upon the face of the earth, or it is not from God. Such a plan incorporates every system of true doctrine on the earth, whether it be

ecclesiastical, moral, philosophical, or civil: it incorporates all good laws that have been made from the days of Adam until now; it swallows up the laws of nations, for it exceeds them all in knowledge and purity; it circumscribes the doctrines of the day, and takes from the right and the left, and brings all truth together in one system, and leaves the chaff to be scattered hither and thither. That is the proof to me, and has been from the beginning, that the principles are pure and holy; and every person living to them will attain through them sanctification.

Truth will endure for ever and for ever, and every man that preaches the Gospel of salvation may take the old text that some of us took in the commencement of the building up of the kingdom of God upon the earth in the last days. I took truth for my text, salvation for my subject, and the whole world for my circuit, to go as far as I could and talk all I could about it. It takes every truth from every sect and party. What! in a civil capacity also? Yes. All law, all powers, all kingdoms, and all thrones,—in fine, all things are under the control of God.

There is no nation or kingdom that has not received its power from him, whether it be much or little—whether for a day, an age, or a century. Whether they make good or bad use of it, all power is ordained of God and is in his hand. He sets up a kingdom here, and pulls down another there at his pleasure. He breaks the nations like a potter's vessel; he forms a nucleus, and around it builds up a kingdom or nation, permitting the people to act upon their own agency, that they may do right, or corrupt themselves, as did the children of Israel; and after they have become ripe for destruction, they will be scattered to the four winds. If the people of God in ancient days had

continued holy, they would have continued in power and authority to this day.

There is not a despot upon the earth whose power has not originally sprung from the Priesthood, and there is not a law in the Priesthood but what is founded on the revelations of Jesus Christ. These are the laws upon which all governments were originally based. Truth will endure for ever, and every person that cannot abide truth will fail in obtaining eternal life. Truth is what we have. Let us live to it, and we shall abide for ever, and no power can prevent it.

Be faithful, brethren and sisters. If you have light, acknowledge the hand of God in it, and improve upon it, and acknowledge his hand in all things; for his providence overrules all things, and he will triumphantly bring forth his kingdom, organize his people, and prepare the earth for his

angels to dwell upon, and it will be given into the hands of his Saints when they are made pure and holy.

I told you in the forenoon that it has ever been my prayer never to have influence to lead men wrong, but that I would to God I had power to make them refrain from evil and do that which is right, that they may live for ever and ever. You are organized independent beings, framed to become Gods, even the sons of God; and yet it is astonishing to see the use many make of their ability: they corrupt themselves and continue to do wickedly until they are prepared to go down to perdition. Why not turn away from their sins and love righteousness, that they may endure for ever, and that all things may be given into their hands?

May the Lord help us to take that path that will lead us to victory and glory. Amen.

GOVERNMENT OF GOD—PROGRESSIVE CHARACTER OF "MORMONISM"—CONCENTRATION OF THE MIND.

Remarks by Elder ORSON HYDE, made in the Tabernacle, Great Salt Lake City, February 12, 1860.

REPORTED BY G. D. WATT.

I did not anticipate speaking to you this morning, brethren and sisters, but expected to be a hearer only. Since my return to the city, I have been so busily engaged that I have not had time [humorously] to prepare a sermon for this morning; and if I had had ever so much time for that purpose, I should, probably, be no better prepared to address you than I am at this moment.

Jesus said to his disciples, "Take no thought beforehand what ye shall say or what ye shall speak, for it shall be given you in the same hour what ye ought to say." In this doctrine I repose implicit confidence; and being requested to speak to you at this time, I readily comply, and proceed at once to the work before me.

The current of life is made up of small springs, streams, and rivulets,

or rather of little incidents which in the aggregate constitute the character of man here on earth. So small a thing as a kind word timely spoken to the sorrowful and afflicted often results in great good, and secures the esteem and gratitude of those to whom it may be addressed, while an ill word may do much harm. My discourse this morning may be made up of small items or incidents.

I want to say a little about the government of God—of the manner and spirit of its administration when infinite wisdom guides its policy. I know no better way to illustrate the administration of this government than to refer you to the government of parents over their children, and to the manner of their teaching and character of their instruction to them. When your child first begins to talk, do you attempt to teach it grammar, algebra, astronomy, or anything else wholly beyond its comprehension or understanding? No. But you adapt your teachings to the capacity of the child, using words and phrases of the very simplest kind to teach and amuse it. By-and-by, when he runs about pretty dexterously and begins to handle things, he attempts, for instance, to take up a bucket of water. You say to it, "Don't do that; it is too heavy for you; but take the hammer, the doll, the rattlebox, or the toy." Your words are thus adapted to the ability of the child and to his appreciation of the things that he handles. As his mental powers become developed, you combine a little intelligence in your sayings to him; and then, when his age and strength will allow him, you tell him to bring a bucket of water from the spring or brook. Thus you require him to do the very thing which you once forbade him to attempt. Now, if any one should charge you with falsehood, because your instructions to your child were not uniform under all

circumstances, you would consider the charge very ill-founded. I speak thus to show you that what is suitable to the child at one time may not at all suit it at another.

Many persons who have joined the Latter-day Saints have run well for a season; but, understanding not that the Gospel is a progressive work with those who honour it, they have turned away from the faith—charged the Saints with inconsistency, but yet claim to believe in what they call "ancient Mormonism." The garment that is made for a child just born must be worn by a man when thirty years of age, is the doctrine of those stereotyped "Mormons." The Church is now nearly thirty years old; yet this kind of "Mormons" want us now to wear our bibs and diapers, and to be fed on milk and pap as in the days of Joseph. Paul, however, tells us that when he was a child, he spake as a child, he understood as a child; but when he became a man, he put away childish things.

Were I to invite you into my garden at a proper season and show a plant just sprung up out of the ground, you might ask me its name, if you were unacquainted with it. I tell you it is corn. In the course of two months' time, you see it again when the silk and tassel appear. You then ask me what it is. I tell you that it is corn. You may say that I was mistaken in the first or last instance, as the two are by no means alike. Some two months later you come along and see a basket full of golden ears. You ask me what it is. I tell you that it is corn. But say you, "I do not believe it, for it is unlike either of the others that you told me was corn. You have now contradicted yourself three times, and I will not believe that any of them is corn; I will not believe you at all." To such conclusions many persons arrive in relation to "Mormonism," from very similar

premises. How very necessary that we increase in intelligence in a ratio equal to the growth or increase of the kingdom of God! If we do not, we fall in the rear, and our eyes become blinded by the god of this world. When we become stereotyped in our feelings, there is an end to corrections, enlargements, and improvements.

To what shall we look as our guide in this our earthly pilgrimage? Shall we look to the Bible, the Book of Mormon, or to the Book of Covenants? Answer: To none of them. These sacred and holy records contain the history, teachings, and results in part of the travels of the ancient and modern people of God. They are true, but are not designed to lead the people. Remember that the "letter killeth, but the spirit giveth life." We do not want to be killed; but we want life. God has set in *his* Church, first, Apostles; secondly, Prophets; thirdly, Teachers, &c., to guide his people;—the oracles, (or in other words, the Holy Ghost,) not on paper, bound in calf, sheep, or any other manufactured article, but in the hearts of his chosen servants.] Paul says—"We have this treasure (not in a book, but) in earthen vessels, that the excellency of the power may be of God, and not of us."

I will produce an example where the spirit gave life when the letter would have killed. There was, in the days of Christ, a woman taken in the very act of adultery. The self-righteous Jews, by the letter of the law, arrested her and brought her before the Saviour; and they said unto him, "Master, Moses in the law commanded us that such should be stoned; but what sayest thou?" Jesus said unto them, "He that is without sin among you, let him first cast a stone at her." But they, being convicted in their own conscience, went out, leaving the woman alone with Jesus. He asked her if no man had

condemned her. She said, "No man, Lord." Said he to her, "Neither do I condemn thee. Go and sin no more." The letter of the law would have killed that woman then and there. But the Spirit of God, in the person of his Son, the living oracle, opened her way unto life. It is the living oracles that lead the people of God. In them there is life; but in the letter of the law there is death.

The early commandments of God to his Church and the manner in which we were led at that time will not fit our case in all respects now. We must have teachings and revelations adapted to our present circumstances and condition. Were we never to advance, but remain stationary eternally, then the same code of laws and commandments might with more propriety answer. But in this world of change, where we are required to make advancement, we must have an increase of intelligence to satisfy the craving development of our own mental powers. There is no stopping-place for a man of God.

I do not know but that I will now take my text. My sermon, however, will be short. Jesus says—"The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light."

You know that when we want to examine anything very closely—particularly you marksmen and hunters, who are in the habit of using arms, when you want to take deliberate aim and make sure of the object you desire to hit, you close one eye, and with the other look along the barrel of the gun until the lead rests upon the object. Now, says the Saviour, "If thine eye be single, thy whole body shall be full of light."

This had reference not only to the natural eye, but to the whole moral powers of man as well. Set it down as granted that if thine eye be single, thy whole body shall be full of light.

Now, let me ask, do we not indulge the hope, if faithful in this life, of being rulers over kingdoms and peoples, and nations, and tongues? Jesus says—"He that is faithful over a few things shall be made ruler over many things.

Let me ask you how it is with you when you go to prayer. Have you that control and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stackyard? Do we not sometimes think we shall be cheated here, and lose that amount of money there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought.

If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people?

Suppose any of you mechanics erect a mill, and the stream is a small one, —though, if properly and economically applied, it would be quite sufficient to drive the machinery you wish it to; but instead of the water being properly confined to exert the greatest amount of power, it is spread all over the face of the land;—has it that amount of force to drive the machinery that it otherwise would have? No. But conduct the water through a narrow channel, and apply it properly on the wheel, then your machinery rolls. It is just so with our minds: when they are scattered on different objects, when we are calling upon the name of the Lord, there is no power in that mind. Why? Because the eye is not

single. "If thine eye be single, thy whole body shall be full of light." Again: The agent steam possesses great power when confined and properly applied to shafts and wheels. But let the boiler explode and the steam pass into the atmosphere, what power is there then in that agent? None. Confine it, and it is as it were an almighty power, or it is a portion of almighty power drawn out of the elements that surround us. So it is with the mind: let it be concentrated and applied to any subject, and it has great power. "If thine eye be single, thy whole body shall be full of light." I have wondered a great many times what our Saviour could mean when he said, "If ye had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." Again, he says, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible to you." What does this mean? I have exercised all the faith, seemingly, that is in my power, and could hardly heal the sick, let alone remove a mountain, or pluck up a sycamore tree, or any other tree. What does it mean? I begin to discover that the Devil comes along when I get my mind set, and throws some object in view to divert it from the thing before me.

"If thine eye be single, thy whole body shall be full of light." I have an idea that the Devil comes and catches away the word that is sown in our hearts, to defeat the designs the Lord has in sowing it. Whereas, if we could control our minds, and not allow them to be caught away, then our eye would be single, and the whole body would be full of light.

Again: When Moses was leading the children of Israel out of Egypt,

they murmured because they had no water to drink. He was grieved with them, but he had power to concentrate his mind. And what power was there in that mind? He smote the rock, and out gushed the water. Did his rod have power to split the rock? No; but the concentration of his mind on that rock did. There was a power in it to split the rock and bring out water to the thirsty thousands. The mind is armed with almighty power; and if we could concentrate its powers, and overcome the power of the Devil, we could remove that mountain as easily as to heal a sick person. It requires only faith as a grain of mustard-seed, or a concentrated effort of mind. Solomon was once applied to by two women claiming one child, for his decision in the case. Said Solomon, "Bring me a sword; and they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman, whose the living child was, unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in nowise slay it: she is the mother thereof." To divide that child would have destroyed it, just like dividing the mind: it destroys its power and efficacy. Let the mind be concentrated, and it possesses almighty power. It is the agent of the Almighty clothed with mortal tabernacles, and we must learn to discipline it, and bring it to bear on one point, and not allow the Devil to interfere and confuse it, nor divert it from the great object we have in view.

It is a good deal of work to preside over our own families and keep all things right side up there. But set

a man alone, and it is just as much as he can do to govern his own mind. He has great need to watch and pray; and while he is watching, he must mind and not see any other object but that he is praying for. What could we not do, if our minds were properly disciplined? "For if thine eye be single, thy whole body shall be full of light." If thine eye were single, thou mightest sometimes see through the veil. We read something about the veil of the covering that is cast over all people being removed.

Sometimes you see the sun covered with a thin fleecy cloud; yet you can see that luminary all the time through that veil. Then again comes up a dark thunder-cloud, and overcasts the whole sky, so that we cannot see where the sun is. So, if our eye be not single, we do not see clearly; but the veil becomes thick, and we are in darkness; we cannot see the sun of righteousness; we cannot tell the place where he is. But if thine eye be single, although there may be a thin fleecy veil over the sun, we can see it. If we cannot see clearly, we may be able to "see men as trees walking," at least. The fact is, if our eye be single, and we train it to that, I do not know why mortal man here in earthly tabernacles may not look through the veil, and see as he is seen, and know as he is known.

We have got to learn to discipline our minds. Sometimes, because our children do not do as we want them, when out of our sight, we feel grieved at it; but here we have our own minds to ourselves. Now, the question is, Are they not as bad to control and govern as our children, who are running here and there? If we could control our own minds, we could control our children and our families and the kingdom of God, and see that everything went right, and with much more ease than we can now.

Let it be, then, the labour of our

minds to train them when at home, and when we bow down in our families, or in private.

I recollect being once on ship-board; the wind was on her side, and the ship was going very nicely. The captain looked at the compass, and he ripped out something that is not uncommon with seamen, saying to the man at the wheel, "Why do you let her round off? Keep her up." Do not let the mind run off, but keep it up to

the point; then we shall make the port: but if you let it run off the course, it will be found drifting on the lee shore somewhere. We have got to keep it up, and not let it swing off. We must not let the mind depart, but keep it on the true course. "If thine eye be single, thy whole body shall be full of light."

May God grant it, for Christ's sake! Amen.

CONCENTRATION OF THE MIND.

Remarks by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City, February 12, 1860.

REPORTED BY G. D. WATT.

I have listened with much pleasure to the remarks that have been made by brother Hyde.

The subjects upon which he has dwelt this morning are of great importance to the Saints of the living God. They are subjects upon which I have often meditated, and it rejoices my heart to hear them so nobly illustrated before this congregation.

The subject of the concentration of the mind is one that both old and young are interested in, from the fact that it has not only a bearing on this present life, but upon our future state of existence.

If we should inquire how it is that mankind in this present life are able to accomplish naturally many great and important things, the answer would be—Because they have the power of concentrating their minds upon the subjects that are before them. It is, therefore, not only a

subject that interests the Saints, but it is one which interests all intelligent people more or less. Nothing very great can be accomplished without a concentration of mind.

If we had time, we might illustrate this subject still farther. We might refer you to some of the great and remarkable examples on record, in relation to those men who are denominated by the world "learned men." See what they have accomplished. For instance, permit me to refer to Sir Isaac Newton. How was it that he was able to make his important discoveries? Because he had disciplined his mind to that extent that he could concentrate it for a long period of time upon one object. What discoveries did he make by this means? He discovered that peculiar kind of force that holds together the celestial bodies of the universe. He discovered not only

the force, but its intensity. He not only discovered the intensity of the force which holds together the planetary bodies of our solar system, but he discovered its variation, depending upon the distance of those bodies one from another. But these were only the very elements of his discoveries. Having, by the concentration of his mind upon these subjects, learned some of the leading characteristics of this force, he was enabled to trace out its results in many of its intricate bearings upon the variety of motions which the different bodies of our system have, explaining them as the results of the force which he had discovered.

What a remarkable concentration of mind there must have been in order to solve a problem of so intricate a nature!

It is true we find in some of our elementary treatises that Newton discovered the law of gravitation by merely observing an apple fall from an apple tree. But I would inquire, was it the first apple that ever fell? No. Was he the first man that ever observed a falling apple? No. Why, then, did not other people discover this universal law, if barely seeing an apple fall was sufficient to open the discovery? Such was not the fact: it was not every man that had disciplined his mind to contemplate the subject of the forces of the universe. It was not every man that had made himself thoroughly acquainted with the dynamical action, or the laws of motion and forces.

Newton had trained his mind upon this subject. He had, while in college, concentrated the energies of his mind for many years upon the subject of mathematical and mechanical problems, inventing a new species of geometry. All these studies were calculated to habituate him to a control of his mind. Naturally speaking,

there is no study which is so well calculated to give a concentration of mind as that of geometry or mathematics.

If a person follows those studies, he becomes accustomed in time to this habit, and obtains power to abstract his mind from surrounding objects, and to make it bear with all its force on the problem he is trying to solve. In geometry, for instance, he learns to distinguish the relations one part of his diagram has to another. He reasons from known relations to those which are unknown, and thus discovers many new truths.

By this means he not only discovers important geometrical truths, but also at the same time disciplines his mind. The habitual concentration thus acquired enables him to bring all the energies of his intellect to bear upon any other branch of science, or to reason closely upon all subjects which he may have occasion to investigate.

For instance, when he rises before a congregation, if he is accustomed to public speaking, he can bring all his mind to bear on the subject before him, and concentrate his arguments to prove the point he wishes. His mind is more powerful by this discipline and habit than if he had suffered his thoughts to ramble all his previous life.

I make these observations to show what great things have been accomplished by concentration. Therefore, if a man can accomplish so much without the particular aid of the Holy Spirit—that is, in a natural point of view, how much more can he grasp within his comprehension, and how much greater will be the work that he can accomplish in a spiritual point of view? That is, when the Spirit of the living God rests upon him. If a person trains his mind to walk in the spirit, and brings his whole mind to bear upon its opera-

tions, and upon the principles of faith which are calculated to put him in possession of the power of God, how much greater will be his facilities for obtaining knowledge than those which any natural man possesses.

All those various problems solved by Newton and the great and magnificent discoveries made by him could be learned by a spiritually-minded man in one hundredth part of the time. In what manner? In the manner which has already been pointed out to you by Elder Hyde—namely, by the concentration of mind. By this, we can penetrate, as it were, through the veil, and receive revelations from the heavens—from those superior beings who comprehend not only the discoveries that are made by man upon the earth, but ten thousand times ten thousand more than have ever entered into the heart of man to conceive of. Those beings to a properly concentrated mind can reveal more knowledge in one day than what can be obtained by the learned in a score of years.

Here, then, the Latter-day Saints have the advantage of the present generation. In the first place, we have the same natural facilities that the learned of the world have; we have the same books they have, and the same privilege of searching out knowledge; and, in addition to all those facilities, if we are walking up to our privileges before God, we are entitled to the gift of the Holy Ghost, which is the Spirit of revelation, which, when we properly train our minds according to the law of God, can open to us the hidden mysteries of the works of God—the mysteries of astronomy, chemistry, geology, and ten thousand mysteries which never could be unfolded by the natural reasoning of man.

Let us combine these two together; let us learn to train our minds religiously and scientifically, and in the

proper channel. “But,” inquires one, “ought we not sometimes to let our minds rest?” Yes. God has ordained day and night. The night he intended for a season of rest. If we observe the rest God has granted to us, and cast from our minds everything which would trouble them, and sleep sweetly during the shades of night, our minds will be abundantly refreshed, and we shall be enabled in the morning to begin and discipline them anew with fresh vigour.

We can train the mind for several hours during the day, bringing it to bear upon whatever subject is necessary. The Lord had in view, in introducing day and night, not only the rest of our bodies, but also that of our minds.

But many suppose that we have so many temporalities to influence us, and so many causes, perplexities, and anxieties of this world to contend against, that we do not have power to concentrate our minds as we could wish. I am aware of this. But different men have different callings. Some are called to one purpose, and some to another. It is not to be expected that the man who is called to labour at his farming occupation, his mechanical business, or his manufacturing establishment, can discipline his mind in relation to some scientific pursuits to the same degree as another who has more leisure, or whose calling differs. But there is in this thing, generally speaking, too great a neglect, not only in scientific men, but in those who are pursuing other callings.

There are many hours that run to waste which might be profitably employed in training the mind, when the body is not fatigued, which are spent in idleness or foolishness, and which do not tend to benefit you or your generations after you. There are hours and hours which might be profitably spent in disciplining the mind

and treasuring up both spiritual and natural knowledge, that often run to waste without benefiting any one.

The study of science is the study of something eternal. If we study astronomy, we study the works of God. If we study chemistry, geology, optics, or any other branch of science, every new truth we come to the understanding of is eternal; it is a part of the great system of universal truth. It is truth that exists throughout universal nature; and God is the dispenser of all truth—scientific, religious, and political. Therefore let all classes of citizens and people endeavour to improve their time more than heretofore—to train their minds to that which is best calculated for their good and the good of the society which surrounds them.

I do not know when I have been so much interested as I have been in hearing the remarks from Elder Hyde this morning on this subject. It is a subject that has impressed itself on my mind. Last Sunday, in Tooele city, I delivered a discourse, showing the necessity of the concentration of mind in family prayer and in our secret prayers. But these points have been ably handled by Elder Hyde.

In conclusion, I wish to say that it is not only necessary to have a single eye to the glory of God in searching for religious truths, but also in acquiring scientific truths; and in all our researches for truth we should seek the aid of the Spirit of God. Amen.

DEPENDENCE ON GOD AS THE FOUNTAIN OF ALL WISDOM, ETC.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, Sunday Morning, May 29, 1859.

REPORTED BY G. D. WATT.

I have been very much interested in the remarks by brother Z. Snow, and wish to impress upon the minds of all that in our capacity and organization, without the aid of a superior influence upon the mind, and that directly from the Fountain of wisdom, mankind are very liable to what the Apostle calls "vain philosophy." Depending solely upon human reasoning leads many into vain and serious errors; and self-imbibed and self-argued notions are often so tenaciously riveted upon the mind that it is

almost impossible for another to convince his fellow-man of their erroneousness. To be correct in our reasonings, in our doctrines, in faith towards God, and clear in our understandings of his plan of salvation, nothing short of Divine revelation can convince of and fasten upon the understanding the truth that God has revealed from heaven for the salvation of his children.

I repeat that I have been highly interested with the remarks by Judge Snow. We have formerly heard him

speak many times in this building, and those of you who have been acquainted with him can judge of the effect of his late mission to Australia, to which he referred. I will judge, for one, that it has been worth worlds to him; and all present who enjoy the spirit of revelation can readily discern that the philosophy and doctrine just advanced by him are excellent.

When men are in the habit of philosophising upon every point, only relying upon what we call human reason, they are constantly liable to error. But place a man in a situation where he is obliged or compelled, in order to sustain himself, to have faith in the name of Jesus Christ, and it brings him to a point where he will know for himself; and happy are those who pass through trials, if they maintain their integrity and their faith to their calling.

As was observed here last Sabbath, all intelligence is the gift of God, whatever use is made of it. All valuable inventions and works of mechanism are produced by a Spirit that flows from the Fountain of intelligence, and no excellent and magnanimous work can be produced without that Spirit.

Men are apt to stray from truth—are apt to imbibe false notions, principles, and ideas, if they do not cling closely to that Fountain of intelligence and acknowledge the hand of God in all things. This principle every person should watch closely, and be very careful that they never imbibe any notion, doctrine, or idea that causes selfishness in their hearts; but let their hearts be open to conviction, to receive light and intelligence through every manifestation from above, that they may rightly discern between things that are of God and those that are not of him.

Many, in their acts, seem closely to agree with the expression in holy

writ, that "God is not in all their thoughts." We might readily conclude that many, though they use the name of the Supreme Being more frequently than any other name on earth or in heaven, never carefully reflect upon the character of that Being. He is the fountain of all intelligence; and without the power of the Holy Ghost shed forth in the hearts of the people, they are liable to be led astray.

As has been told you frequently with regard to the proof of the truth of a man's religion, it is not his faithfulness to it—it is not his close observance of it, nor the sacrifices he makes for it, but it is that intelligence which leads men from earth to heaven, which opens the gates of heaven and reveals to the children of men heavenly things, to lift their minds and affections above the things of this earth, and cause them to view it and its inhabitants in their proper light.

The children of men are in ignorance and darkness, with their superstitions, prepossessed notions, feelings, education, and traditions. Look at them as they are—placed here for the express purpose of proving themselves before their God. Darkness and sin were permitted to come on this earth. Man partook of the forbidden fruit in accordance with a plan devised from eternity, that mankind might be brought in contact with the principles and powers of darkness, that they might know the bitter and the sweet, the good and the evil, and be able to discern between light and darkness, to enable them to receive light continually. Christ is the light of the world, and lighteth every man that cometh into it. No son or daughter of Adam ever lived on the earth, or ever will, but has had or will have the light of Christ within them.

What do many parents virtually say to their children? That to believe in revealed religion is nonsense.

How frequently we have heard prayers offered in public that God would make one in their midst—that the Holy Ghost would rest upon them while they endeavoured to worship the Lord Almighty; and, as soon as the prayers were over, endeavour to prove that the Holy Ghost is not given in our days as anciently—that the Spirit of revelation is not on the earth—is not among the children men! What inconsistency! God is here; his influence fills immensity. He has his messengers throughout all the works of his hands. He watches every one of his creatures: their acts, their affections, and thoughts are all known to him; for his intelligence and power fill immensity. Not that his person does, but his Spirit does; and he is here teaching, guiding, and directing the nations of the earth, notwithstanding their darkness, ignorance, and weakness; and he will make the wrath of man praise him. Why, then, should we not acknowledge his hand in all things? Why not believe in revelation? Why not acknowledge that God whom we profess to serve? Why not seek unto him for counsel? It should be in the hearts of all to seek unto the Lord with all their might and affections, and so live as to have him guide them, that they may never fall—that they may attain the goal they are anticipating.

All people desire to be happy. You cannot find an individual that does not wish comfort and ease. You can obtain happiness in no other way than by unreservedly submitting yourselves to your God. Let him lead us through paths of affliction and cause suffering and trouble to come upon us, still there is that consolation and comfort within that the world cannot give nor take away. That is the only solid comfort there is in this life. Men cannot enjoy comfort and satisfaction in the accumulation of wealth.

Wealth never was the source of happiness to any person. It cannot be: it is not in the nature of things; for contentment exists only in the mind. In the mind there is happiness—in the mind there is glory. Place a man in extreme poverty, and let him possess the sweet, benign influences of the Spirit of the Lord, and you will find a happy man and a cheerful countenance; while the man who does not possess the Spirit of heaven, though he may possess all this world can afford beside, is almost constantly in sorrow and trouble.

Brethren and sisters, it is your privilege to enjoy the spirit of revelation as much as any person or people that ever lived on the face of this earth. As it was observed here last Sabbath, you see men and women falter and depart from their God and religion: but does God first forsake them? No; they forsake their God: they take such a course that the Spirit of the Lord cannot dwell with them; consequently they are left in darkness and uncertainty, and do not know what truth is. How can you know what truth is? You can only know by the spirit of revelation. This knowledge is not obtained in any other way.

How can you know the Latter-day Work to be true? You can know it only by the spirit of revelation direct from heaven. How can people prove that it is not true in any other way than by the revelations of Jesus? Can you hear of any person's railing about its being untrue, and convincing a congregation that it is untrue by the spirit of revelation? No. All arguments, conversations, sermons, discourses, and lectures delivered against it are delivered in darkness—are not delivered in the Spirit of the great God who organized the Latter-day Work. What proved this work true to you in England, Ireland, Scotland, Germany,

France, the United States, &c. ? Was it not the spirit of revelation that rested upon you? Then why should you lose the spirit? You should add to it day by day; you should add as the Lord gives—a little here and a little there, and treasure up truth in your faith and understanding, until you become perfect before the Lord and are prepared to receive the further things of the kingdom of God.

You must have the Spirit of the Lord Jesus Christ to bring you to the knowledge of the truth and teach you things as they are. Let every man and woman, without exception, obtain that Spirit through an exemplary life; and if they do not adhere to the spirit of revelation that is felt by all who are partakers of this work, they will fear and fall; for the Prophet has said that the Lord would work a great work and a wonder in the last days,

—that the report thereof would make all nations tremble and fill them with fear.

Is it darkness? No. Is it ignorance? No. Is it weakness? No. What is it? It is light, intelligence, the power of God that makes the wicked tremble and wish "Mormonism" out of the way. If it were a false doctrine or a false theory, the Devil would not endeavour to disturb it, wicked men would not fear it, Heaven would not smile upon it, nor give a revelation to any man or woman to believe it, and we should have poor success; and Heaven forbid that we should have success or gain influence upon any other principle than the revelations of Jesus Christ.

May God open your eyes and the eyes of every honest person, that we may see things as they are and secure for ourselves that eternal rest we are looking for. Amen.

WANT OF GOVERNING CAPACITIES AMONG MEN—ELEMENTS OF THE SACRAMENT—APOSTACY, ETC.

A Sermon by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, June 5, 1859.

REPORTED BY G. D. WATT.

Some of the questions propounded by brother Clements, in his remarks, produced in me rather a humoursome feeling,—especially the inquiry of the lady as to why she was not a man; and I perceived that it had the same effect upon the congregation. In the first place, permit me to answer that inquiry according to the spirit that passed over the congregation. It

brought to my mind a conversation concerning a certain gentleman who has been in high office in the United States. The person I was conversing with placed much stress upon the circumstance that both those gentlemen and myself were Yankees. I thought that I was tolerably well acquainted with his character. I deemed him to be a good, kind, affa-

ble, and honourable man. After much conversation, I told the person that I had but one fault to find with that gentleman, and that was not really a fault—only a slight mistake. He ought to have come into the world a woman. And, perhaps, the lady brother Clements has referred to should have been the officer, and the officer should have been that lady.

Pardon my humourous remarks, for I feel a little, perhaps, as I should not, after hearing so serious and good a discourse as we have this morning. At times there is a spirit in me to treat things according to their nature, and then my style must of necessity be somewhat in accordance with the subject. I will treat the question in a more serious manner.

Who the lady is I know not, and I have seen a great many like her, and I think there would be much more sound judgment and true, sound philosophy exhibited, if persons would inquire why about three-fourths or seven-eighths of the men are not women. Why so? Because of the imbecility in the brains of men. Look through Utah and over the world, and how many who have beards are men in their capacities in the common avocations of life, to say nothing about kings, rulers, statesmen, presidents, and governors? How many men are there capable of sustaining themselves, a wife, and two or three children? Men who from their youth have been taught the strictest economy are incapable of sustaining themselves and a small family, aside from ability to govern and control a people, a nation, or a kingdom. Hundreds of thousands—yes, millions of men, do not exhibit the mental ability that one might suppose women should possess and exhibit. In our own community there are plenty of ladies who, give them the entire control of their own domestic affairs, will make a better

living, live in better style, and rear their families better than at present.

Search among the various nations, and you can find men of very respectable talent—men learned upon various subjects, skilled in mechanism, philosophers of various grades, and historians; but can you find a man that is capable of rightly dictating a nation? You may ask the wisest men in a nation if there are great statesmen now living among them, and they will tell you that their real statesmen have all gone to the silent tomb. Have we any? Where can you now find statesmen in the United States possessing the ability that Daniel Webster and many others had—men who can foresee the results of the acts of individuals, of legislators, and of Congress fifty years hence? Where is there a nation that has been able to preserve its organization from the early ages of the world until now? As you have been often told, the providences of God are with them, though they know it not. He sets up a kingdom here, and casts down another there, and overrules the acts of the people to produce the results he desires. In regard to ourselves, there is not a man or woman in this kingdom, if they possessed the true principle of knowledge and wisdom, but what would know at once that they are not yet capable of magnifying any higher station than they now occupy. There is not a man or woman here but occupies a position in which they have full liberty, freedom, and opportunity to dispense their skill and knowledge to benefit themselves and the community: they are not coerced to lose one particle of time and ability.

If I find a man, as I do once in a while, who thinks that he ought to be sustained in a higher position than he occupies, that proves to me that he does not understand his true position, and is not capable of magnifying

it. Has he not already the privilege of exhibiting all the talents he has—of doing all the good he is capable of in this kingdom? Is he curtailed in the least, in anywise or place, in bringing forth his wisdom and powers, and exhibiting them before the community, and leading out? No, not in the least. Are any of you infringed upon or abridged in the least? Is there a sister who has not the privilege of exhibiting all the talent and power she will, or is capable of, for the benefit of her sisters and her children? Are the sisters deprived of any liberty in displaying their taste and talent to improve the community?

When I hear persons say that they ought to occupy a station more exalted than they do, and hide the talents they are in possession of, they have not the true wisdom they ought to have. There is a lack in them, or they would improve upon the talents given.

I can say to the sisters, if you have superior talents, arise and let your light shine. Prove to your neighbours and the community that you are capable of teaching those sisters whom you deem to be ignorant or neglectful. I have placed a low estimate upon the standing and capacity of men; and now let me take the privilege to say a few words to you—to the ladies who have reached the age of thirty years. According to my view of the subject, there is not one in a hundred that knows how to keep a house as it should be kept. I should judge, from what I have seen, that there are many who do not know the swill-pail from the milk-pail. Others do not know how to make butter and cheese, nor how to keep their children clean. Others, again, do not know how to teach their children as they should be taught.

I will not say, as do many, that the more I learn the more I am satisfied

that I know nothing; for the more I learn the more I discern an eternity of knowledge to improve upon. There is an eternity of knowledge; and the little I have gained, through the blessings of the Lord, I wish to improve upon. I can teach you how to become wealthy in gold and silver, in silks and satins, and in all worldly possessions,—also in the riches of eternal life. All I ask of you is to believe that I tell you the truth, and then carry it out.

Let me throw the lash at the “Mormon” Elders a little. Many of you will exchange your last bushel of wheat with the stores for ribbons and gewgaws when you really need it for bread. And, with shamefacedness I say it, some will take the last peck of their grain to the distillery to buy whisky, and then beg their bread.

I will now answer another question propounded by brother Clements, when he said he could not answer all questions, stating that baptism was instituted, but he could not tell why. You remember reading, in the last book of the New Testament, that in the beginning God cursed the earth; but did he curse all things pertaining to it? No, he did not curse the water, but he blessed it. Pure water is cleansing—it serves to purify; and you are aware that the ancient Saints were very tenacious with regard to their purification by water. From the beginning the Lord instituted water for that purpose among others. I do not mean from the beginning of this earth alone; and although we have no immediate concern in inquiring into the organization of other earths that do not come within reach of our investigation, yet I will say that water has been the means of purification in every world that has been organized out of the immensity of matter.

The Lord has instituted laws and ordinances, and all have their peculiar

design and meaning. And though we may not know the origin of the necessity of being baptized for the remission of sins, it answers that portion of the law we are now under to teach the people in their ignorance that water is designed for purification, and to instruct them to be baptized therein for the remission of their sins. If the people could fully understand this matter, they would perceive that it is perfectly reasonable and has been the law to all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the Saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory: it will be a body of light. John compared it, in its celestialized state, to a sea of glass.

Brother Clements inquired why we used bread and wine in the ordinance of the Lord's supper. I will not teach a doctrine not found in the Old and New Testaments. Bread is the staff of life: it answers to the nourishment necessary to sustain the body of man and preserve its organization. When Jesus took the bread and blessed it, he gave it to his disciples and said, "This is my body." You eat the sacramental bread—what for? What good does it do? What is it? Nothing but bread. You bless it and partake of it as the staff of life that Jesus Christ has given you, and emblematical of his broken body. He is the organizer of your bodies; he is the author of this earth—the heir of it from his Father, and has purchased it with his blood, which the juice of the grape was instituted by him to represent. He poured out his blood freely to redeem

a fallen world—the wine answering to the blood which Jesus spilled, if you partake of it in faith; for it is the faith that brings the blessing of life to you. It is through obedience to the ordinance that God bestows renewed life upon you. By this means the children of God have life within them to live and not die.

The wine answers to the blood of Christ, and the bread to his body. His blood was poured out as we pour out wine, and his body was broken as we break bread, to redeem a fallen world and all things pertaining to it, so far as the curse had fallen.

The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection: the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When this is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the kingdom of God.

In his remarks, brother Clements reasoned, touching persons forsaking the faith, and urged the necessity of man studying himself. If we could comprehend ourselves—could fully comprehend what our organization is, and understand the power, wisdom, and magnitude of intelligence it is capable of attaining, we should entertain many ideas very different from what we now do. To make a nice distinction, there is but a hair's breadth between the vulgar and sublime. There is but a hair's breadth between the depths of infidelity and the heights of the faith of the Gods. Man is here like a feather trembling

between the two, liable continually to be operated upon by the power of the enemy; and it is through that power that the children of men are made to doubt the evidences of their own senses, when, at the same time, if they would reflect for a moment and listen to the intelligence which God has placed within them, they would know, when they saw what is termed a miracle, the power by which it is wrought: they would know when they have seen with their eyes and felt with their hands, or when they have had a heavenly vision.

Some of the witnesses of the Book of Mormon, who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel. One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. There are hundreds in a similar condition.

In comparison, there is but a hair's breadth between the depths of infidelity and the heights of the faith of the Saints; and the organization of man is perfectly independent in its sphere. Life and death, truth and falsehood, light and darkness, good and evil, the power of the Devil and the influence of God, the things of God and the things of the Devil, all these inducements and powers are interspersed among the children of men; and they of necessity must undergo this ordeal to prove themselves; and in the absence of the Spirit of revelation, let their sound judgments arise and declare, "Though he slay me, I will not forsake him."

Some of the brethren come to me and say, "Brother Brigham, is it my duty to pray when I have not one particle of the spirit of prayer in me?" True, at times men are perplexed and full of care and trouble, their ploughs and other implements are out of order, their animals have strayed, and a thousand things perplex them; yet our judgment teaches us that it is our duty to pray, whether we are particularly in the spirit of praying or not. My doctrine is, it is duty to pray; and when the time for prayer comes, John should say, "This is the place and this is the time to pray: knees bend down upon that floor, and do so at once." But John says, "I do not want to pray; I do not feel like it." Knees, get down, I say; and down bend the knees, and he begins to think and reflect. Can you say anything? Can you not say, God have mercy on me a sinner? Yes, he can do this, if he can rise up and curse his neighbour for some ill deeds. Now, John, open your mouth and say, Lord, have mercy upon me. "But I do not feel the spirit of prayer." That does not excuse you, for you know what your duty is. You have a passion, a will, a temper to overcome. You are subject to temptation as other men; and when you are tempted, let the judgment which God has placed within you and the intelligence he has given you by the light of the Spirit be the master in this case.

If I could not master my mouth, I would my knees, and make them bend until my mouth would speak. "But the cattle are in the corn." Let them eat; you can attend to them when you have finished praying. Let the will of the man be brought into subjection to the law of Christ—to all the ordinances of the house of God. What, in his darkness and depression? Yes; for that is the time to prove whether one is a

friend of God, that the confidence of the Almighty may increase in his son. We should so live that our confidence and faith may increase in Him. We must even go further than that. Let us so live that the faith and confidence of our heavenly Father may increase towards us, until he shall know that we will be true to him under any and all circumstances and at all times. When in our darkness and temptation we are found faithful to our duty, that increases the confidence of our God in us. He sees that we will be his servants. To use a comparison, the sandbars are numerous over which the people of God have to pass, and I have not time now to notice them. You have heard an excellent, heavenly discourse: remember it, brethren and sisters; treasure it up in your hearts: treasure up every good and forsake every evil, and learn to work the works of righteousness continually, regardless of what wicked men and devils may say.

But many think and others say that it is very hard to submit to everything, and retaliation is begotten in every bosom. I often find it so in my own. When we are lied about—when every kind of falsehood is uttered and printed against us that can be invented by the millions of devils that prompt the children of men to lie, it is sometimes difficult for me to repress the spirit of retaliation. But I have experienced that retaliation is seldom of any benefit. Then let them lie: they cannot escape suffering the consequences. If they tell nothing but the truth, all is right, and they will discover the kingdom of God still to prosper—still to increase and grow, until Jesus, whose right it is to reign, will rule King of nations, as he now reigns King of Saints.

How does he rule? If we believe in the providences of our God—in the supremacy of his dealings, is he not

merciful? Yes. Does he cut down the children of men because they do not look at things and believe as I do? No. Will the Priesthood, when it bears rule upon the earth, ever interrupt an individual or community for not embracing the religion of that Priesthood? Never—no, never. What is the difficulty at present? It is as much as we can do to keep the Christians of the nineteenth century from cutting our throats because we differ from them in our religious belief. That is, in fact, all the difficulty. Not that the Latter-day Saints ever endeavoured to interrupt any person in their faith and worship; and on this point I will call to witness all men who have been acquainted with us. True some Elders in this Church have been foolish; but brother Clements has just told you that he never crammed “Mormonism” down any man’s throat, nor strove to do so, neither has any Elder while faithful to his calling. Has your humble servant ever attempted such a thing?

Here is truth—here are life and salvation. Will you have them? If you say, “Nay,” all right; for you have the privilege of making your own choice. It has never altered my feelings towards individuals, as men or as women, whether they believe as I do or not. Can you live as neighbours with me? I can with you; and it is no particular concern of mine whether you believe with me or not. But my Christian brother says, “You must lay down your religion and embrace mine? or I will persecute you.” Have I ever offered to persecute a person, or have this people? No. But others say, “You ‘Mormons’ must forsake your religion.”

All I ask is for the grace of God to enable us to endure to the end and be saved, and others are at liberty to make their choice. No matter whether a person is killed or not, be-

faithful to your lives' end, and obtain a glorious resurrection. But a few days only will pass before our mortal career will be ended, whether we are "Mormons" or not. Those only have the promise of salvation who endure to the end; and all I ask is that we may have faith to endure. Many have lifted the sword to cut down "Mormonism" in the bud, and for more than thirty years past they have striven to overthrow it, and have not accomplished their purpose; but it has grown and increased, and will continue to grow and increase, until it reigns triumphantly on the earth, and it will deal justice to all. Even the rights of devils will be respected, —also the rights of all men occupying every grade and of every capacity. And those who have striven during so many years, and so faithfully, to kill this people, they will be judged according to the deeds done in their bodies. If they never had the Holy Ghost, they can never be angels to the Devil to suffer the wrath of God to all eternity. And those of them who have lived according to the best light they had, (and this will apply to all sects and parties of professing Christians, and to pagans and barbarians in all kingdoms, nations, and countries,) will enjoy a glory hereafter that will be commensurate to their lives and the way in which they have

improved upon their advantages; and by-and-by they will be freed entirely from the power of the Devil. They will be shut out from the presence of the Lord, which the ancients compared to hell; but no person can enter into the presence of the Father and of the Son to dwell, unless he be sanctified.

To enter into the presence of God, we must be qualified. What confidence could we have that he is the Father, only through our qualifications? As brother Clements has said, were he to appear to an unqualified person, he would have to appear as a man, and that person would want the evidence and testimony of a third person to convince him that he was not labouring under a grand deception; and then he might, with the same propriety, call for the evidence of a fourth, a fifth, etc., and never be satisfied. God is a spiritual being, and no mortal being can behold him in his glory and live, though his mind may be caught away in vision, as was Paul's. But man has a capacity given him to have the vision of his mind open to discern heavenly things, and to treasure up wisdom and knowledge by that means, until he is prepared to receive the kingdom of heaven. May God bless you! Amen.

INSPIRATION — IMPORTANCE OF HEEDING THE REVELATIONS
OF GOD, ETC.

A Discourse by President HEBER C. KIMBALL, delivered in the Tabernacle, Great Salt Lake City, Sunday, September 11, 1859.

REPORTED BY J. V. LONG.

Brethren and Sisters,—I want to talk a little to you from actual duty. There are things upon my mind, not only now, but at many times, that trouble me. I am satisfied that I am pretty faithful in regard to warning this people to keep the commandments of God. All things that are good are for us to do according to the dictations of the Holy Ghost.

Brother Pratt was telling about the ten commandments, which are all very good. But I believe that there are at least as many commandments as there are words in the English language. Jesus and his disciples both said—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

You believe in the living oracles of God that are appointed to communicate to us daily and hourly. These oracles are clothed upon with the holy Priesthood, which is given to enable us to receive revelations to guide and lead us aright every day.

We are instructed in the Scriptures to contend for that faith which was once delivered to the Saints, and which inspired them with dreams and visions, tongues and the interpretation thereof. Pray, tell me who is capable of interpreting an unknown tongue without inspiration? It cannot be done, except the person be dictated by the Holy Ghost. How

can I discern that a man is wrong, or that he is corrupt, except I have the Spirit of revelation? I cannot do it. How can President Young discern that there is an evil designed against him, unless he has the Spirit of revelation? He cannot know it beforehand, except it is revealed to him.

Now, I assuredly know it to be true that angels are ministering spirits to minister to men who are heirs of salvation.

Now, God says, in another part of his word, that he will reason with us. But how will he do this, unless we are submissive like clay in the hands of the potter? He says he will do it before the world, the philosophers, the kings, and the nobles. He says he will do it before all these, if we will be subject to him. We have all been to see a theatrical performance; but you don't see it, except you look. Well, a prompter is there; for sometimes the performers forget their pieces: then the prompter is ready to help them out, as he stands behind the vail. Just so it is with angels. They are not in sight; we do not see them; but in the very hour that we need them they are here as the ministers of the covenant to inspire and guide us aright. I know this, gentlemen, just as well as I know that I am here to-day: I know it by the senses that God has given me.

I have been led to touch upon this thing by the dictation of the Holy Spirit; but there are other things essential to our salvation.

Yes, I feel many times to weep and am sorrowful, and I can hardly sleep at night; and if I had Gabriel's trump, I would speak to the Saints of all nations, and I would say, Gather! gather! and do not wait even for a handcart to be made. I feel this in my soul. Do the world believe it? Do the Latter-day Saints believe it? No. Many of them are lifeless, and have no energy at all.

Here is brother N. V. Jones: he expects to start on a foreign mission in a few days, and I believe he never felt so well in his life. He is going to wake up the people in Europe.

There are a great many of the Saints coming here this year—many of those men that have never gathered with us—men that have been wandering about in the States, and that have almost entirely lost the Spirit of the Lord; and there are some that have previously turned away—apostatized. They are coming back, and that one circumstance makes me think there is trouble near at hand. I never knew it to fail yet.

When I get up to speak here, I do not do it for the sake of hearing myself talk or to please myself, but to do my duty and please God, for I am his servant. I wish to exhort you to be faithful—to be dilligent and watchful. There is nothing to prevent your living near to God and having the light of revelation constantly within you. If your eyes were single to the glory of God, you would see things as they are—you would know and understand your duty.

When I look through this Territory and see what there is in existence, and when I consider that it was given through Joseph Smith, by revelation, that we should let our garments be the workmanship of our own hands,

and that we should take care of our grain, I feel sorrowful. You may take the people north of this city, in Davis county, in Ogden and Box Elder, and they have not got wheat enough to last them till next harvest, if they do not sell another bushel. If you were keeping the commandments, you would not sell a particle.

When the pioneers came here, President Young counselled the brethren respecting laying up their grain against a time of famine and sorrow. They were very short of provisions in Ogden last season: some of them had not a particle of breadstuff, and I had to lend the people flour. Bishop West told me that if I did not, the people would suffer much; and it is just so in Box Elder and Davis counties; and that is what is bearing so heavily upon my mind; and you will see sorrow yet, if you neglect the counsel of God through his servants. I fear you will.

Here is an army—probably 6,000 or 7,000, with the employees and attaches; and they have got to be fed. I have no objection to their having wheat and flour; but they cannot have mine, while my brethren may be without bread. Do you hear it? Listen, all ye ends of the earth! I will give you enough to keep you alive, gentlemen, just as you do when men start on the Plains. The Scriptures say—“He that does not provide for his own household has denied the faith, and is worse than an infidel.”

Who are my brethren and sisters? You that have obeyed the same Gospel, received the same Holy Spirit and the same Priesthood that I have. You are connected with me by that Priesthood; you are connected with God; I am connected with you; I am also connected with President Young, in holding the keys and the Priesthood of the Almighty. And, O ye Elders of Israel and Saints of latter

days, why do you not wake to these things? What do you suppose you will do when you have sold all your bread? Will gold or silver keep you alive? Will whisky keep you alive? or will any other liquor? Bread is the staff of life which God has spoken of in his word. Then why do you expend it for those things that you can do without, or that your wives and daughters can make? Will you still do it? I know we do do it, and I cannot help or avoid it in my family. I presume it costs me about as much to supply my family and those that labour for me with coffee, tea, and sugar as most men in this community.

I have got considerable stock also; and all you that want my stock, make it known. I have many mules, horses, and cattle; and you can have them all, if you will furnish me the wheat. But if you do this, you will see the day when you will be sorry. I say to the President of this Stake of Zion, brother Daniel Spencer, and also to the Apostles, and to all Saints, Wake up, and lay up your grain, and let your finery go where it belongs; for that is where it will go, and you cannot avoid it.

How many friends am I going to get for telling these things? The friendship of every good Saint, and of God the Father and his Son Jesus Christ; and the angels will sustain me when I speak in the name of the Father and the Son, and by their authority. There are more in heaven for us than there are anywhere else against us; and there are millions more of men and women in heaven saved than there are people on the earth.

I have now done my duty. I have told of these things for years. Some inquire, "Why don't President Young say more about them?" Simply because he has spoken and reiterated these things in your ears till he is ashamed. Do you think our enemies

will get his wheat? No, they will not. If they were to go to him tomorrow, and offer him ten dollars per bushel, they would not get it. Neither will they get mine. But I will tell you what I have done: I have stepped forward and handed men bread when they wanted to leave the Church. But I would not do that now.

This is an important day in which we are living.

You may make what you please of this kind of preaching: it is the Gospel of salvation, and it has brought us into the fold of Christ; and let us take care of the sheep that are in the fold. We are here in the tops of the mountains, and here is where we shall stay, and all hell cannot get us out until the Lord God says, "Come out!" Now you may set your hearts at rest.

I am astonished, when I look upon the people of the United States, that they are not more friendly to us. They stand ready to debauch and destroy this people. They want the money—the gold and the silver, that the people have, and which you know is the god of this world; but I am not going to employ them. If I cannot raise more than five hundred dollars, I will send one of my boys; and if he has not money enough to purchase a load of goods, my team can live upon the Plains and haul part of a load for somebody else; for I am determined to transport my own goods, unless I can buy them as cheap here. Uncle Sam's troops drove our men off the road from the stations they had located, when we calculated on running a daily express from here to the States and importing our own goods. Do you think I fear the world? Why should I? I have done nothing to be afraid of; and all the feelings that the wicked can have arise on account of our keeping their troops back at Bridger till they got cooled off; and we did that hand-

somely. And then, when they came in, they were very tame; and they would not have been otherwise, if it had not been for some of our federal officials. The army has been so much more gentlemanly than some of those officials that have come to execute the law, that I am ashamed; and I give the army the credit for that much.

“Well, now,” says one, “you had better hold your tongue, Mr. Kimball.” I shall when I get ready. I have no feelings of hardness, nor disposition to hurt any one. Some seem to have a spite against the gamblers; but, bless you, they are some of the best of the camp followers. I am ashamed of the acts of some of you Elders of the Church. You ought to be had in remembrance in the courts of heaven. Were they sent here to lead you into such practices? What were those judges sent here for? Not to teach this people, but to bring up those murderers and handle them, and to send all the thieves to prison, and punish them for their crimes. This is what you are sent for, you judges, and you marshals, and all the rest of you officials; and why don't you do your duty? Now I wish there was a lawyer here to tell me whether I have committed treason or not!

For instance, here is Dr. Bernhisel—just as good a man as ever lived upon the earth. We have sent him four times to Washington. Did he go as our master? No; but he went as our servant to importune the Government of the United States for our rights. Bless you, the rights we ask are ours: they are mine: our fathers fought for them! Well, he went as our servant, and not as our master; and these judges are sent here by James Buchanan; and if they had done their duty, they would have had scores of you transgressors of the law in prison, and some on the scaf-

fold. They should make you amenable to the laws of this Territory as well as those of the United States.

Gentlemen officials, you came to execute our laws. This is the way, as Mr. Hord said to me yesterday—“I am of your opinion, Mr. Kimball, when a man is among the Romans, he should do as the Romans do. When we go to the polls, go with the voice of the people.” “Yes,” said I; “and when we go to your States and Territories, we should do the same, and be subject to your laws, just as you should be subject to our laws; and so should all ministers that are sent to preach and administer justice and righteousness.”

Now, have I committed treason this afternoon? No, gentlemen, I have not. What do they want to kill us for? They are from the same father. Now, we want to obey the laws of the Gospel of Jesus Christ, and get the Spirit of God; and because of this they are our enemies. It is the same as it was with the family of Jacob, and he was the friend of God; and because Joseph was in favour with God and with his father, his brethren hated him. It was particularly so with Joseph. His own brothers hated him; but the Lord honoured him, and he lived to see his father and brethren bow down to him; and the king of Egypt honoured him, and bowed to his wisdom. And so the nations will bow to this kingdom, sooner or later, and all hell cannot help it. Then, gentlemen, why don't you make peace? You will be glad to make peace, for the wicked will see earthquakes, pestilence, and famine; for they have caused thousands of men, women, and children to go to premature graves. And Thomas H. Benton said, “Give them hell, and sweep them off the earth.” When we were in our waggons, Senator Benton advocated this.

I say to the Saints, Live your reli-

gion, stop your murmuring, take care of your crops, lay up your grain. I shall do it.

Now, you women, go to work, as far as it is in your power to do it, and do not be constantly teasing your husbands to dispose of their grain. What better are you than I? I came here with good home-made calf-skin boots on, and why can't you be contented with home-made clothes as well as I? You are no better than I am, and I know you can do these things.

I try to carry out this counsel that I am giving to you; and not many years will pass away before you will see the result of these things, and you that are wise will go to work and act as though you believed what I say. My sorrow is that trouble will come upon you unawares, in consequence of your neglect of these counsels. I have no objections to your selling your grain, but I want you to sell it to your brethren, and not to those that will cut your throats. If you do not want to sustain me, sustain one another.

How do you look, you who hold the Priesthood, going through the streets drunk, and in company with those who are constantly planning for the destruction of this people? I mean you that are guilty of these offences. Those that are not guilty know that my remarks are not for them.

God bless the righteous—the peacemaker! and God bless the honourable man that comes here and does unto

us as he wishes us to do unto him. Come to me, ye men that do not profess to believe “Mormonism:” I am the lad to make you comfortable and happy. But let me live, do good, and work righteousness. I will do this, whether you are willing or not, God helping me.

I say, Peace be upon the righteous, and upon every man that is willing to do as he would like to be done by! But if you desire this blessing, don't come here and interfere with our rights, when you are sent by the Government to see that murderers and robbers are brought to justice, and dealt with according to the laws. I want you to understand this now, for I am a lawyer, and I understand as much about it as any of you.

God bless you, in the name of Jesus Christ! Amen.

[After resuming his seat, President Kimball again arose and said]—I just want to say a few words to the Elders of Israel, and to the daughters of Zion. If you wish to manifest your faith, go and prove that you have faith by your works; for I would not give a dime for all the faith there is without works. Let each man go to with his might, and lay up his grain, and not preach about that which he is not doing himself. This is my religion. If you follow my counsel, God will bless you and increase you in the comforts of life; and let the world know it. This is all I have to say at present.

RESURRECTION OF THE BODY—THE SPIRIT WORLD, ETC.

An Address by President BRIGHAM YOUNG, delivered at the Funeral of his Sister, Fanny Young, June 12, 1859.

REPORTED BY G. D. WATT.

Were we to conform to the traditions of our fathers, the brothers of sister Fanny would not be permitted to speak on this occasion. But is it wrong for a father to preach the funeral sermon of his child? or for a husband to preach the funeral sermon of his wife? or for a brother to officiate in like manner for a sister? If so, wherein is it wrong or sinful? Four of sister Fanny's five brothers are here to-day, and I wish them to do all the preaching to be done on this occasion.

Our father long since departed to the spirit world: he is not here to give counsel to his children. Brother Phineas resides in this city, but he is not here; and we, the four brothers who are present, have designed to say what is to be said, and to perform the funeral ceremonies of our sister, in this respect.

It would gratify me to spend an hour or two to express in part the numerous principles, ideas, inductions, and connections between the spirit world and our present condition, that frequently fill my mind on such occasions as this. Many of you know that I especially delight to dwell upon such subjects; but I do not wish to occupy so much time now. We will make our exercises short and to the point, while we perform the last act of kindness that can be bestowed upon mortals.

It is customary to pay great respect to the dead. This I do; but how do I pay it? It is very fashionable and customary to mourn deeply for the dead; and it is customary in some countries to hire mourners, and observe much ceremony upon the death and interment of relatives and friends. I wish to pay, in a strictly fitting and decent manner, the respect due to the remains of my sister Fanny—due in reference to the resurrection of the very dust that will moulder in the coffin before us.

If I am faithful to my religion, I shall see the component parts that organized the body together. When those parts are gathered together from the elements, they will appear as sister Fanny, not in mortal flesh, but in an immortal state. When I meet her in the morning of the resurrection, she will hail me as one who has acted the part of a brother, son, and protector; she will hail me as her benefactor; and I now wish to pay respect to her departure from this sphere of action. We have made her as comfortable as we could through life; we will honour her in death, and hope to be present when she is resurrected. Now her body is subject to decomposition, and will return to its mother earth, to remain until it shall be called forth again.

The organization of the human tabernacle is a great mystery; but it

would not be, if we could see and understand. Could the veil between us and the spiritual existence be rent, we should behold a greater mystery in the organization of the spirit.

As has been observed here touching the ideas that men have of the principles of eternal life, mankind have been veiled in utter darkness, in which the great majority remain at this day. The wicked world inquire for the man who can inform them how and by what means the mortal body and the immortal spirit are so intimately united. To say nothing of their organization, the wisest and greatest physiologists have failed to supply the information so earnestly sought upon this subject. We see life spring into existence all around us. Where is its fountain? and how is it originated? It exists for a day, a night, a year, or an age, and it is gone; and who can say where? Who can tell what has become of the life that dwelt in that tabernacle, causing it to think,—that lit up the eye with living fire, and caused the mouth to utter forth wisdom? Can mortal man tell? Not unless he is inspired by the Almighty, and understands eternal things. The origin of all things is in eternity. Like a cloud passing across a clear sky—like a bird that suddenly flits across our path—like a pure gushing stream from a hidden fountain, that soon sinks in some mountain chasm,—so, apparently, life flashes into this mortal existence, and passes away.

I do not mourn for sister Fanny: I rejoice. She has lived upwards of threescore years and ten, and exhibited the retention of sound sense to her last days with us here. She said to her sister Nancy, a short time ago, "If you hear of my being dead before you come to see me again, let the first thing you say be 'Hallelujah!'" That remark, to me, evidences the retention of sound judgment. It also

appears to me that very many of the Latter-day Saints are as far from good wholesome ideas and principles, touching their heavenly privileges, as the east is from the west. They covet the riches of this world, craving to serve themselves—to satisfy the sordid disposition within them. Had they the sense of an angel, and were they in possession of mountains of gold, heaped up higher and deeper, broader and longer, than these mountains on the east and west of us, they would say, "That vast amount of gold is as nothing when compared with the privilege of even living in this day and age of the world, when the Gospel is preached."

And when the Lord has committed his holy Priesthood to men on earth, without which no mortal being can be prepared to enter into the celestial kingdom of God, how do many of the Elders treat it? That question I do not wish to answer; but I really wish that such persons would learn a little good sense. Generations have come and gone without the privilege of hearing the sound of the Gospel, which has come to you through Joseph Smith—that was revealed to him from heaven by angels and visions. We have the Gospel and the keys of the holy Priesthood.

Sister Fanny has been faithful: her spirit is now in the spirit world. Where do you suppose that world is? We used to think and talk a great deal about this subject, inquiring where heaven is, and where is the heaven of heavens. Let me tell you that sister Fanny cannot dwell there until she obtains her resurrection; neither can any other being. The spirit world I now refer to pertains to this earth, so far as spirits who have tabernacled or may hereafter tabernacle here are concerned.

Sister Fanny was baptized for the remission of sins, and received the laying on of hands for the reception

of the Holy Ghost. She lived according to the precepts and ordinances that God has revealed through his servant the Prophet, by which men can be saved and brought back into his presence. But is her spirit in the third heavens? No. Will it go there? Not until she again possesses her body. Can she see the Lord? Yes, if he unveils himself. Can she converse with angels? Yes, if they are sent to converse with her. Is she in paradise? Yes. Where do the spirits of the wicked go? To the same place or kingdom pertaining to this earth. They do not go to the depths of hell, neither can they until they become angels of devils.

Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them: they are in hell. Can the angels of heaven administer to them? Yes, if they are sent to do so. What can be done for them? The spirit of sister Fanny and the spirit of every man and woman who has died in the faith of the Gospel, since it has been restored, will have the power to teach those wicked spirits and all who have gone to the spirit world without having heard the Gospel in the flesh, and say to them, If you will now repent and believe, the Lord will even now provide the means that you may be officiated for on the earth in those ordinances that must be attended to here. Sister Fanny can do good in her capacity and calling as well as Joseph the Prophet can in his. He will hold the keys: he will rule, govern, and control all things in the spiritual world pertaining to this dispensation, until he has finished his work.

I do not wish to occupy much of the time; but when I am led to speak

on these points I am much interested. How few there are who understand how hard it is for a man's eyes to be opened! How few of the Elders of this Church prefer the interests of the kingdom of God to their worldly interests! With far too many it is, "My family!—my farm is going to wreck!—my store is neglected!—my business must be attended to!" and let the kingdom of God take care of itself. Such men will remain in darkness.

To possess and retain the spirit of the Gospel, gather Israel, redeem Zion, and save the world must be attended to first and foremost, and should be the prevailing desire in the hearts of the First Presidency of the Elders of Israel, and of every officer in the Church and kingdom of God.

The Lord commands, controls, and governs. A little more faith in the name of Jesus Christ, and I can say to my enemies, Be thou rebuked and stay thou there. I then can say to the power of the Devil, Be thou rebuked; and to evil spirits, Come not within these walls, and they could not enter. A little more faith, and, by way of comparison, I can say to my wheat and corn, Grow, and command the heavens to shed forth rain.

Suppose that the whole people could see things as they are, they would soon be able to control the elements by the power of their faith. This people, since we believe that they are in the kingdom of God, must so live as to gain power and faith to control all things of a perishable nature, and thus prepare themselves to endure for ever and ever; while every other creature will, ere long, return to its native element.

I am very much obliged to my friends for calling to pay their respects to the living and the dead. We did not expect many here, for I have not a house large enough to hold all the relations of our sister Fanny. To

convene them in a building, we should have to go to the Tabernacle. She has many relatives, and I am increasing the number of mine every day, through inducing people to increase in faith. The spirit of the holy Gospel is going to the east, the west, the north, and the south, and no power can hinder it; and the feelings of many are taking hold of the principles of eternal life, and there is no power that can hinder it. And all those who believe in the Lord Jesus Christ with all their hearts, and believe that Joseph Smith was sent of God, repent of their sins, are baptized for the remission of sins, and then live their religion, the same are "my father, my mother, my sister, my brother." In reality I have no other connections on the face of this earth. If my blood kin would not believe the Gospel, I should be as much alienated from them in my feelings as I am from the people of the Chinese nation. There are thousands in the Church now, and we are brethren and sisters.

I say, Bless the people! God bless my brethren and sisters! I ask my Father, in the name of Jesus Christ, to bless you every day. I am looking for the time when I shall say, Be thou blessed, and we shall be blessed, and

the powers of earth and hell will stand afar off and be rebuked at the command of the Priesthood.

How far we are beneath our privileges! What! rejoice when a Saint dies? Yes. Mourn when a Saint dies? No. There is no feeling of mourning within me, though every living friend, wife, child, brother, sister, cousin, aunt, and uncle of mine were lying before us, as sister Fanny does now. I would shout, Hallelujah! "Would you not mourn?" No. The world is before me, and I can gather all the fathers and mothers, brothers and sisters, wives, children, and friends that I wish around me. That is the way I feel. Glory! Hallelujah!

Sister Vilate Kimball knows that I felt so when I buried Miriam, my first wife. Heber C. and Vilate Kimball were as kind to me at that time, when I was a stranger and penniless, as I have been to sister Fanny. My heart said, "Hallelujah!" because the Priesthood is here, and the way opened up from earth to heaven; and my wife was going there.

God bless you! When I have the power, I will bless you so effectually that you will not be afflicted by the Devil as you now are. Amen.

PERSONAL REMINISCENCES AND TESTIMONY CONCERNING THE
PROPHET JOSEPH AND THE CHURCH, ETC.

*A Sermon by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City,
July 10, 1859.*

REPORTED BY G. D. WATT.

It is truly joyful to my feelings to assemble, Sabbath after Sabbath, with the Latter-day Saints, to hear the testimonies of the servants of the living God, and to hear the words of eternal life preached by the power of the Holy Ghost.

It is now nearly twenty-nine years that I have enjoyed this privilege in this Church; and I esteem it as one of the greatest privileges to be still alive and in your midst, and I acknowledge the hand of God in preserving me for so many years in this kingdom. I believe most firmly that if it had not been for the mercy, power, and goodness of God, I should not be numbered among the living at the present time. When I cast my reflections back upon the past history of my life, and contemplate the numerous scenes through which I have passed, in connection with hundreds of others that have travelled to and fro among the nations, I feel that it has been the hand of the Lord that has delivered me from the hands of enemies and lawless mobs which have often beset my path.

It has been the hand of the Lord that has delivered this people through all the dreadful persecutions that we have endured, and it will be the hand of the Lord that will deliver us in all future time. I oftentimes reflect back upon the early period of my experience in this Church, having

been baptized into the same only about five months after its first organization, when there were but a very few individuals numbered with the Saints. I presume that all who belonged to the Church at that time might occupy a small room about the size of fifteen feet by twenty. I then became intimately acquainted with the Prophet Joseph Smith, and continued intimately acquainted with him until the day of his death. I had the great privilege, when I was in from my missions, of boarding the most of the time at his house, so that I not only knew him as a public teacher, but as a private citizen, as a husband and father. I witnessed his earnest and humble devotions both morning and evening in his family. I heard the words of eternal life flowing from his mouth, nourishing, soothing, and comforting his family, neighbours, and friends. I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus.

And what now is my testimony concerning that man, founded upon my own personal observations? It is the same to-day as it was when I first received the testimony that he was a Prophet. I knew that he was a

man of God. It was not a matter of opinion with me, for I received a testimony from the heavens concerning that matter; and without such a testimony it is difficult for us always to judge; for no man can know the things of God but by the Spirit of God. I do not care how much education a man may have—how learned he may be—how much he has studied theology under the eyes of teachers that are uninspired; I do know there is no man living that can know the things of God for himself only by revelation. I could form some kind of an opinion about Joseph Smith as a natural man, without receiving any communication or revelation for myself. I could believe him to be a man of God from his conversation, from his acts, from his dealings; I could believe him to be a Prophet by seeing many things take place that he prophesied of: but all this would not give me that certain knowledge which is necessary for an individual to have, in order to bear testimony to the nations.

If I bear testimony to others that I know this Church and this kingdom to be the Church and kingdom of God, and that Joseph Smith was really raised up as a Prophet, and as a Seer, and as a Revelator, I must bear that testimony from some certain information and knowledge I have derived independent of what can be learned naturally by the natural man. The testimony I have borne for twenty-nine years past upon this point is that the Lord revealed to me the truth of this work; and because the Lord revealed this fact to me, I have the utmost confidence in bearing testimony to it in all the world. It is true I was then but a youth; I was ignorant and am still ignorant in many points and in many respects: but I was then very ignorant so far as the religion of heaven is concerned, until the Lord made manifest his

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truth, and taught, informed, and instructed my mind.

For about one year before I heard of this Church, I had begun seriously in my own mind to inquire after the Lord. I had sought him diligently—perhaps more so than many others that professed to seek him. I was so earnest and intent upon the subject of seeking the Lord, when I was about eighteen years of age, and from that until I was nineteen, when I heard this Gospel and received it, that I did not give myself the necessary time to rest. Engaged in farming and labouring too by the month, I took the privilege, while others had retired to rest, to go out into the fields and wilderness, and there plead with the Lord, hour after hour, that he would show me what to do—that he would teach me the way of life, and inform and instruct my understanding. It is true I had attended, as many others have done, various meetings of religious societies. I had attended the Methodists, I had been to the Baptists, and had visited the Presbyterian meetings. I had heard their doctrines and had been earnestly urged by many to unite myself with them as a member of their churches; but something whispered to not do so. I remained, therefore, apart from all of them, praying continually in my heart that the Lord would show me the right way.

I continued this for about one year; after which, two Elders of this Church came into the neighbourhood. I heard their doctrine, and believed it to be the ancient Gospel; and as soon as the sound penetrated my ears, I knew that if the Bible was true, their doctrine was true. They taught not only the ordinances, but the gifts and blessings promised the believers, and the authority necessary in the Church in order to administer the ordinances. All these things I received with gladness. Instead of feeling, as many do,

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a hatred against the principles, hoping they were not true, fearing and trembling lest they were, I rejoiced with great joy, believing that the ancient principles of the Gospel were restored to the earth—that the authority to preach it was also restored. I rejoiced that my ears were saluted with these good tidings while I was yet a youth, and in the day, too, of the early rising of the kingdom of God. I went forward and was baptized. I was the only individual baptized in that country for many years afterward. I immediately arranged my business and started off on a journey of two hundred and thirty miles to see the Prophet. I found him in the house of old father Whitmer, in Fayette, Seneca County, State of New York,—the house where this Church was first organized, consisting of only six members. I also found David Whitmer, then one of the three witnesses who saw the angel and the plates.

I soon became acquainted with all the witnesses of the Book of Mormon, with the exception of Oliver Cowdery and Peter Whitmer, who had started westward, and whose acquaintance I formed a few months afterward. I heard their teachings, saw their course of conduct, saw their earnestness, their humility, and diligence in prayer, and their faithfulness in warning one another and in warning their neighbours.

I called upon the Lord with more faith than before, for I had then received the first principles of the Gospel. The gift of the Holy Ghost was given to me; and when it was shed forth upon me, it gave me a testimony concerning the truth of this work that no man can ever take from me. It is impossible for me, so long as I have my reasoning faculties and powers of mind, to doubt the testimony I then received as among the first evidences that were given,

and that, too, by the gift and power of the Holy Ghost. And while I am speaking upon the subject, let me say that the gift and power of the Holy Ghost given to an individual is the greatest evidence that he can receive concerning God, godliness, and the kingdom of heaven set up upon the earth. There is no evidence equal to it. A natural man may see all the signs that Jesus has promised should follow the believer; he may see them in exercise by the faithful Saints of God. He may see them speak in different tongues and languages, and then he may have his doubts in regard to it, if he has not received the testimony of the Holy Ghost himself. He may hear the sounds of these tongues; but how is he to judge or know whether they do speak in another tongue or not? It is true he hears sounds put together which resemble languages he has heard foreigners speak; but it is not a testimony that imparts a knowledge to his mind: he wants something greater than this. Again, he hears others, who are ignorant and unlearned, by the gift and power of the Holy Ghost interpret these tongues, and unfold the things spoken by the power of the Spirit of God in another language: but how does he know that they give the true interpretation? His own understanding will not testify that they have. He must, therefore, have a testimony independent of this,—a higher, a greater testimony,—even that of the Holy Spirit. Again, he might see individuals, professing to be followers of our Lord and Saviour Jesus Christ, go forth and lay their hands upon the sick, and pray to the Father, in the name of Jesus, that they may be healed. He may see them raised up and apparently restored to health and soundness; but then, how does he know that these persons were really as sick and as much afflicted as they pretended to be? Seeing these

things as a natural man, how is he to know that the administration by the laying on of hands has imparted power or virtue to heal them? Or is it the work of imagination? Here would be left room for doubt. This testimony alone is not sufficient to rest upon. He should have the gift and power of the Holy Ghost resting upon himself to convince him that they were the servants of God, and that the gifts they exercise were from heaven. He might hear them prophesy many things that are to take place years in the future; but he would not wish to wait for their fulfilment to know whether they were of God; or, while he was waiting, he might be laid in the dust. He therefore needs something to convince him, beyond all doubt, that the individuals prophesying were filled with the Holy Ghost, and that their predictions were true and could be depended upon; and then, whether they come to pass or not in his day, he knows they will be fulfilled in their times and in their seasons; and so with all other gifts. He might see a miracle of any kind; he might see the laws of nature apparently overcome by a person calling himself a servant of God. How does he know he is the servant of God, or that he performs that miracle by the power of God? Have not devils and fallen angels power? Did they not have mighty power in ancient days? Yes. Could they not smite the earth with plagues, and turn water into blood anciently, as Moses the servant of God did? Yes. Could not the wicked magicians of Egypt perform great signs by casting down their staves, and causing them to appear like serpents, performing great and marvellous things similar to those the Prophet Moses performed?

How is the natural man to judge? There is God on the one hand, and the Devil on the other; and if one is

to judge naturally of these things, he would not be sure that the person performing a miracle before him was really inspired of God. The gift and power of the Holy Ghost, as I have already observed, is the greatest evidence any man or woman can have concerning the kingdom of God. It is given expressly to impart to mankind a knowledge of the things of God. It is given to purify the heart of man, that he may by its power not only be able to understand its operations upon himself, but be able to understand its operations upon others also; and, indeed, if I could by any possible means independent of the Holy Ghost ascertain that a miracle was wrought of God, what particular benefit would it be to me?

Scores of miracles were wrought in ancient times; but how did they benefit the children of Israel? When they saw the waters of the Red Sea divided and the Egyptians overthrown in its depths,—when they were brought up before mount Sinai and heard the voice of the trumpet out of the midst of the cloud and from the flaming mountain, proclaiming the ten commandments in their ears, and saw Moses go up in the midst of the fire,—when they beheld all this display of the power of God, what effect did it have on the great majority who saw? Did it affect their conduct? No. Miracles had become a little common with them, and said they, What has become of this Moses? Perhaps they thought he had perished in the mountain. They might have imagined a volcano on the mountain, belching out its fires, accompanied by thunder and lightning; and that some person had artfully concealed himself, having a great trumpet, and through it pretending to give laws to Israel. They might have said, We will not be cheated by this pretended miracle; but while this thunder and storm is

lasting on the mount, and while it is in this terrible convulsion, we will have a god that we can see; we will cast our gold into the fire, and make one that will just suit us. And so they did, and fell down and worshipped it, and said, "These be thy gods, O Israel, &c." Here, then, we perceive what effect miracles have upon a people, without the power and gift of the Holy Ghost to bear testimony that these miracles are of God. The Holy Ghost bears testimony to the man who receives it, and not to somebody else; and if he is pure enough to receive this gift, he has power enough in his heart to regulate his actions according to the law of God, instead of building golden calves.

I have deviated from my experience, and perhaps it will not be necessary to say any more on that subject; for it is about the same in many respects as the experience of all the rest of the Saints of God. It is true, I have travelled perhaps more by far than any other man in the Church who is now living; but what of this? I expect to travel a great deal more, if I am called upon; for my mission is to travel: that is the command I received in connection with the Twelve and the Seventies. We have been called upon to go into all the world and preach the Gospel to every creature, as they were in ancient days; and inasmuch as we cannot go personally and preach to every creature, we have the responsibility upon us to see that it is preached to every creature, to every nation, tongue, and people. And inasmuch as we do not fulfil this responsibility placed upon us, we shall have to suffer. In connection with others, I have gone forth and endeavoured to fulfil in some little measure the great mission the Lord our God has given us to the nations of the earth. I have borne testimony all the day long, first to my

own nation, the people of the United States, in the New England, Middle, Western, and Southern States, and in the Territories, and also in the Canadas, Upper and Lower. For many years my voice has been heard throughout the land, warning the people to repent. And I most assuredly know that all the testimonies I have borne are recorded in the heavens, and it is a comfort to me to think they are not lost and forgot; and all the people that have heard them will have to meet them in the great and coming day.

I have not only borne testimony to my own nation on this continent, baptizing believers, building up churches, travelling on foot thousands and tens of thousands of miles without purse or scrip, being mobbed and driven to-and-fro, and hunted by the enemy; but I have also had the privilege of crossing the Atlantic Ocean ten times for the word of God and the testimony of Jesus, to bear his name among the nations afar off; and I have endeavoured in those distant lands, as well as on this continent, to bear my testimony faithfully among the people. And my testimony is this, that God has in his infinite mercy and goodness sent his angel from heaven to restore the same Gospel that was preached eighteen hundred years ago—that he has borne testimony, by his angels, by the power of the Holy Ghost, and by his own voice, of the fact that he has restored his Priesthood and his kingdom upon the face of the earth, and that the kingdom now established will continue to roll on until all the nations and kingdoms of the earth shall see and hear of the power and glory of the Almighty magnified and made manifest in it. This has been my testimony, and I rejoice in it. I am not fatigued—don't feel like retiring to private life; but I feel to continue in this holy calling and ministry as long as the

Lord my God shall permit me to have a being here upon the earth, be it long or short.

How long I shall stay here I know not: that is among the hidden things of futurity, so far as I am personally concerned. I look forward with joyful anticipation to the glory that shall follow in the rolling forth of this kingdom, and in the fulfilment of the purposes of the Most High God in relation to this last dispensation he has introduced upon the earth. There are a great many things that are taking place and have taken place that I have rejoiced in, because I have known them, from diligent research, to be the fulfilment of modern prophecy.

I have not been backward about searching both ancient and modern prophecy that I might learn something about the events of the last dispensation, and understand the signs of the times in which we live. I have seen prophecy after prophecy fulfilled, not only among the people of the Latter-day Saints, but among the nations of the earth, that were uttered years and years before they came to pass; and there are prophecies contained in the Book of Mormon which remain to be fulfilled, and I am looking with joyful anticipation to the day of their fulfilment. The prophecies are of great interest to the Saints and to the world. As an instance, I will give you the substance of a prophecy contained in the Book of Mormon. About six hundred years before Christ, a Prophet was raised up in Jerusalem, by the name of Lehi, and another one by the name of Nephi; and the Lord commanded them to leave Jerusalem and go to a land he would give to them, and he brought them forth by his miraculous power upon this American continent. Before they arrived here, however, Nephi had a vision, and saw all the great events from his day down to the

winding-up scene of all things. Among other things, he saw the Jews would be carried away shortly after the departure of himself and his father's family into Babylon, and he saw they would be afflicted for a length of time, and then be restored to Jerusalem. After their return, he saw the Messiah would make his appearance, and they would crucify him, and then they would be dispersed among all nations.

He saw that the Gospel would be preached among all nations and kingdoms, first to the Jews, and then to the Gentiles. He saw that after the Gospel should be preached by the Twelve Apostles of the Lamb to the Jews and to the Gentiles, there would arise a great and abominable church, the most corrupt of all churches upon the face of all the earth, and that that great and abominable church should have power given unto them over the Saints of the Lamb to destroy them, &c., and that they should corrupt the Jewish Scriptures which should issue from the mouth of the Twelve Apostles of the Lamb, and take away from them many parts that were plain, and precious, and easy to the understanding of all men; and by reason of this great stumblingblock, the Scriptures being in such a state, there should be many among the nations of the Gentiles in the latter times that should exceedingly stumble and build up numerous churches after the forms of different doctrines, and they should deny miracles and the power of God, saying, "They are done away."

After seeing all these things on the Eastern continent, he saw the promised land to which he and his father's family were about to be led; and he beheld his descendants in their various generations, and he saw wars, &c., among them; he saw that Jesus, after his resurrection, made his appearance bodily among them: this took place on the promised land, which we call

America. He saw the Israelites on this land become righteous, and he saw three generations pass away in righteousness; then the more part of them fell into wickedness and were destroyed, and the records kept among them contained the fulness of the Gospel and many prophecies and visions that were great and precious. He saw that a remnant of the nation should dwindle more and more in unbelief, and have wars and contentions among themselves, and become a degraded people, and be scattered upon all the face of this continent.

Then he saw in the latter days the nations and kingdoms of the Gentiles who should discover this land, and send forth their emigrants and form a great nation of Gentiles upon this continent; and he saw that they should have power to free themselves from every nation under heaven. Then he saw that by the power of God the records of his people should come forth; and he saw that a Church of the Saints should arise, and that it should spread itself upon all the face of the earth, among all the nations and kingdoms of the Gentiles; and he saw also that the great and abominable church that was among all the nations of the Gentiles, having dominion among all peoples and tongues, should gather together in multitudes among the nations of the earth and fight against the Lamb of God and against the Saints of the Most High and his covenant people, and he says—"I beheld the power of the Lamb, that it descended upon the Saints of the Most High that were scattered among all the nations of the Gentiles, and they were armed with righteousness and the power of God in great glory. And then he said, I saw the mother of abominations begin to have wars and rumours of war among all the nations and kingdoms of the Gentiles; and the Lord spake unto him, saying,

Behold, the work of God is upon the mother of harlots, &c.

This vision continued down to the end of time. But what I wish to call your attention to at this time is one event which has been in a measure literally fulfilled. It is an event that no man, unless he were a Prophet inspired by the Most High God, could have had a heart big enough to prophesy of with the least expectation of its fulfilment; and that is, the Church of the Lamb of God that was to be raised up after the coming forth of these records of the ancient Israelites should be among all nations and kingdoms of the Gentiles.

This was uttered and printed before the Church of Latter-day Saints was in existence. How could a young man, inexperienced as Joseph Smith was, have had all this foreknowledge of future events, unless he was inspired of God? How did he know that any Church believing in the Book of Mormon would arise? He was then in the act of translating these records; the Church had not yet an existence; and he was young, inexperienced, and ignorant as regards the education and wisdom of this world. How did he know that, after his manuscript was published, a church called the Church of the Lamb would arise and be built upon the fulness of the Gospel contained in the book? How did he know that, if it did arise, it would have one year's existence? What wisdom, education, or power could have given him this foreknowledge independent of the power of God? How could he know, if a church should arise, that it would have any influence beyond his own neighbourhood? How did he know it would extend through the State of New York, where it was first raised? How could he know that it would extend over the United States, and much more, that it would go to all nations and kingdoms of the Gentiles?

And how did he know that the dominions of this Church among all the nations and kingdoms of the Gentiles should be small, because of the wickedness of the great "mother of abominations?" How did he know that the "mother of harlots" among these Gentiles would gather together in great multitudes among all the nations and kingdoms of the earth to fight against the Saints of the Lamb of God? Common sense tells us that this would be taking a stretch far beyond what any false prophet dare take, with any hope of fulfilment.

To prophesy that a church would arise and have place in all the nations and kingdoms of the Gentiles, and then to prophesy that the "mother of harlots" would gather together vast multitudes among all these nations and fight against the Saints, is taking a step far beyond what an impostor would undertake, if he were disposed to successfully impose upon mankind. How far has this been fulfilled? Only in part; so far, however, as to give us no possibility of doubting that the balance will be fulfilled, every jot and tittle. It is true, the Saints of the Lamb of God are not among all the nations and kingdoms of the Gentiles yet; but there are very many of the nations and kingdoms of the Gentiles where this little Church that was organized in 1830 actually has a dominion and place.

If we go anywhere throughout the nation of the Gentiles called the United States, we shall find in almost every State and Territory the Church of the Saints of the Lamb of God, that the world call "Mormons," "fanatics," "impostors," &c. If we go into Canada, we find them there. If we go across the great ocean to the island of Great Britain, we find them there numbering seven or eight hundred churches organized, and some four thousand Elders and Priests ordained to preach the Gospel contained in the

Book of Mormon, as well as in the Bible.

The Saints in that country are scattered throughout England, Wales, Scotland, and Ireland. Tens of thousands of them have shipped for America, and tens of thousands still remain. Then cross the sea into that inhospitable country called Norway, and there we find many churches of the Saints. Then return a little south into Denmark, where thousands more will be found. Then go to the north-east of Denmark into Sweden, and we still find Latter-day Saints. Then go into Germany, and we find them scattered, more or less, throughout that confederation. I do not know that there is any Branch of the Saints in Prussia; neither do I know that they extend through all the German States; but we find them in several. Next, go into Switzerland and Italy, and we find them there. Then go to France, and we find a few there. Then go upon some of the islands of the sea, and a few thousands are found rejoicing in this Church. In Asia and Africa a few will be found. They are not among all the nations and kingdoms of the Gentiles, but they are scattered here and there among them; and their dominions are really small, because of the wickedness of the great and abominable church.

There may be many nations of Asia where the feet of Latter-day Saints have not trod. I do not know that any of the Elders of this Church have gone to Japan. If we go into the South Sea Islands, the Friendly Islands, the Society Islands, and the Sandwich Islands, we find Latter-day Saints on almost all of them.

Go into the various governments and kingdoms of South America, and we find the Latter-day Saints scarce. I don't know but there may be now and then an Elder that has found his way there; but suffice it to say that

the dominions of the Saints in South America are very small. But we must look for the day when this prophecy shall be fulfilled, that the dominions of the Latter-day Saints shall be upon all the face of the earth among all the nations and kingdoms of the Gentiles: and has there not been enough already fulfilled to show that the man that uttered that before the rise of this Church was indeed truly a Prophet of the Most High God?

Again: Although the great "mother of abominations" has not gathered together in multitudes upon the face of the earth among all the nations and kingdoms of the Gentiles to fight against the Lamb of God and his Saints, yet there has been enough fulfilled to show that the balance will be accomplished. Has this great and abominable power, under the name of "the mother of harlots," popularly called Christendom, fought against the Saints in this country? Let the history of this Church answer that question; let the scenes we have passed through in the land of Missouri testify; let the tribulation this people had to endure in the State of Illinois bear witness. We will not refer to persecutions in Utah, for here we have had but little, compared with scenes we have past through in former years. Suffice it to say multitudes have been gathered together—under the influence of what? Under the influence of that great and abominable church or system called "the mother of harlots."

When we come to search to the bottom of this matter, we find that has been the great influence which has produced all the persecutions that have come upon the Latter-day Saints since the organization of this Church. How many preachers were gathered together in the western part of Missouri at the time we were driven from the State to give their advice in a pretended court-martial to have some fifteen or twenty of the

leaders of this people taken out and shot on the public square the next morning? There were not less than seventeen priests who advised the measure.

When we come to hunt for the great influence that has existed on the multitudes that gathered to persecute the Saints of the Lamb of God, we find it proceeding from the pulpit. Through the falsehoods of priests and the publishing of false principles, they have endeavoured to set on the frenzied multitude to put to death the Latter-day Saints and deprive them of citizenship.

It is not necessary to speak of the scenes of cruelty and bloodshed caused to the Saints by this influence. I can read you in this book, (Book of Doctrine and Covenants,) before we went to Missouri, that it should be the land of our enemies—that they should seek to destroy our lives; and it has been fulfilled to the very letter. We were told in revelations printed in this book, and before the prophecy came to pass, that we should be persecuted from city to city, and but few of those who went up to Jackson County, Missouri, should stand to receive their inheritance. It has been fulfilled to the very letter.

Here, then, was the beginning, as it were, of the fulfilment of that saying in the Book of Mormon. That abominable church, among one of the nations of the Gentiles at least, was gathered together under a religious influence to persecute the Saints contrary to the Constitution of our country. They could not do it legally; they could not be upheld in it by true and legal authority: but they could do it illegally, under the sanction of priestcraft, under the advice of those who proclaim from the pulpit.

Let us now go into Canada, and there a religious influence existed, mobs arose, multitudes were gathered together, and the Saints were stoned,

hunted, and driven to-and-fro, and had to flee from place to place. This persecution was raised up by the "mother of harlots," the "mother of abominations,"—because of what? Because we told them the Lord had revealed the same kind of religion in our day that he had eighteen hundred years ago. Go to England, and the same has happened there. Multitudes and multitudes started up against us. The Elders have had forty or fifty police to guard them from their meetings to their homes, to keep them from being destroyed by the tens of thousands of people that blockaded the streets for miles in length.

I know these things to be facts from actual experience. I have passed through them. I have had tens of thousands rush upon me with all the fury of tigers, and they were only restrained by the power of God: but as yet the Lord has spared me, and so he has the most of the Elders that have travelled abroad. Go to Denmark, and we find the same opposing power; and whenever this Church has been organized, or a Branch established, the "mother of abominations" has marshalled her host. So far the prophecy has been fulfilled in part, but not in full. I will tell you what will come to pass before it is all fulfilled. There must be the interposition of the Almighty to make a change among the nations of the earth before this Church can be established among all the nations and kingdoms of the Gentiles. This change will probably be brought about by war overturning all the governments and kingdoms of the Gentiles.

A few years ago, many of the Saints, for want of a correct understanding of prophecy, thought that the war between Russia and France, England and Turkey, was the great war of extermination foretold by the

Prophets. There are prophecies of this kind that the great "mother of abominations" will go to war, and not a nation under heaven will escape, as they will use each other up by millions. They imagined that perhaps the time had come for the nations of Christendom to be nearly exterminated by their great and terrible wars. But I lifted up my voice in England, and put it in writing also, that the war then commencing would not thus terminate. It was for another purpose: it was for a chastisement, and in some measure to ameliorate the condition of mankind, that the Gospel might more fully go forth among them.

How is it with regard to the war now taking place between Austria and the allied powers of France and Sardinia? How extensive the present European war will be we do not know; but this we do know from prophecy—it will not result in the downfall of the "mother of harlots." There will be a time of peace—a time that will be more favourable to the promulgation of the Gospel, that you and I and whosoever of the servants of God he pleases may be sent to these European nations to fulfil the prophecy which I have referred to in the Book of Mormon, and establish the kingdom of God among all the nations of modern Europe. Where tyranny and oppression and all the horrors of despotism now reign, will be heard the Gospel of peace. Saints must be established in all those countries. Even in Russia, that place where they would almost put you to death if you brought a printed work of a religious nature into the empire,—in that country, where they will not suffer you to propagate the Bible unmolested, whose religion is established by law, has the Gospel of Jesus Christ to be preached. Yes, the Church of the Saints is to be established there; and after it is

established, there they are to gather together in multitudes, like other nations, to fight against it; and so they will in Austria, Spain, Portugal, and in all the modern nations of Europe, as well as those nations that inhabit Asia and Africa. This war that is now taking place will not result in that dreadful extinction that is foretold in the Book of Mormon, and which will rage among all the nations and kingdoms of the Gentiles, or, in other words, among the nations of Christendom. The one is a war preparatory to the proclamation of the Gospel; the other is a war of terrible destruction, which will not better the condition of those who escape. The wars that are now taking place will have a tendency, in some measure, to open the way for the Elders of the Church of Jesus Christ to go and establish the Church and kingdom of God among those nations.

A great many have prayed unwisely, and no wonder they cannot get faith to fulfil their prayers. How have they prayed? "O Lord, gather out all thy Saints from those European countries, and bring them to Zion with songs of everlasting joy upon their heads, that there may be none left abroad upon the earth."

If the Lord should do this, it would prove the whole system false. When the time comes that the Saints of the Lamb of God are scattered upon all the face of the earth, among all nations and kingdoms of the Gentiles, and the multitudes gather against them to battles, we shall not find such unwise prayers answered. The Saints, instead of being all gathered out, will still be among the nations, for the power of the Lamb of God to descend upon the Saints of the Most High that are among all the nations and kingdoms of the Gentiles, and not only upon these, but also upon his covenant people, the descendants of Jacob; and they are to be armed with

righteousness and the power of God in great glory. But gather them all out, and where have you got your Saints? It would completely falsify this saying.

The day will come when the nations of Europe will have warred among themselves sufficiently long, and those despotic governments are torn down, and when the hand of oppression and tyranny has been eased up, and when the principles of religious liberty have become more fully and more widely spread, that the Elders of this Church will traverse all these nations; and then we shall have use for these Seventies that have been organizing so long. They have apparently been resting upon their oars, waiting to be called out into the vineyard of the Lord. Then will be the time for missions and callings to be given to you.

There are some sixty Quorums of Seventies: these have been organizing for years, being instructed by their Presidents — being taught in the things of the kingdom of God. What is your mission? The Book of Doctrine and Covenants tells me it is among the nations of the earth; that the Twelve are to open the doors; and wherever they cannot go, they were to send; and when they send, they shall call upon the Seventies in preference to any others, because it is more particularly their mission to go and preach to all people under heaven. You have not yet had an opportunity to magnify your calling; your mission has not yet begun, only in preparation; your great mission is still in the future among the nations and kingdoms of the Gentiles. Some may have thought that the times of the Gentiles was almost fulfilled. If the Lord has fulfilled the times of the Gentiles, your calling is good for nothing—it only exists in name. But let me tell you, you have been called to this high and holy calling, and you

will have your hands full yet; and the Lord God of Israel, by his power, will bear you off among the nations; and He it is that will gird up your loins, and give you power among these nations; and He it is that will enable you to go forth from nation to nation, and from kingdom to kingdom, and no power will be able to stay your progress. That has all got to be fulfilled as sure as you have that calling upon your heads. And you have got to do a great deal of preaching before the times of the Gentiles are fulfilled; you have got to go and build up the Church of the Lamb of God among those nations, and set ministers over them, and go and build up more; and the High Priests that preside over them have got to purify their own hearts, and the Branches over which they preside to be prepared for the power of God that shall rest upon them in great glory, that when the multitudes gather to fight against them they may be armed with the power that comes from heaven, that will cause their thrones and their kingdoms to shake to their very centre.

By-and-by, after you have fulfilled your missions to the nations of the Gentiles, and there will not any more of them repent,—that is, when you have fully accomplished all that is required of you in relation to them, you will have another mission, and so will the Twelve, and that is to the house of Israel that may be among those nations; I mean the literal descendants of Jacob—the Jews, and the descendants of the other tribes that may be scattered among those nations. There are some from the ten tribes among them; but the body of the ten tribes are in the north country. You will find a few among all these Gentile nations: you will have to direct your attention to them after you have fulfilled your mission among the Gentiles, and their times are fulfilled.

You will have something to do among the Jews, and then will be a time of great power, such as you and I have not dreamed of. Indeed, we could not, with our narrow comprehensions of mind, perceive the power that will then follow. The Lord has told it in a revelation in the Book of Doctrine and Covenants. He has told us, before the rise of this Church, that in bringing forth this Gospel, it is a light that could not be hid in darkness: therefore, he says, I must bring the fulness of my Gospel from among the Gentiles to the house of Israel; or, this light of the fulness of my Gospel will, as it were, be covered up and hid in darkness in many respects, and will not shine with that brilliancy, power, and greatness: it will not appear in that magnitude that it will when I bring it from the midst of the Gentiles to my people, O house of Israel. Again, the Lord says, in another revelation in the Book of Doctrine and Covenants, that when we have preached the Gospel faithfully to the Gentile nations, then cometh the day of my power; and we already know what the Psalmist says in regard to that day—"My people shall be willing in the day of my power." The house of Israel have been unwilling in many generations past to receive the Gospel; but in the day of his power, you Seventies, that will go forth among the nations of Gentiles to hunt out the literal descendants of Jacob, will be armed with that glory, power, and majesty, and clothed upon from on high to that degree that no power on earth can stay you; and then, in that day, the seed of Jacob will be willing to receive the testimony of the Gospel. Then many of the Jews will believe, although many of that nation will gather to Jerusalem in unbelief. But the Book of Mormon has told us that the main part of them will believe while yet scattered. They will receive your testimony and gather to

Jerusalem; and because of your testimony, the Gentile believers will gather to Zion; and because of your testimony, all the elect of God, of whatever nation, tongue, and people, will be gathered out year after year; and by-and-by, the great and last gathering will be done through instrumentality of angels. There will be two, as it were, grinding at a mill; the faithful one will be taken, and the other will be left: there will be two, as it were, sleeping in one bed; one will be picked up by the angels, and the other will be left; and the remnant of the children of God scattered abroad on all the face of the earth will receive their last gathering by the angels. But between this and that day there will be ship-load after ship-load gathering continually of the elect of God, of the Israel of God, and of the covenant people of the Lord to Zion and Jerusalem.

By-and-by, when the Lord has made bare his arm in signs, in great wonders, and in mighty deeds, through the instrumentality of his servants the Seventies, and though the instrumentality of the churches that shall be built up, and the nations and kingdoms of the earth have been faithfully and fully warned, and the Lord has fulfilled and accomplished all things that have been written in the Book of Mormon, and in other revelations pertaining to the preaching of the Gospel to the nations of the Gentiles and to the nations of Israel, by-and-by the Spirit of God will entirely withdraw from those Gentile nations, and leave them to themselves. Then they will find something else to do besides warring against the Saints in their midst—besides raising their sword and fighting against the Lamb of God; for then war will commence in earnest, and such a war as probably never entered into the hearts of men in our age to conceive of. No nation of the Gentiles upon the face of the

whole earth but what will be engaged in deadly war, except the Latter-day Kingdom. They will be fighting one against another. And when that day comes, the Jews will flee to Jerusalem, and those nations will almost use one another up, and those of them who are left will be burned; for that will be the last sweeping judgment that is to go over the earth to cleanse it from wickedness. That is the day spoken of in this book—And I saw there were wars and rumours of wars among the Gentiles, and the angel said to me, Behold the wrath of God is upon the mother of harlots; and when that day comes, then shall the work of the Father commence in preparing the way to gather in all his covenant people, and then great Babylon will come down.

We have been telling you about modern prophecy delivered by Joseph Smith. Is it false, or is it true? The Latter-day Saints know it to be true, we have seen enough of its fulfilment to know that the balance will come to pass; but the world perceive it not: they know it not; they do not understand the future; they have not that spirit spoken of this forenoon by brother Taylor, that was not only to take of the things of the Father and show to the disciples, but show them things to come. They do not understand the spirit of prophecy. They do not perceive that which is written by the ancient Prophets, much less will they understand that plainly written by the latter-day Prophets; consequently, all these things will overtake them unawares. Even the coming of Christ, so great an event as that is, will be to them as a thief in the night. After the kingdom of God has spread upon the face of the earth, and every jot and tittle of the prophecies have been fulfilled in relation to the spreading of the Gospel among the nations,—after signs have been shown in the heavens above, and on

the earth beneath, blood, fire, and vapour of smoke,—after the sun is turned into darkness, and the moon shall have the appearance of blood, and the stars have apparently been hurled out of their places, and all things have been in commotion, so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints, and the Devil shall have power over his own dominion. He will give them up to the power of the Devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the Devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working miracles, and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon. And where is that? On the east side of Jerusalem.

When he gets them gathered together, they do not understand any of these things; but they are given up to that power that deceived them, by miracles that had been performed, to get them to go into that valley to be destroyed. Joel, Zephaniah, Zechariah, Isaiah, Ezekiel, and nearly all of the ancient Prophets have predicted that the nations shall be gathered up against Jerusalem, in the

valley of Jehoshaphat and the valley of Megiddo,—that there the Lord shall fight for his people, and smite the horse and his rider, and send plagues on these armies, and their flesh shall be consumed from their bones, and their eyes from their sockets. They will actually fulfil these prophecies, with all their pretension to Bible and prophetic learning.

But the Latter-day Saints are not in darkness; they are the children of light, although many of us will actually be asleep. We shall have to wake up and trim up our lamps, or we shall not be prepared to enter in; for we shall all slumber and sleep in that day, and some will have gone to sleep from which they will not awake until they awake up in darkness without any oil in their lamps. But, as a general thing, the Saints will understand the signs of the times, if they do lie down and get to sleep. Others have their eyes closed upon the prophecies of the ancient Prophets; and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trump shall sound, &c., &c.; and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares; but upon the nations it will come as a thief upon the mighty

men and upon the chief captains, who will gather up their hosts upon the mountains, hills, and valleys of Palestine, to fight against the Jews; and they will be as blind as the dumb ass; and right in the midst of their blindness the Lord will rend the heavens and stand his feet upon the Mount of Olives, and all the Saints will come

with him, and the wicked will be destroyed from off the face of the earth.

I meant to be short this afternoon; but really, when I get to studying on these things, I forget myself, and oftentimes weary the patience of the people.

God bless you! Amen.

LIGHT OF THE SPIRIT—MORALITY—INDEPENDENCE OF THE HUMAN WILL—INCARNATION OF THE HUMAN SPIRIT.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, June 19, 1859.

REPORTED BY G. D. WATT.

It is recorded in the New Testament, and said to be the words of the Saviour while speaking of his doctrine and the things he taught, "He that heareth and doeth my sayings shall know of my doctrine whether it is of God or men." "Whosoever keepeth my sayings shall know of my doctrine." I labour faithfully to instruct the people in the way of life; and the most important point of all my preaching and sayings is that they rest upon the words of the Saviour. Whosoever readeth the doctrine of the Son of God and obeys it does know whether it is true or false.

Christ is the light of the world, and lighteth every man that cometh into it. No human being has ever been born upon this earth without more or less enlightenment by that Spirit and influence that flows from the fountain of intelligence. All people have been more or less taught by the Spirit of revelation; and let me say further,

there never was a child born upon this earth that was not naturally endowed with that Spirit; and when we try to make ourselves believe differently, we are mistaken.

It is extensively taught that nature must be subdued, and grace made to take its place. I wish to inform you that it is nature for the child to be influenced by the Spirit of God: it is nature for all people to be influenced by a good spirit; and the evil that is spoken of is the power the Devil has gained upon this earth through the fall. He gained power to tempt the children of men, and wickedness is produced through their yielding to his temptations; but it is not nature in them. They are not "conceived in sin and brought forth in iniquity" pertaining to their spirits: it is the flesh that is alluded in that passage. Then why not follow the dictates of the Good Spirit? We talk about it, read of it, believe in it—that Spirit which gives joy and peace to the chil-

dren of men, and wishes and does no evil to any person; and that is the Spirit of the Gospel.

If people would listen to the whisperings of that Spirit, they would be led into the paths of truth and righteousness. If they would overcome temptations to evil—cause their spirits to overcome the flesh, they would bring themselves into subjection to the law of Christ, and become Saints of God.

You discern evils in your neighbourhoods, in your families, and in yourselves. The disposition to produce evil, to annoy, to disturb the peace of families, neighbours, and society, is produced by the power of the enemy over the flesh, through the fall. Every person who will examine his own experience—who will watch closely the leading of his own desires, will learn that the very great majority prefer to do good rather than to do evil, and would pursue a correct course, were it not for the evil power that subjects them to its sway. In wrong-doing their own consciences condemn them. They are taught what is right, they read what is right, and at times the Spirit of the Lord is upon them teaching them what is right, and would be upon them from their youth, were it not that they give way to temptation and let the flesh overcome the spirits that God has placed within us. I feel to continually urge upon those who profess to be Saints never to grieve that Spirit that enlightens their minds, teaches them righteousness, to love God and their fellow-creatures, and to do good to themselves and to all around them, to promote righteousness upon the earth, and overcome iniquity in themselves and those around them as fast as possible.

Some may imagine and really believe that I am opposed to the great majority of the inhabitants of the earth—to the religious and political parties of the day; but it is not so. To

individuals, as such, I am not opposed. The doctrine I preach is not opposed to an individual upon the earth. If I am opposed to anything, it is to sin—to that which produces evil in the world. I believe that I may say with perfect safety that I am as clear as the stars that shine in the heavens with regard to opposing any mortal being on the earth, though many construe the opposing of their sins into an opposition to themselves. I do not feel opposed to an individual on the earth. I have not any enmity in my heart, or at least I should not have. If I have, I am thus far wrong. If we harbour vindictiveness, hatred, malice, and a spirit that produces evil within us, we are so far given up to the power of evil. But when I say that I am opposed to evil principles and their consequent practices, I use an expression that I think you can understand.

I am much opposed to men and women who say that they believe in God the Father and in Jesus Christ his Son, and treat their names with lightness. I am very much opposed to a dishonest spirit, and that, too, in this community as well as in the world. I am very much opposed to deception. I am very much opposed to evil speaking. Now, understand me precisely as I mean. If I should hear a man advocate the erroneous principles he had imbibed through education, and oppose those principles, some might imagine that I was opposed to that man, when in fact I am only opposed to every evil and erroneous principle he advances. His morality, so far as it goes, is good.

In the Christian world, thousands and millions of them are as close to the truth as any man that ever lived upon the face of the earth, so far as moral, Christian deportment is concerned. I can find a great many of this community who live as moral lives as men and women can. Is

there anything else necessary and important? Yes—to so live as to have the light of the Spirit of truth abiding within you day by day, that when you hear the truth you know it as well as you do the faces of your father's family, and also understand every manifestation produced by erroneous principles.

I plead with the Elders of Israel day by day, when I have an opportunity, to live their religion—to so live that the Holy Ghost will be their constant companion; and then they will be qualified to be judges in Israel—to preside as Bishops, presiding Elders, and High Counsellors, and as men of God to take their families and friends by the hand and lead them in the path of truth and virtue, and eventually into the kingdom of God. Let me now tell you, Latter-day Saints, that you do not live to your privileges—you do not enjoy that which it is your privilege to enjoy; and when I see and hear of contentions, broils, misrule, bad feelings, ill conduct, wrong in my neighbour or myself, I know that we do not live according to our profession. Why not live above all suspicion and above the power of Satan? This is our privilege.

So far as morality is concerned, millions of the inhabitants of the earth live according to the best light they have—according to the best knowledge they possess. I have told you frequently that they will receive according to their works; and all who live according to the best principles in their possession, or that they can understand, will receive peace, glory, comfort, joy, and a crown that will be far beyond what they are anticipating. They will not be lost.

I was highly gratified by a remark made by the Reverend Mr. Vaux, the gentleman who has just addressed you, that the terror of the Lord never can, neither should, in the nature of

things, bring men to repentance. Those of you who are acquainted with the history of the world reflect upon the conduct of the inhabitants of the earth, and when did tyranny ever cause repentance of evil? Never. It produces crime. When men are infringed upon in their rights and tyrannized over, they are prone to rise in their might and declare, “We will do as we please, and will let you know that we will have the ruling of our own rights and dispositions. Tyrannical power may possess the ability to behead them, hang them, or sentence them to prison; but resolute men will have their will.

Unless a ruler has the power of the Priesthood, he cannot rule the minds of the people and win their unbounded confidence and love. To illustrate my idea, I will relate an anecdote. A young man entered the ministry, but soon learned that he could not rule the minds of the people. He then turned his attention to the study and practice of medicine, and directly discovered that the power of evil had induced the people to care more for their bodies than for their souls. But that profession did not give him the influence he desired, for he found the will of the people first and foremost with them. He then studied law, and could command all the influence he desired; for their wills they would gratify in preference to either soul or body. You cannot break down the indomitable will of the human family. I have known children to be so abused and whipped as to render them almost or entirely worthless, and still the indomitable will remained. How came it there? God organized us to become absolutely independent; and the will I am speaking about is implanted within us by him; and the spirit of every intelligent being is organized to become independent according to its capacity.

You cannot break nor destroy the will. It is influenced and controlled more or less by the evil that is sown in the flesh, but not in the spirit, until the body has grown to years of accountability. Then evil, when listened to, begins to rule and overrule the spirit God has placed within man.

The Apostles and Prophets, when speaking of our relationship to God, say that we are flesh of his flesh and bone of his bone. God is our Father, and Jesus Christ is our elder brother, and both are our everlasting friends. This is Bible doctrine. Do you know the relationship you sustain to them? Christ has overcome, and now it is for us to overcome, that we may be crowned with him heirs of God—joint heirs with Christ.

I feel to urge upon the people continually to depart from every evil. We wish to see the kingdom of God in all its fulness on the earth; and whoso beholds it will see a kingdom of purity, a kingdom of holiness, a people filled with the power of the upper world—with the power of God; and sin will be overcome, and this independent organization will be brought into subjection to that law. We call it the law of Christ: it is the law of eternal life. When we speak of the law of Christ, we speak of it as the power to keep matter in its organization.

You read of the first and second death. We witness, day by day, the dissolution of the body, and there is also a second death. Let a person observe the law of Christ as set forth in the Bible, the Book of Mormon, and in all revelations God has given from the days of Adam until now, and his conduct tends to eternal life. It will not save their bodies from death, for it is the decree of the Almighty that the flesh shall die. They will be made pure and holy, and be brought into a celestial kingdom through the body's being made pure by falling

back into the dust. Sin has entered into the world, and death by sin; so death has passed upon all mankind, and there is no excuse: they must meet this change.

It may be said that Enoch and his holy city went to heaven, that Elijah was caught up, and that it is generally believed that Moses did not die; still the sentence that is passed upon all mankind will come upon them at some time or other. They must meet this change, to be prepared to enter into the celestial kingdom of our Father and God.

It has also been decreed by the Almighty that spirits, upon taking bodies, shall forget all they had known previously, or they could not have a day of trial—could not have an opportunity for proving themselves in darkness and temptation, in unbelief and wickedness, to prove themselves worthy of eternal existence. The greatest gift that God can bestow upon the children of men is the gift of eternal life—that is, to give mankind power to preserve their identity—to preserve themselves before the Lord.

The disposition, the will, the spirit, when it comes from heaven and enters the tabernacle, is as pure as an angel.

The spirit from the eternal worlds enters the tabernacle at the time of what is termed quickening, and forgets all it formerly knew. It descends below all things, as Jesus did. All beings, to be crowned with crowns of glory and eternal lives, must in their infantile weakness begin, with regard to their trials, the day of their probation. They must descend below all things, in order to ascend above all things. There could not be a more helpless child born of a woman than was Jesus Christ; yet he so grew and increased in wisdom and might, that in childhood he could confound the doctors and lawyers in his questions and answers. He increased rapidly

in his mental capacity, for he was the Son of the Father who dwells in eternity, and was capacitated to receive the wisdom of eternity faster than we can. But we are capacitated to shun every evil, if we listen to the still small voice and to those holy prin-

ciples that flow from the fountain of all intelligence.

Cleave to light and intelligence with all your hearts, my brethren, that you may be prepared to preserve your identity, which is the greatest gift of God. God bless you! Amen.

TRIALS, ETC.

A Discourse by Elder JOHN TAYLOR, delivered in the Tabernacle, Great Salt Lake City, November 13, 1859.

REPORTED BY J. V. LONG.

In rising before a congregation of Saints, I generally feel as though I want to say something that will be for the benefit of my brethren and sisters. Something that will be of some real practical use is, in my opinion, what we want; but to talk about abstract theories, idealities, and things that have not much substance or reality in them, I do not think is of much use to anybody. In regard to the Gospel of Jesus Christ, it is so great, so extensive, so comprehensive, so deep, so high, and so various, that it is almost impossible for a person to present anything that is wrong. A man can never speak upon anything that is wrong, so long as he confines himself to the limits of truth.

In relation to our present position, the things with which we are surrounded, the prospects that lie before us, and our hopes, cares, and anxieties, these are things that operate upon our minds, or that ought to have some influence with us. For instance, I am an Elder in Israel; so are many of you; and we all profess to be

Saints, nearly the whole of this congregation. Now, the question is, What is it to be a Saint? And how far am I, and how far are you fulfilling the obligations that devolve upon us as Saints of God—as Elders in Israel—as fathers of families and mothers of families? Let us ask ourselves these questions—Are we performing our various duties in building up the kingdom of God, in rolling forth his work upon the earth? And what are we doing to bring about the latter-day glory? Which of our acts tends to this? Do any of them? or do all of them? And what is really our position? These are things that it is well for us to weigh, consider, and find out the real responsibilities that are resting upon us.

Why did I become a "Mormon?" And why did we all become "Mormons?" We should say, Because we believed "Mormonism" to be true. What is truth? and what part of it did we believe? In this case we should say, All of it. What did we embrace "Mormonism" for? It cer-

tainly was not to profess religion, in order that we might have the honour of men; for there was nothing of that associated with it. We had to endure considerable reproach, and have our names cast out as evil, and to associate with a people that were universally despised. And so they are now. But we have got along with it, so that we now care nothing about it. Now, there is or ought to be a reality about it. So far as I am personally concerned, if any one wants to know why I became a "Mormon," I will answer, Because I considered that I was an intelligent, rational being,—that I had to do with eternity as well as time; and having to do with both, I wanted to act in that way I could secure the approbation of my Father in heaven, that I might be prepared to enter into a better, purer, and more exalted state of being in the eternal world. These were some of the first thoughts and sentiments that governed my mind.

In the next place, I was called upon to be an Elder. What was my object then? It was to obey the truth and teach others, that they might have the same blessings that I possessed. I presume you felt so too, and rejoiced that you knew something of the life to come—that your hope bloomed with immortality and eternal life; and when you were ordained, you tried to magnify that calling and Priesthood. You were mobbed, persecuted, and afflicted, and passed through scenes of difficulty, privation, and trial, which you endured patiently and joyfully, knowing it was from the Lord and intended for your good; and you were trying to obtain salvation in the eternal worlds.

Many of you have passed through affliction of various kinds. If it was an affliction to be robbed of your property—if it was a trial to be robbed of your good name, you have endured that and passed through it. What

did you do it for? and why did you endure it? Just for the same reason that the ancient Saints did. I never read in the Bible, nor anywhere else, of the Saints having any other kind of treatment than that which you have received.

When I embraced the Gospel, I expected to have my name cast out as evil. I expected to be persecuted and to be mobbed, and, if necessary, to lay down my life; and I have come pretty near it a number of times. But this was nothing particularly new; for I had learned before I was a "Mormon" that there was an antagonism between truth and error, purity and iniquity,—that the righteous always were persecuted, and that many of the ministers of Jesus had been called to lay their lives down for their religion; and I never expect to see anything different; and my feelings and ideas are precisely the same on this subject as they were twenty years ago. There is still that same spirit of antagonism existing between truth and error that there was then. Let a man join this Church;—I don't care how honourable he is—the moment he does it, that man will be despised, as sure as Jesus was. Has he injured anybody? No. He was probably a good man, and esteemed by his neighbours, and continued so; but when he became a servant of God, the powers of darkness were let loose upon him; men began to persecute him and speak evil of him, and his name was cast out as evil. This is the lot of every man that receives the truth—I don't care where he comes from. In the United States, England, Ireland, Scotland, Wales, France, Switzerland, Germany, or any part of the world, you will find the same spirit existing; and if you were to ask our persecutors, they could not tell you the cause of their doing it. But although they cannot explain the cause, yet it is "God damn the Mormons!" Ask them,

Have they injured you? No, they have not. Have they taken anything from you, or robbed you of your liberty? No they have not. But still it is, "God damn the Mormons!" And the simple reason why they cannot tell the cause is because they do not know by what spirit they are governed and controlled. If they knew by what spirit they were governed, they would know why they are constantly using their influence against the workers of righteousness. You may go back to the Apostolic dispensation. Take Peter, James, and John, and inquire who interfered with them before they became Christians, while they were fishermen? And supposing they had a knock down about the separation and division of the fish, no matter: they were all one; they were of the world, all pulling in the same net, one with the world. After awhile they became Christians, and then they were persecuted from city to city, from state to state, and their names were cast out as evil. Take Jesus for example: what harm did he do? He healed the sick, opened the eyes of the blind, and unstopped the ears of the deaf. He found some rascals in the Temple, it is true, and took a whip and drove them out, and said, "It is written, my house shall be a house of prayer, and you have made it a den of thieves." This, of course, made a disturbance. Jesus amazed them by teaching them good principles, by telling them of their evils, exposing their iniquities, and telling them that they were whited walls and painted sepulchres. But it was the truth. They did not wish to hear it: they loved darkness rather than light. That was the kind of feeling and state of things then, and it is the same now. Truth has precisely the same effect now that it had then, and I presume it always will have. And if they will have done these things in the green tree, what will they do in the dry?

A good man is willing to have his deeds brought to light. He don't care how big a light it is. He is willing to say, "If there is any wickedness in me, search me and let it be seen." But not so with many of the religious professors and hypocrites of the present day. Like the ancient Pharisees, these modern sepulchres, the moment you open them, are discovered to be filled with nothing but rottenness and dead men's bones. And these whited walls are the same: there is the same hypocrisy; and whenever you examine them, there is nothing but rottenness and corruption. They might as well complain of the sun shining as to complain of the establishment and spread of truth. The workers of iniquity love darkness rather than light, because their deeds are evil. If the evil did not exist, the light could not make it manifest. All the harm we have ever done the world is to tell them the truth as God has revealed it, and seek to make them happy. For doing this we have been persecuted, and expect it.

Peter, in speaking of this subject, said—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter iv. 12, 13.) He might just as well have told them that it would be so, so long as there was a God in heaven and a Devil in hell; and it is absolutely necessary that it should be so. Concerning these matters, I do not have any trouble. What if we have to suffer affliction! We came here for that purpose: we came in order that we might be purified; and this is intended to give us a knowledge of God, of our weakness and strength, of our corruptions, and to develop the evils that are within us,—to give us

a knowledge of eternal life, that we may be enabled to overcome all evil and be exalted to thrones of power and glory. Hence, when people talk to me about being severely tried, I have to inform them that I do not know much about it. I feel, however, to sympathise with others. It is very natural for a man to say, Why am I placed in such a position? Why have I to grapple with these things—with these afflictions?

So far as I am personally concerned, I am here as a candidate for eternity—for heaven and for happiness. I want to secure by my acts a peace in another world that will impart that happiness and bliss for which I am seeking. If I am driven with my brethren as I have been, I ask myself what is the meaning of it. If I have to pass through afflictions, I wish them to be sanctified to my good. If I had nothing to do, and you had nothing to do, but to sit and sing ourselves away to everlasting bliss, as the Methodists and others do, it would be very easy. Why, the Lord could easily remove these afflictions; but he has not a mind to do it.

We read about the patience of Job; but I do not think he was a very patient man. Probably he was, sometimes, in some things; and in some things he was not. He cursed the day he was born, and wished the light had never shone upon him. He was a good man according to his own account. It was said by some that his afflictions came because of his iniquities; but nobody was found to say and show what they were. It appears that the Gods had a council or conference together, and the Devil appeared amongst them. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and walking up and down in it. And the Lord said unto Satan, Hast thou considered my ser-

vant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job i. 7, 8.)

It appears from this that he was a man such as we ought to be—one that feared God and acted for eternity, and that he eschewed all evil. We are told still further that the Devil complained that the Lord had set a hedge round about him, so that it was next to impossible to touch him; but promised, if he would take that away and let him have a rap at him, that his faith in God would be shaken. From this same chapter we learn that the Lord said he could have a chance—that he might try Job, and see how he would act. I have no doubt but the Devil chuckled over Job, and determined to destroy him and his family; and he went to work and gathered together the lightning, knocked down the house where the children of Job were assembled, and killed them all. Then he stirred up the Sabeans, who stole his oxen and asses, and the Chaldeans, who stole his camels and slew his servants. And the servants of Job came in, one after another, and told him the news; and each messenger said, "And I only escaped alone to tell thee."

What was the reason? The hedge was taken away, and Satan was allowed to do with him just what he saw proper, only to spare his life. What did Job say? He is reported to have said a great deal; but he was probably more patient than many of us would have been; for he said, after the report of all his misfortunes, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He did not say it was the "damned Gentiles" and Sabeans or Philistines that had done these things.

If I had cattle, houses, and possessions, the Lord gave them to me, and he has the right to take them away. If I have any of the blessings of this

life, I received them from the Lord. It was the Almighty that gave them to me; and if they are taken away, I ought to say with Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Was not that a good feeling that Job possessed? and do you not think we should have similar feelings? I don't think that these "damned Gentiles," as some of you term them, have so much to do with it as you suppose. They are servants to whom they yield themselves servants to obey; and therefore I do not think you ought to blame so much as you do, for they are under an influence that they cannot resist, and are merely doing the will of their father. They calumniate you and they lie, as you say, like the Devil. But, bless you, they cannot help it, and the Lord permits it to be so. They cannot do any more than they are permitted to do. It is just as the Scriptures say—"The wrath of man shall praise me, and the remainder of wrath I will restrain, and I will put in order and accomplish my purpose upon the earth." Now, if it was not the Sabeans, the Philistines, and the lightning that did all this to Job, I do not think it is the Missourians, but it is their father, who is ——— Where? [Laughter.] We ought not to complain of our position, I think. I do not want to complain. I never have felt a spirit of fault-finding or complaining.

From what I have quoted from the Book of Job, you discover that the Devil was accustomed in those days to appear before the Lord, as he has done in these last days; and I can assure you that he has been above once. In regard to Job he said, "I have tried him, and only let me touch his body: skin for skin, all that a man hath will he give for his life." "Well," says the Lord, "he is in your hands, only you shall spare his life." The Devil then smote him with boils, and Job began to curse

things around him, and it appears that the Devil was pretty near right about it.

But Job would not deny his God. He was firm in his integrity, and he possessed the spirit of revelation, had a right kind of belief in God—in futurity, and was submissive to the will of the Almighty. It is said that he got mad: and who would not be? I do not know that the Lord would be displeased with a man for getting mad when the Devil was let loose upon him. At any rate, we are informed that "In all this Job sinned not."

I remember hearing a woman say in Missouri, "I'll be damned if I will stand it any longer; for this is the fifth house the mob have burned down for me in less than two years." Job did not feel so. He was indeed severely tried; but when he came down to sober reflection, he said in his heart, "The Sabeans may take my asses, and the Chaldeans may fall upon my servants and kill them and steal my sheep, and my house be thrown down with the storm, and I may lie in the ashes, and men that I would not associate with the dogs of my flocks may wear away my life, and my body may go to dust; yet, though worms prey upon it, in my flesh shall I see God. Naked I came into the world, and naked I shall go out: blessed be the name of the Lord." Was not this a good feeling to manifest? Let us try to imitate it and acknowledge the chastening rod of the Almighty.

Now, I will consider the character of Jesus for a short time. I will take him for an example, and ask why he was persecuted and afflicted? Why was he put to death? We are told by the Apostle that it was necessary for him, of whom are all things, to make the captain of our salvation perfect through suffering. It was absolutely necessary that he should

pass through this state, and be subject to all the weaknesses of the flesh,—that he should also be subjected to the buffetings of Satan the same as we are, and pass through all the trials incident to humanity, and thereby comprehend the weakness and the true character of human nature, with all its faults and foibles, that we might have a faithful High Priest that would know how to deliver those that are tempted; and hence one of the Apostles, in speaking of him, says, “For we have not a High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin.” (Heb. iv. 15.)

Here, then, we find the reason why he was tempted and afflicted. He stood at the head of that dispensation, and came to atone for the transgressions of men—to stand at the head as the Saviour of men.

It was necessary that he should have a body like ours, and be made subject to all the weaknesses of the flesh,—that the Devil should be let loose upon him, and that he should be tried like other men. Then, again, in Gethsemane, he was left alone; and so great was the struggle, that we are told he sweat, as it were, great drops of blood. In the great day when he was about to sacrifice his life, he said, “My God, my God, why hast thou forsaken me?” He has passed through all this, and when he sees you passing through these trials and afflictions, he knows how to feel towards you—how to sympathise with you. It was necessary that he should pass this fiery ordeal; for such is the position of things, and such the decrees of the Allwise Creator.

In regard to any circumstances that have taken place with regard to this people, my feelings are and have been for over twenty years, that I am aiming at eternal life, and am independent of the derision of fools. If a

man has a mind to determine upon pursuing another course, I have nothing to do with it. I believe in God, in Jesus Christ, and in the exaltation of the human family, and consequently have acted and do act in accordance with that belief. If others choose to do otherwise, that is their business. But, says one, Don't you want to send them all to hell? No, I don't; but I would be glad to get them out of it; and if I could do them any good, I would do it with pleasure. I do not believe in this wrath and dread; but if a man acts meanly, I will tell him that he is a poor, mean curse. Then, if I find him hungry, I would feed him; or if I found him naked, I would clothe him; for the Gospel teaches me to do good and benefit mankind as far as lies in my power.

I believe that everything is permitted of God, although I am far from believing that he sanctions everything. By this, some will consider that I am a fatalist. So far as this goes, I am; but not in the way that the term is generally understood. These things are permitted for our good and perfection.]

Suppose that you are wealthy and abound in the things of this world, and have everything good, and have the honour of the world, what would it amount to? Let me know that I have the approbation of God, that I am to my word, that I do not do wrong, that I treat everybody right, and withal possess the favour of the Almighty, then I am satisfied. I do not trouble as to these minor things. If I can only have the blessing and smiles of my heavenly Father, whether that comes in the shape of wealth or poverty, in the shape of affliction or peace, it is a matter of very little consequence to me; but if prosperity, wealth, and peace come along with it, all is right. And I consider things of this kind, for I know that all we have is in the hands of God.

Now, suppose that the President of the United States should issue a manifesto ordering the "Mormons" to leave or be destroyed, who would care? If I were to express my feelings, I should say it was exceedingly mean. Suppose he should send another army here, who would care about it? We are in the hands of God, and he can say as he said to the Devil in regard to Job. Do you think anybody can injure or take the lives of God's people, unless he permits it? No; there is no power this side of heaven that can do it. God controls his people and his people's affairs, and there is no power can interfere farther than he lets them. Now, who is hurt? Why a lot of the folks were tremendously scared when those soldiers were sent out! (Laughter.) Were you not very much afraid? I will admit that some few felt afraid; but was there anything the matter? No, there was nothing the matter in particular. If the Lord wanted to have me killed, I would just as soon be killed as not. I do not believe in a religion that has not got all my affections; but I believe in a religion that I can live for or die for. I am not talking about things that I do not understand. I have wrestled with death, and had the Devil aiming at me, and I cared nothing for it. Let me be deprived of this hope, and my religion is vain. I would just join in upon the principle that the Gentiles do—viz., "Let us eat, drink, and be merry, for to-morrow we die." It is for us to act upon the principle that we started upon—to trust and have faith in God—to let this influence us in our acts one towards another.

Let us now turn and examine ourselves. Why did you become a "Mormon?" Simply because you wanted to be saved, and to work righteousness by keeping your spirits and bodies pure. Did you not in times past hope that you would be-

come pure by obedience to the Gospel and helping to build up the kingdom of God? How do you expect to bring this about now? Do you expect to do it by riotousness and indulging in rowdyism? Has the Gospel changed? or how is it?

I observed that there are some very good scholars among us who can learn some things very quickly. There are some men who call themselves Elders that are trying if they cannot swear better than the Gentiles. Now, let such men go before God with their mouths full of foulness, or get their families together to ask God to bless them, and see what liberty they have. Such acts are the result of ignorance, blindness, and corruption. Are such going to be saviours upon Mount Zion? Some of these are Elders who are going to teach the people the ways of salvation!

This reminds me of a man that went from Liverpool to introduce me into Ireland. He told the people what a glorious Gospel we had got, and what blessings were in reserve for the faithful, and he was drunk three-parts of his time. He was a pretty messenger of life!

I consider that all such persons ought to be ashamed of themselves. I would like to see these things stopped; and if you won't stop them, I will tell you one thing that will stop—you will cease to have the Spirit of God upon you to give you light and intelligence, and you will cease to be Saints of the Most High God. You will go back into darkness and folly, like the sow that was washed and again returns to her wallowing in the mire. I would like to see all the Saints do better than the Gentiles, for they do not pretend to be religious. I would like to see the Gentiles also do better; and if there are any of them here, I hope they will pay attention to this. It is

too mean to utter such low-lived expressions: it is humiliating and unmanly to go and get his brain muddled, and all the faculties of his mind darkened with his intemperate habits. It is a disgrace for men of education and intelligence to be unable to utter five words without an oath. Every child ought to point the finger of scorn at any man that will come down to such a mean standard; and you Elders in Israel and Saints, do not let people laugh at you for getting drunk and rowdying in the streets of Zion. Before I would be so mean, I would go and stick my head into a barrel, and crawl out of sight, and would not be seen for twelve months.

Let us fear God with our hearts—not with our lips, store up the truth

in our minds, work righteousness, do good one to another, and do right to everybody: then your peace will flow as a river; then we can bow before the Lord our God, and ask his blessings upon us and our families; then there will be no wrangling in our bosoms, nor any bad or unpleasant feelings towards our fellow-creatures.

If it was right for us to commence on these principles, it is right for us to fear God in our hearts. Brethren and sisters, fear God in your lives and conduct; speak nothing but what you know to true; keep a guard over your actions; keep the Spirit of God within you, and the Lord will be with you all the day long.

I pray God to keep us in the way of truth, in the name of Jesus. Amen.

PRIESTHOOD AND ETERNAL LIFE.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, July 31, 1859.

REPORTED BY G. D. WATT.

I rejoice in the privilege of making a few remarks this morning, by way of explanation and exhortation.

If the Latter-day Saints assemble to worship merely because our fathers did, or because we have been so taught by our schoolmasters, we have not a correct view of the subject. The Being who organized us did so upon principles which pleased him, and can please us only through obedience to his laws. That Being placed within us a principle that has been among all the nations of men

from the beginning—the principle of reverence, of worship, of seeking after something superior to what we possess. Every person possesses more or less of this principle; we all acknowledge it more or less, and all are seeking something not in our possession.

We are on this earth for an express purpose. The body is organized, the spirit takes possession of it, and here we are as finite beings in a world of sin, of darkness, and of the thralldom of iniquity; and that, too, for an ex-

press purpose that cannot be accomplished upon any other principle or plan.

Eternal existence depends solely upon adopting and carrying out in our lives the principles couched in the term "holy Priesthood," which alone tend to life and eternal duration and exaltation. We are seeking for something that we are not now in possession of; and every individual wishes to understand those true principles which will put him in possession of the right plan by which to obtain what we are seeking.

Mankind are prone to seeking after perishable things, though we in reality, if we did but realize it, are by no means doing so exclusively. The spirit and intelligence that God has placed within us prompt us to seek more or less after imperishable things. Had we worlds to command and dictate in our finite state, with the authority and power we now possess, it would not satisfy the mind.

The holy Priesthood is a system of laws and government that is pure and holy; and if it is adhered to by intelligent man, whom God has created a little lower than angels, it is calculated to preserve our tabernacles in eternal being; otherwise they will be resolved into native element. Nothing is calculated to satisfy the mind of an intelligent being, only to obtain principles that will preserve him in his identity, to enable him to increase in wisdom, power, knowledge, and perfection. And when we meet to worship, we do or should meet to speak of those principles and to strengthen our faith. But should it please the Almighty to place us in circumstances that would preclude our assembling to worship, if we understand these principles, they are as dear to us in our closets, in our homes, and when we are labouring in our fields, our shops, or in the kanyons, as when we are in this Tabernacle.

We are searching for these prin-

ciples, and we are labouring continually to obtain—What? You see mankind running to and fro, like ants upon an ant-hill,—now forward, now wheeling and taking the back track; then to the right and to the left, seemingly in a perfect state of excitement and confusion. They are seeking they know not what. They possess the foundation for eternal intelligence, and they do not know how to obtain that which will satisfy their minds. Nothing can satisfy, except being perfectly subject to the law that will preserve them in their identity to all eternity, and that is the holy Priesthood.

And yet, so long as we have lived, and as much as the wisest of us have seen and learned, we are still comparatively as infants. It is by the law of the Priesthood that men are, and by that law they may maintain their eternal identity. A strict observance of those laws will secure an inheritance in that kingdom where death never enters, and all else will sooner or later pass away as a night vision.

When we undertake to worship the Lord, it is eternal principles that we desire to learn. They are taught here from Sabbath to Sabbath, a little here and a little there, pertaining to the doctrines of salvation, like explaining the civil laws of the land. Lawyers are called upon to explain the civil law, and we must be lawyers in the law of the Priesthood, to read, comprehend, and correctly teach the writings of Moses, of the Psalmist, of the Prophets and Apostles, or to tell the truth as it comes fresh from heaven, independent of reading from any book.

No one can correctly dispute that mankind are possessed of intelligence. Reflect upon the intelligence they possess in mechanism, in astronomy, &c. Did they produce that? No. I obtained the principles of intelligence

that I am in possession of from the same source that they obtained theirs, and which I attribute to the Author of our existence. But they cannot tell from whence those principles came. They are searching and researching with an inherent principle that never can be satisfied without true knowledge; and that true knowledge flows through the Priesthood, to enable us to know how to order our lives, to overcome every principle that tends to the death, and to embrace every principle that tends to the life, that we may preserve our identity to all eternity, which is the greatest blessing bestowed upon man, and which we now have the privilege to place ourselves in the way to secure.

The laws given by the Almighty to the children of men, by which we can preserve our spirits and our bodies to all eternity, are what the world call "Mormonism." Those laws are what this people believe and are in possession of. And are we obliged to falter here and falter there? If I am presented with unwholesome food, or with poison that would destroy my life, am I obliged to eat it? No, though I may be obliged to have it presented to me. If a man hands you a dose of arsenic, saying that you need it and that it will do you good, are you obliged to swallow it? Or if those who prefer sin, and roll it under their tongues as a sweet morsel, present to you principles that tend to the death, are you obliged to receive them—to join in and commit sin? Some who profess to be Latter-day Saints do so, and continue to do so.

What a pity it is! How strange it is that mankind do not better understand and conduct themselves! True, as is written, sin was introduced to the human family by the transgression of our first parents, and thereby the Adversary of all righteousness gained great power over our bodies, as we

can daily see exhibited,—the flesh, as the Apostle has written, warring against the spirit. So in a garden, the weeds spring up spontaneously; and if you wish to produce certain fruits and vegetables, you must carefully till the soil, because the ground is cursed to produce thorns and thistles and obnoxious weeds. The original transgression subjected the flesh to weakness and infirmities, but not the spirit; which explains how much easier it is for a person to sin than to work righteousness, by the power sin has obtained over earthly tabernacles, notwithstanding the promptings to do right, and that a person feels better in doing right than wrong.

We must have our day of trial—an opportunity to become acquainted with the bitter and the sweet. We are so organized as to be able to choose or to refuse. We can take the downward road that leads to destruction, or the road that leads to life. We can constantly act upon the principles that tend to death, or refuse them and act upon the principles that pertain to life and salvation. This is a day of trial; our faith and patience can now be tried: now is the time for your fortitude and integrity to be tried. Let the trials come; for if we should be so unspeakably happy as to obtain a crown of eternal life, we shall be like gold tried seven times in the fire. Let the fiery furnace burn, and the afflictions come, and the temptations be presented;—if we wish to be crowned with crowns of glory and exalted to dwell with our elder brother Jesus Christ, we must choose the good and refuse the evil.

According to our faith, we must strive to live our religion when in the kanyons getting wood and lumber, when labouring in our fields, and wherever we may be. We have to learn and practise eternal principles, to obtain eternal life; and they are

the principles of the holy Priesthood. God has given man an agency, and it behoves us to understand and practise the principles of life—to live our religion and walk humbly with our God, living according to the laws and regulations of the holy Priesthood so far as it is revealed.

The principles of eternal life that are set before us are calculated to exalt us to power and preserve us from decay. If we choose to take the opposite course and to imbibe and practise the principles that tend to death, the fault is with ourselves. If we fail to obtain the salvation we are seeking for, we shall acknowledge that we have secured to ourselves every reward that is due to us by our acts, and that we have acted in accordance with the independent agency given us, and we shall be judged out of our own mouths whether we are justified or condemned.

When meditating upon matters as they are passing, I am happy and rejoice that things are as they are. You do not often see me in this building, neither do I often address you, neither do I wish at present; but I want everything to be shaken that can be shaken, that those who remain will be stedfastly determined to serve their God. As I have often said, I would rather be associated with a dozen men who would live their religion than to have the whole world for my companions to bear off the kingdom to all nations. I would rather see the people leave, until there are not ten men left in the mountains, than to see what I see and hear what mine ears have to hear—the blasphemy, corruption, wickedness, dishonesty one with another, and running after the Devil, and ready to strike hands wherever they meet him. I want to see those who will not live their religion sifted out. Let them float off, and let the few who will live their religion—who will

live for God, remain until they are like the gold that is tried in the furnace seven times.

I understand that some of the people are remiss in coming to meeting. Do they stay at home to weigh themselves in the balance, to know whether they are actually in possession of the religion that we profess? Or are their eyes, like the fool's, in the ends of the earth, looking for a good job here, and a bargain there, and a speculation yonder? You will know, by-and-by, whether you possess the religion you profess. The Lord will sift the people, and the time is not far distant when he will sift the nations with a sieve of vanity, and the time is at your doors when he will hold a controversy with the nations and will plead with all flesh, and it will be known who is for God, and who is not.

I often ask the Father to hasten his work—do you?—to hasten his Zion upon the earth, and his work upon all nations. Have you any idea what that work is? I am at times checked in my feelings, and make the inquiry, Am I prepared, with this people, to receive what will come?

Every time that my mind stretches forth to discern what the Lord is doing, to contemplate upon his goings forth among the nations, and what he is bringing about, according to all the sayings of the Prophets and the designs of his Son Jesus Christ, and to reflect upon the nations of the earth as they now are and will be, I ask myself, Am I prepared for all this? Are the people called Latter-day Saints prepared for all this? I am checked in my feelings in a moment. Are you? or do you think that you are ready? Suppose that the Lord should make his appearance in his glory, how many in this Tabernacle could abide the day of his coming? Is there an individual in the valleys of the mountains, or

upon the face of the earth, that could abide the appearance of the Son of Man in his glory—that could look upon him?

Are you prepared for the distress that is coming upon the nations? Many of you frequently think that your lot is very hard—that your trials are numerous and severe, and imagine this and that; and there is a great disposition with many of you, as well as with the rest of the world, to pity yourselves. You had better continue to pity yourselves, each and every one, lest we should not be right in all the things of God as fast as he is rolling them along. I have been driven from my home five times; I have left my houses and lands and everything I had. Do I wish evil to come upon my enemies? Every time I think of it, and when my mind is opened by the visions of the Lord to see the weeping, the wailing, and distress of the nations, that many who now live will see, there is not a person in this room that could bear it. There are no eyes looking upon me that could bear to see the awful distress that the nations are bringing upon themselves—to look upon the judgments of the Almighty that they are bringing upon themselves.

You think that you see distress. I have seen poverty; I have seen the gray-headed father and mother bowed to their graves with starvation; I have seen the middle-aged, the youth, and young children going to their graves through starvation: but I have seen nothing to compare with what I shall yet see, if I live. I shall see the distress that will be upon the nations. Look a little further and reflect upon what the Lord will do when he has revolutionized the nations and cleansed and purged this earth with fire. Are we prepared to sit down with Jesus when he comes? We had better be careful to know whether we are prepared.

We think that we have great occasion for sorrow; but how should we feel, after all our preparations, faith, labours, and looking forth for the coming of the Son of Man, to be consumed by the brightness of his appearance? We had better be purifying our hearts: that is the best occupation I can recommend to the Saints. I would recommend such a course, far beyond taking their neighbour's cattle, breaking down their neighbour's fences, spending their Sabbaths in the kanyons getting wood, or doing anything that they should not do. Ask such persons whether they pray. "No." A man in the Eleventh Ward said, "I prayed daily over my crops last year, and my harvest was very light: this year I have not prayed, and my crops look first-rate." Those who think that they can succeed without praying, try it, and I will promise them eternal destruction, if they persist in that course. Some think that they can prosper by lying a little, breaking the Sabbath, and doing almost everything that they ought not to do. In the end they will learn that they have trod the path that leads to the first and second death, which will have power over them; and the time will come when they will be as though they had not been.

It is recorded that Job clung to the Lord and proved his integrity to his Father and God. The Lord, to try him, suffered his crops to be laid waste, his property to be plundered, his sons to be destroyed, and sorely afflicted him in divers ways; and so it has been and will be with thousands of other persons. And though their property, families, and friends be taken from them, yet they should trust in their God, even though he should slay them. And you will learn, by-and-by, what reward he has prepared for them.

I am striving for the crown that

awaits the end of the faithful race—not alone for the potatoes and corn. Many come to me and say, “Brother Brigham, are we going to have any potatoes this year?” “I neither know nor care.” “Have you planted any?” “Yes, a great many.” “Have you looked to see whether there are any sets upon them?” “No: but it is my business to keep out the weeds, to water and till, and wait until the harvest. I have not power to make potatoes set. If I should plant and hoe, and raise nothing, it is the same to me as though I obtained a good crop. God gives or withholds the increase.

We are all organized to seek after something that will be durable—that will not pass away like a dream. Then do not seek too much after that which will perish. Such things belong to the world. They are to be changed, and are not to be relied upon. Seek for the principles that pertain to eternal life—the principles of the holy Priesthood. Let us prove ourselves to be friends of God, whether we raise potatoes or not, whether our pigs and calves live or not, whether we

are blessed with much or little, or have nothing;—trust in God and be his friends, and by-and-by he will put us in possession of that which will be perfectly satisfactory. Our spirits and bodies will be preserved before the Lord, and we shall be prepared to see him in his glory—to live with him in his kingdom—to associate with him. That is what we are seeking, if we did but know it.

If any wish to apostatise, they have and always have had perfect liberty to do so. Life and death are before you. You have had the words of life sounded in your ears, year after year, in these valleys, and we have been blessed with days of peace and pleasantness—days of joy and days of comfort. Have all the people served God? No. Some have been and are wicked, sinful, dishonest, and unfaithful; and the Lord wants to prove us—to prepare the righteous for his glory, and the wicked for their doom.

I exhort you all to reflect whether you are ready for what is coming, and are prepared to receive what you anticipate. Amen.

DUTY OF THE SAINTS TO LIVE THEIR RELIGION.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, August 4, 1859.

REPORTED BY G. D. WATT.

On Sunday last I took the liberty to invite the different Wards of this city to hold their fast-meeting here to-day, and I now wish those who possess the Spirit of God to occupy the time. By the utterance of the mouth, the feeling and impulses of the heart are made known; and I wish to know how the brethren feel. Let those who enjoy the power of the holy Gospel build up their brethren and inspire them with a spark of that inward and eternal influence that will kindle into a flame of true devotion.

When the eternal living principles of the Gospel of the Son of God are implanted in the heart of a genuine intelligent being, they do not leave him when the wicked present their blandishments and the ungodly their enticements to swerve the godly and the righteous from the paths of rectitude. I put it down for a fact that those who will give way to wickedness do not belong to the elect. With me it is a fact that persons of sound sense, and possessing correct principles, and striving for eternal life, will not exchange those principles for a gill of whisky or a pinch of snuff, nor cast them aside for every stranger who meets them and says, "How I love you!" Such persons, when convinced that the sun shines, that it was dark last night, that it stormed yesterday, that the river Jordan runs from Utah Lake and

empties into Great Salt Lake, that there are mountains on our right and left, do not, after sleeping for five minutes, wake up and dispute those facts, and declare it nonsense to believe that we are here, and that we might as well at once cease all efforts to do right.

We must meet periods of trial, or how can we prove that we have faith, and do actually permit the power of the sensibility placed within us by our Creator to have its free, untrammelled course? And those who can be led away by the enticements of the servants of the Evil One do not belong to the number of the elect.

It is a pity that the Latter-day Saints who live here, who say that they have embraced the Gospel of eternal life, and are willing to sacrifice all for their salvation, or to give up all for Christ, should be bought over by a gill of whisky. After they have travelled thousands of miles for their religion—for their faith, it is pitiable to see some enticed from their integrity through the proffering, by the wicked, of a fancied good job—of a little speculation. The Lord intends to know whether we will be led away in this manner and destroy ourselves with such trifles; and for this reason temptations are permitted.

You remember my expressions of my feelings a year ago, both in public and in private. I wanted to travel from one end of this Territory to

the other, and cry aloud to the people, and ask them whether there was one left in Utah who had not forgotten his God. That work commenced, and you then understood and now understand there was a reformation. Some of the results are plain to us—the results of that reformation in which excessive care and labour and much exposure caused the death of brother Jedediah M. Grant. I wished to go through the Territory and ask whether there was one left for God, or whether all had gone astray. I ask that question now, and can answer it. A great many—the majority of those who profess to be Saints are trying to live their religion. Blow upon the spark of the Holy Ghost within you, and without which we need not anticipate building up the kingdom of God, that the wicked may be foiled in their efforts to corrupt and destroy. They say that it is dangerous for people to believe in the Lord God and possess his Spirit. "O dear, it will trouble the magnanimity of the law, and the supremacy of the law!" What do they know about the Almighty and his purposes and work in the latter days? Nothing. Live your religion, keep the commandments of God, and you will have no occasion for breaking the laws of the land.

If you can be enticed away, it proves that you are not worthy of the salvation which Jesus purchased for you by his blood. Live your religion, or else come out and say, "I am not willing to live my religion—I will renounce it," fearless of big men or little men. You must be for God, and know that you are his friends, or he will disown you. Fear not him that can only kill the body, and then has no more than he can do; but fear Him who has power to cast both soul and body into hell, which is the first and second death. Fear no man, but fear the Lord God and keep his commandments. Walk righteously before

God and before each other; and though the enemies of Jesus howl—though temptations come and the floods of persecution overflow, trust in him and strive to stand fast in the liberty wherewith Christ has made us free.

When I learn that some can be overthrown—can be enticed to run here and there and forfeit every principle of right, of truth, virtue, honour, and honesty, it is soul-sickening to me and discouraging to angels and all good men. It is discouraging to see persons receive the principles of eternal life, practise them for a season, and then forsake them and follow the principles of death and destruction. If you live your religion, you will be a Saint to day, to-morrow, the next day, and all the time. You will walk humbly before God, and deal justly one with another, and disregard the condemnation and aspersions of those who are ignorant of the principles of the eternal law of Jehovah, and of the intent of the laws of the nations of the earth.

Blow upon the spark that is within you; blow it to a flame, and see whether the fire of God's eternal love and the principles of the holy Gospel cannot be kindled within you. Some may think that I am discouraged. I am not. I have views of the nations of the earth and of the situation of the people; and when I reflect upon the faith, the feelings, and the conduct of those who try to live their religion, and contrast that with the condition and conduct of the mass of the children of men, I can plainly discern the great difference. This is the best people upon the earth. True, some complain because comparatively a few are going astray; but I do not feel nearly so discouraged as did an ancient Prophet, when he said, "Lord, they have digged down thine altars, and I alone am left," while at the same time the Lord informed him that he

had preserved seven thousand who had not bowed the knee to Baal.

Compare this people with the mass of mankind, and what other class will sacrifice for their faith what we have—will sell their buildings, farms, and other property, subject themselves to poverty and want, and travel thousands of miles? Not many who profess the Christian religion, though some of the pagans might. The Latter-day Saints sacrifice everything for their religion. Do not be discouraged, for the Lord is on Israel's side, and it behoves us to prove to him that we are on his side.

Some are fearful that the Lord will forsake them. A child may begin to cry right here and be distressed with the fear that this house is going to leave it, and its conduct would be as consistent as to fear that God will forsake any person who is walking in the path of truth. Who does he forsake? None save those who first forsake him and begin to walk in by-and-forbidden paths, where neither he nor his angels walk; and then such persons say the Lord has forsaken them. They have forsaken the path of rectitude and are upon the grounds of the Devil, being led captive by his will, and do not enjoy the benign influence that flows from the Fountain of all intelligence as they did when they were in the path of truth. Never be fearful that the Lord will first forsake

you; for you have first to leave him, since he never forsaketh those who are striving to do right. Abide in the truth, and you are sure to enjoy, more or less, the sanctifying influence of the Holy Ghost; and if you do not, you have strayed from the paths of rectitude and truth—of love and mercy. You must forsake the ways of the Lord in order to get out of the way, and then the Lord will forsake you. Otherwise he is with you, more or less, by his influence—with you by his angels and his protecting care. I want you to thoroughly understand that you are not to fear any being in heaven, on earth, or in hell, superior to fearing that Being who has created the heavens and the earth, by whom we and all things are.

Now, brethren, I wish to hear you express your feelings, and want you to occupy the time. We have all the time allotted to us in a state of probation, and then for ever and ever, worlds without end. And if we do not live to enjoy truth, it is because we take the road that leads to dissolution. We must live to be prepared for better or for worse for all time to come; so we will not hurry the exercises of our meeting.

God bless you and fire your hearts to speak and to exercise yourselves in the faith of the holy Gospel, that we may know and understand for ourselves. Amen.

THEOCRACY.

A Discourse by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City, on Sunday morning, August 14, 1859.

REPORTED BY G. D. WATT.

I have this moment been requested to address the people upon the subject of a theocratical form of government, or upon that particular form of government called the kingdom of God. I will read a few passages from the book of Daniel the Prophet relating to governments in general:—

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” (See Daniel ii. 44, 45.)

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and

filled the whole earth.” (See 34th and 35th verses.)

“And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him.” (See Daniel vii. 27.)

The form of government given to man immediately after the creation was theocratical; that is, the Creator became the great Lawgiver. He appointed the officers of that government, established his own authority, and arranged all things after his own order, which is eternal. He himself instituted the same form of government here in this creation that he established in other kingdoms, worlds, or creations, so far as the capacities and circumstances of the inhabitants would permit. Hence such a government might in reality be termed a theocracy, because God was the author of the laws, forms, and institution of the same. After a period of time, men departed from God, apostatized from the form of government instituted from heaven; and, still thinking that it was needful and necessary to have some kind of government, in order to control the people and keep them within due bounds of subjection, they concluded to form and establish governments of their own, according

to the best judgment and wisdom they had. Hence the various nations, both before and after the flood, instituted governments according to human wisdom, some making choice of one form, and some of another; some giving the whole authority into the hands of a ruler, called a king, an emperor, or monarch; others reserving a portion of the power in the hands of various individuals, termed nobles or princes; others leaving the form of government more or less in the hands of the people at large, something resembling a republic. But all these various forms instituted by man were entirely different in one particular from that instituted of God.

The Lord claims it as a right, in consequence of his wisdom and superior power, and in consequence of his having created men, to govern them; and if so, he claims the right of originating their laws and of dictating the form of government by which they shall be ruled. This is his right; and every man, when he seriously reflects on this subject, will be willing to acknowledge that God surely has more wisdom, power, and knowledge, in relation to the kind of government which would be best adapted to the human family, than those finite beings whom he has created; and if he has this superior wisdom, power, authority, and knowledge, we ought to give to him that right.

But mankind would not permit him to exercise the right which so justly belongs to him. They usurped the authority and denied the right of the Almighty to govern them, and thus originated all the forms of human governments which have existed upon this globe for the last six thousand years. It is true the Lord had a hand in the establishment of some of the laws connected with the government of Israel; but even that people, in consequence of the hardness of

their hearts, rebelled against the righteous, just, and holy laws that God ordained for their good, and desired laws of a different nature, and a form of government more resembling the corrupt nations around them. They were a hard-hearted people, and delighted to walk in the traditions of the Egyptians, and to follow after the imaginations of their own hearts; and when the pure law of Jehovah came forth and was presented to that people, it was more than they were willing to endure; it was too pure for them: they wanted something more suited to their carnal natures. For instance, when a man married a wife, they wished to have the privilege of divorcing her for every trifling cause that might happen to take place. The Lord, seeing the hardness of their hearts, permitted Moses to give them, according to their wishes, an inferior law. But this additional law of carnal commandments formed no part of a pure theocratical code such as the Lord intended to establish among that people. Many other items of law were given to the children of Israel, according to the hardness of their hearts, that were permitted by the Lord through Moses. We cannot, therefore, suppose that all the Mosaic code was acceptable and pleasing to God. Some of it was given in wrath, that the wicked among them might stumble and fall, and not be permitted to enter into the fulness of his rest. But God originated the most of the Mosaic code, while Moses merely permitted the additional laws applicable to a rebellious, hard-hearted people.

The Israelites continued to be governed, more or less, by some of those divine laws, until the coming of the Messiah; but they often transgressed them through the traditions of their Elders; they often departed from the living God, and lost the spirit of revelation and communion

with him. The powers, privileges, and blessings of the kingdom which were intended to continue among that people were in a measure taken from them at different periods of their history. By-and-by our Saviour came to abolish that portion of the law of Moses which was given in consequence of transgression, and to retain that portion which he intended should continue; for instance, the ten commandments given by the Lord amidst the thunderings and lightnings of Mount Sinai: these were never intended to be done away by the law of Christ; but when he came, they were retained as a part of the superior law of the Gospel. The kingdom of God was built up in the days of Christ, under this superior law; but the most of the Jewish nation concluded to reject the Gospel as their fathers did in the wilderness: they cast it from them, and were not willing to be governed by it; therefore the kingdom of God, instead of being a concentrated government among Israel, existed in detached portions here and there. The law of God, in the days of Christ, did not have place among them in a national capacity: it did not govern them as a people. They were not subject to it: they fought against it. Hence the kingdom, so far as it existed, after awhile was taken from them and transferred over into the hands of the Gentiles.

The Gentiles did not receive this transferred kingdom nationally, but individually,—few individuals only embracing the same. As nations, they rejected it as well as the Jews. The kingdom of God in those days, though governed ecclesiastically by Divine laws, was not sufficiently concentrated to exercise any national jurisdiction among any of the nations of the great Eastern hemisphere. The isolated individuals and branches receiving the kingdom were scattered here and there through all the coun-

tries of the East, subject to the various forms and municipal laws of man-made governments. This order of things continued down for a short period after the martyrdom of the Apostles, when mankind again departed entirely from the ecclesiastical laws of the kingdom. There came a falling away, so that the kingdom, which existed in a scattered and broken condition through the Gentile nations, began to lose all the power and blessings pertaining to it: the gift of healing was no longer made manifest; the gift of prophecy no longer existed; and so complete and dreadful was the apostacy, that one might travel through the whole of the Eastern continent and not find a Prophet, or Apostle, or Revelator, or any one who had heard the voice of God or received any communication or revelation from him. Then visions ceased, angels no longer appeared, miracles were done away, and every office and power and authority and gift characterizing the kingdom of God, or in the least resembling a theocracy, ceased from all the Gentile nations. They, like the Jews before them, lost the fruits of the kingdom of God; and the few Saints who remained and had in any degree faith in the cause they had espoused, became so darkened in their minds, through the wickedness and apostacy which prevailed, that they were counted worthy only to be trodden under the feet of the Gentile nations. Hence the powers of the earth made war with all those branches that professed to be the kingdom of God, and they overcame and destroyed them from the earth, and the kingdom of God no longer existed, so far as we have knowledge, on the great Eastern hemisphere, for something like seventeen centuries.

[Nearly seventeen long centuries rolled over the heads of the Gentile nations in Asia, Europe, and Africa;

and such a thing as the kingdom of God was entirely unknown among them. It did not exist either in a concentrated or scattered form. Instead of a theocratical government, or one of Divine origin, you could behold nothing but empires, absolute and limited monarchies, kingdoms, principalities, dukedoms, republics, and heterogeneous masses of conflicting revolutionary elements, thrown together, as if by some fortuitous circumstances, fomenting, igniting, and belching forth the hot lava of destruction, swallowing up millions of unhappy beings, and overwhelming all countries with desolation, misery, and death.

Next, let us turn to the ancient history of this great Western hemisphere. We are informed by the sacred and Divine record, called the Book of Mormon, that the kingdom of God flourished to a greater extent here than in the Eastern world. On this Western hemisphere the kingdom of God was established by the personal appearance of our Lord and Saviour after his resurrection. Twelve disciples were appointed on this land to administer the Gospel, laws, and institutions of that kingdom. They went forth preaching, prophesying, working miracles, receiving revelations, and administering with authority Divine laws, Divine ordinances,—calling, appointing, and ordering in every department of the kingdom,—inspired officers holding Divine authority to judge, to execute the laws, to govern in all things according to the mind of the King of heaven, whom they saw, and whose voice they heard, and whom they obeyed in all the affairs of government. This was a theocracy indeed—a national theocracy established in its pure form. And the ancient Israelites of America became universally a favoured and happy people. Their greatest settlements were in Central America and

the northern portions of South America. [However, about three hundred years after Christ, their settlements extended from Cape Horn in the South to the frozen regions in the North—from the Atlantic on the East to the great Pacific on the West. Large cities were built on various parts of the land, arts and sciences flourished, and millions of happy beings rejoiced in the blessings of universal peace and liberty. This happy condition of things continued for some three centuries, when they began to apostatize and contend one with another, building up a variety of sects and parties on this Western hemisphere, as well as in the Old World.

At length one portion of the nation was permitted to overpower the other. Those who survived the overwhelming judgments of war and famine were left only to sink into the lowest depths of degradation and misery. Their descendants are called by us American Indians. Thus we see that the kingdom of God did not exist to our knowledge, either on the Eastern or Western hemispheres of our globe for many generations. It became entirely extinct from the earth about four centuries after the Christian era, and there was nothing left on the face of the wide earth but the wisdom of man, the governments of man, the religion of man, the power of man, and the rule of man. God, angels, prophets, revelators, and every vestige of Divine authority and government were excluded from every nation under heaven and wholly rooted out of the earth. This was the benighted, woeful, lamentable condition in which the year 1830 found the children of men, both on this continent and on the great Eastern hemisphere.

Governments! Yes, they have multiplied governments upon governments. There are scores of them to be found in Europe, and scores to

be found in Asia and in Africa, of all sorts and forms, from the proud monarchy that crushes the liberty and hopes of millions down to the petty chieftain who degradedly wanders with his little band of fifty, all pretending to be governed by some sort of principles.

While the iron hand of despotism thus held the nations within its withering grasp, enslaving both soul and body, the great God, near the close of the fifteenth century, moved upon the mind of a Columbus, and inspired him to fearlessly launch forth upon the great expanse of unknown waters on the west of Europe; and guided by the invisible agency of the Holy Spirit, he revealed to the down-trodden, despairing nations, a new world.

Upwards of another century passed away, during which the shackles of despotism began to be loosened. Dissenters from the Romish Church multiplied, protesting against many of her abominations. Nations espoused their cause. Wars raged—Protestants against Catholics, and Catholics against Protestants, each nation establishing its man-made religion by man-made laws. Dissenters from these new religions formed other sects, the weaker being persecuted by the stronger, and all being persecuted, more or less, by the governments from whose established religion they had dissented. Among this heterogeneous compound of clashing creeds and clashing swords, no voice of God was heard—no inspiration of the Almighty to calm the troubled elements—no Prophet or Revelator to point out the kingdom of God and bid the nations welcome.

Human wisdom in religious or governmental affairs is the great source of disunion and all its attendant train of evil. So great became the disunion among the European nations, that many of the more honest, humble

souls, to escape persecution and death, came from the old countries, and first landed in the New England States in 1620. They are called the Pilgrim Fathers. They established morality and many good institutions, although their laws in many respects were very oppressive. They instituted strict laws against what they called witchcraft, and the old blue laws of Connecticut were established. But among all these pilgrims there could not be found a theocratical form of government. We only find laws instituted according to the best wisdom and judgment of our ancestors; and by-and-by they became sufficiently strong in this country to rise up against the oppressions of the mother country: they concluded to protest against the tyranny and oppression heaped upon them by the King of England: hence arose the revolutionary struggles. A new government sprang into being, formed in accordance with more liberal principles.

Let us inquire how far this government was established in accordance with the mind and will of God. We believe, when our ancestors threw off the yoke of tyranny and oppression placed on them by the Government of England, that they were not only inspired in doing this, but the Lord had something in view to accomplish: he had his plans and purposes all laid out before him, and our fathers were the instruments to carry out and fulfil those purposes. Our ancestors had gained their independence, and had framed the articles of the Constitution, and the Government was established, giving unto the people a voice and privilege of electing their own officers. In the Constitution, certain rights were guaranteed to the people, such as liberty of the press, the liberty of speech, and the liberty of emigrating from one part of the Union to another, settling in whatever State or Territory they saw fit. The people preserved

in their own hands the power to protect their own rights; hence, when the voice of the people is in favour of the guaranteed rights, the whole people enjoy a degree of liberty. If the voice of the people is declared for that which is wrong, then the minority, however right, has to suffer with the rest. But this, perhaps, was as good a government as could be established under the circumstances.

Our brave and hardy ancestors were just emerging from the tyranny and oppression of ages: the star of liberty had but just risen above their horizon: their minds were still beclouded with the dense fogs, traditions, customs, laws, and forms of governments in the Old World; and in their experience, they were unprepared for a theocracy, and could not even comprehend, as their children do, the extent of that liberty into which they had so suddenly emerged. Before they could enlarge their liberties, and seek for a government of a purer and more heavenly form, it required a few years to wear off those traditions.

Half-a-century passed away, during which the lessons of liberty became deeply implanted in the hearts of the rising generation: they began to comprehend and develop more fully those grand doctrines embraced in the Constitution. Proud of their institutions and of the dignity and honour of their great Republic, they began to suppose their form of Government perfect, and that nothing could be added to increase its grandeur and magnificence. But with all its glory and greatness and perfection, it was only a stepping-stone to a form of government infinitely greater and more perfect—a government founded upon Divine laws, with all its institutions, ordinances, and officers appointed by the God of heaven. But our revolutionary fathers, having just broken the bonds and shaken off the yoke,

had not that experience necessary to preserve inviolate the liberties they had gained. Although they wrote the Constitution, and obtained power over a nation more powerful than themselves, yet this did not wholly divest them of their traditions; hence they were not prepared to have a Prophet rise up and say—"Thus saith the Lord God."

After the nation had struggled along, increasing in knowledge and power and experience, and had maintained their independence and liberty for upwards of half-a-century, and had made rapid strides in teaching, developing, and enjoying the principles of physical, moral, and religious liberty, the Almighty determined to assert his right and establish an everlasting kingdom upon the unalterable principles of eternal truth—a kingdom which could never be destroyed nor ever be shaken, though the heavens should pass away and the worlds disappear with a universal crash.

The Lord now saw that there was one nation upon the earth where he could venture to begin the great work—where a theocracy could exist in an ecclesiastical form, being legally and lawfully entitled to all the rights and protection guaranteed in the great American Constitution, in common with all religious parties. The kingdom of God could not be set up without calling officers, and inspiring men, and revealing laws, while this Republic elects its own officers and makes its own laws.

The American Congress do not pretend to inspiration. The Speaker, who occupies the highest and most honourable station in the Lower House, is not a Prophet: he does not deliver the word of the Lord as law; neither does the honourable President of the Senate say, Thus saith the Lord God: but all the deliberations and enactments of that illustrious body are the results of human wisdom.

They would not suffer a Prophet of God to come into their midst and dictate the laws that should be adopted by the nation. They would show him the door. They would call upon the officers that are appointed to keep order in that honourable assembly to put out such a character. They would very likely say, "We will not for a moment listen to him, though he may profess to be inspired, and to have received heavenly visions, and to have seen God, and talked with him face to face, as Moses, Abraham, Isaac, and Jacob did; yet we will let him know that he must not come among us and undertake to dictate us as to the kind of laws we shall pass. This is not a theocratic form of government, and therefore we will not listen to him."

In ancient times, we find even kingly powers bowed to Prophets and Revelators. Nebuchadnezzar, in all his glory, could give heed to the Prophet Daniel—could listen to the interpretation of his own dream. He believed in Prophets. But the people of these latter times have strayed so far from a theocratical form of government that they do not even believe in such things as dreams and visions inspired of God; hence it would be a difficult matter for such a man as Daniel to approach the august assembly annually convened at the capitol.

I have often contrasted, in my reflections, the faith of the present nations of Christendom with the faith of the ancient Egyptians and Babylonians. These nations, as wicked as they were, did believe in the spirit of prophecy and revelation; they did receive a Prophet. Hence we find the Egyptians exalting a Joseph from a dungeon, because he had a dream, and because he gave the true interpretation thereof. Said Pharaoh, "There is no man among us that is so able to dictate, guide, and direct the affairs of this nation as this man. He has had

a dream. The Lord has revealed to him something about our future condition—what is to take place in Egypt and in the surrounding nations. The Lord has revealed to him that there are to be seven years of plenty and seven years of famine. What man is so well fitted to stand next to me in authority, to dictate and guide the affairs of this people in regard to the approaching famine? Let him be exalted and honoured."

Would they thus honour a Prophet in this day? No. They would say, "He is a false, visionary character, and is not fit for a Justice of the Peace, or for any other office of the least responsibility." The inhabitants of great Babylon—one of the most popular nations on the earth, having gone forth, conquering and to conquer, until the Jewish nations and all nations were brought in subjection to them, still had confidence in Prophets; and their great king Nebuchadnezzar, surrounded with all the magnificence of power, and sitting on his throne, dreamed a dream, and he had confidence there was something in it. He did not despise the Spirit of revelation as the American Congress would, or as the kings, emperors, and nobles of the earth at this day would do; but he considered it indicative of something in the future; and a proclamation was sent forth among all the wise men of Babylon, commanding them to reveal his dream and the interpretation thereof, or they should be put to death. About the time they were to carry out the sentence of the king, and put to death the astrologers and wise men of great Babylon, Daniel exclaimed, "Why is the decree so hasty from the king?" and desired of the king that he would give him time, and that he would show the king the interpretation. Through the prayer of faith, the secret was revealed to Daniel, and he came before the king and said, "Thou, O king, sawest, and

behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream."

I will now relate the substance of the interpretation. This great image which you saw represents the successive kingdoms of the world, down to the setting up of the kingdom of God. The head of gold represents the great kingdom over which you reign; the breast and arms of silver represent another kingdom inferior to thee, that shall succeed thy kingdom, which all commentators agree was the kingdom of the Medes and Persians. The belly and thighs of brass represent another kingdom which shall succeed the Medes and Persians, which all agree in saying was the Macedonian empire. The legs of iron represent the next in succession which shall have universal dominion. All agree that the fourth represents the Roman empire. The feet of iron and clay represent the ten kingdoms which shall spring out from the broken fragments of the Roman empire. Governments in their weak and divided state were to have place on the earth until the kingdom of God should be set up in the last days.

The kingdom of God was entirely distinct from this great image. It

formed no part of it, but it was represented as a stone cut out of the mountain without hands. That stone smote the image on the feet—not on the head, nor upon any other portion of the body: it was first to commence its operations upon the feet and toes of the great image; and then the feet, toes, legs, breast, arms, and head were to be broken to pieces, and become like the chaff of the summer threshing-floors; and the wind was to carry away the whole image, and there was to be no place to be found for it, while the little stone was to increase to such a magnitude that it should fill the whole earth; and the dominion, even the greanness of the dominion under the whole heavens was to be given to the Saints of the Most High. This is the true interpretation of this remarkable prophetic dream.

It is not my intention this morning to say much concerning the particular relations which the kingdom of God will have towards the religious views of men and nations. This department of this great subject was so ably investigated by our President, Sabbath before last, that I should esteem it a folly for me to attempt to throw any new light upon it. Indeed, it would be very difficult to find language to express the ideas more clearly and plainly than they were expressed by him.

My object has been this morning to take another branch of this subject, and show you the times and the seasons of establishing a theocracy upon the earth, and perhaps say something about its final triumph.

From what has been said, we can perceive that some parts of Daniel's prophecy have already been fulfilled. The predictions were of such a character that no man by his own wisdom, in the days of Daniel, could have possibly foreseen those far-off events. What man, by his own human wisdom, could for a moment have supposed that the

kingdom of the Medes and Persians would overthrow the great empire of Babylon, in the way that it was foretold by Daniel? Again, what man, uninspired, could have foreseen that the Greek empire, under the government and rule of Alexander, would go forth and overthrow the Medes and Persians, and bear rule over all the earth; and finally, that he should die, and the kingdom be divided among four of his generals? — which is all clearly foretold in the 7th and 8th chapters of Daniel. What man, by his own sagacity, without the inspiration of the Almighty, could have understood that a great iron kingdom should arise, and be diverse from all the other kingdoms, and should break in pieces and devour the whole earth, and stamp them down with oppression and tyranny? — which it is well known was done by the great Roman empire. All these things were fulfilled literally.

Again, what human foresight could have predicted that this great kingdom should be overcome and broken up, and that the fragments should compose the modern kingdoms of Europe, together with those governments that have emigrated from Europe to this western continent? All these prophecies have been literally fulfilled. Why, then, not look for the kingdom of God to arise literally from the mountains as a little stone, to break in pieces the great image? If one portion of the prophecy has been literally fulfilled, why not look for the literal fulfilment of the balance? I expect the literal fulfilment of that prophecy relating to the Saints of the last days arising like a small stone unconnected with this image, and disunited from all forms of government, both civil and ecclesiastical. I look for such a kingdom to arise, with a separate form of government, and to continue, and prevail, and progress, until the dominion and the greatness of the dominion under the whole

heavens shall be given to the Saints of the Most High. I look for that to be fulfilled literally, just as much as I know the other to have been fulfilled literally. I know that it is often argued, by those who profess to be wise men, that the kingdom represented by this little stone cut out of the mountain took its rise 1800 years ago. Let us examine this, for it is of the greatest importance that we should understand the times and the seasons.

Daniel said that the kingdom which was to be established in the last days never should be destroyed, nor left to other people, but should exist for ever, and increase until the whole earth should be filled by the Saints of the Most High. How did it happen with the kingdom of Christ that was set up in ancient times? I have already related it; but I will again briefly state that the kingdom of God, set up 1800 years ago, did not fulfil the terms of the prophecy. It was not set up at the proper time. The whole image which Nebuchadnezzar saw was not then standing complete from the head of gold to the feet of iron and clay, which should have been the case before the stone is cut out of the mountain without hands. Did it stand complete 1800 years ago? No. Where were the iron legs in all their power and grandeur? Where were the feet and toes, that were part of iron and part of potter's clay? or, in other words, the ten kingdoms which were to succeed the great empire of Rome? In the days of the ancient kingdom of Christ they were not in existence. The image was not complete: it lacked the lower portions; it lacked the legs and feet of iron and clay. It is true, the Roman empire then existed, but not as the great western and eastern portions. It is known, that it was long after Christ before Rome was divided into two kingdoms representing the two iron legs. The capital

of one was at Constantinople, and the capital of the other at Rome, in Italy. But where were these legs, feet, and toes, a few centuries before, when the kingdom of Christ was on the earth? They did not exist.

In those days there was no stone from the mountains, and there were no feet and no toes to be broken in pieces. Instead of the ancient Church fulfilling the prediction in breaking the image, events proved a state of things directly the reverse. Some of the governments forming the image made war with the Saints and overcame them, and the ancient kingdom of Christ was destroyed from the earth.

Hear what the prophets predict in relation to the ancient Church. Daniel says, "And I beheld, and the same horn made war with the Saints, and prevailed against them." (See Daniel vii. 21.) Again, he says, "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." (See Daniel viii. 24.)

He further says—"And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits, and they that understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries." (See Daniel xi. 32, 34.)

John, the Revelator, in describing this same power under the figure of a beast, says—"And all the world wondered after the beast." "And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." (See John's Revelation, chapter xiii.)

Therefore, instead of the ancient Church overcoming the image, it was itself to be overcome by the image. History shows the sad fulfilment of these predictions. Therefore the former-day kingdom was not the stone of the mountain. The ancient kingdom being overcome, fled to heaven, and the Priesthood was caught up to God and to his throne; and there the Saints are reserved in heaven until the coming of the Son of God to reign on the earth, according to the predictions of the Prophets. Then he will bring that kingdom which is in heaven with him. He has to set up a kingdom on earth preparatory to that which will come from heaven. This preparatory kingdom must be established on the earth, where men-made governments exist. It will be a kingdom increasing in greatness and power and glory on the earth for many years preparatory to the coming of the King with the heavenly kingdom, at which time both the heavenly and earthly will be united in one, under their great Head and Lawgiver.

Having demonstrated the fact that an everlasting kingdom is to be set up in the last days, let us next inquire whether the period has arrived for such a grand event to be fulfilled. Is there anything that should be fulfilled before we ought to look for such a kingdom? Can any one show one prediction that needs to be accomplished before the kingdom of God is set up on the earth, never again to be destroyed?

The remnants of the old Babylonish empire, under the form of other governments, will be found mostly in Asia. The breasts and arms of silver will also be found in Asia. The belly and thighs of brass will be found part in Asia and part in Europe. The broken iron kingdom still exists in Italy, Europe. The feet and toes exist throughout Europe and among

the governments of America of European origin. Thus the location of the image is known, its head being in Asia, and the other extremity in America. No part is lacking. It lies stretched out over lands and seas, occupying nearly the whole of the two great hemispheres of our globe. The old, wrinkled, worn-out monster seems ready to break in pieces. All that seems to be necessary is for some power, distinct and independent, to set the old thing crumbling, and its final dissolution will soon follow. Such a power will be the kingdom of God cut from the mountain. The location of the stone of the mountain could not be in Asia, Africa, or Europe, nor upon any distant island of the sea; but it must be in America, near the extremities of the feet and toes. This mountain kingdom could not be found in the low countries of America, but in some high, elevated region.

There is no country which would better answer the terms of the predicted location than that elevated region bordering upon the great Rocky Mountain chain. A kingdom in that high region might well be called a mountain kingdom, and be thus designated by the inspired Daniel. Its proximity to the western extremity of the image would almost preclude the idea of any other mountainous location.

But to establish such a kingdom, some one must receive Divine authority. And what is the testimony of the Latter-day Saints in regard to the calling of any one in this Church? We want now to test ourselves. Are we the kingdom of God that was to be established in the last days? or are we not? Have we the characteristics of that kingdom? Have we been called in that way and manner that the servants of God in ancient days were called?

To answer this question, let us go

back to Joseph Smith—the one that organized this Church by the commandment of the Almighty. When, where, and how were you, Joseph Smith, first called? How old were you? and what were your qualifications? I was between fourteen and fifteen years of age. Had you been to college? No. Had you studied in any seminary of learning? No. Did you know how to read? Yes. How to write? Yes. Did you understand much about arithmetic? No. About grammar? No. Did you understand all the branches of education which are generally taught in our common schools? No. But yet you say the Lord called you when you were but fourteen or fifteen years of age? How did he call you? I will give you a brief history as it came from his own mouth. I have often heard him relate it.

He was wrought upon by the Spirit of God, and felt the necessity of repenting of his sins and serving God. He retired from his father's house a little way, and bowed himself down in the wilderness, and called upon the name of the Lord. He was inexperienced, and in great anxiety and trouble of mind in regard to what church he should join. He had been solicited by many churches to join with them, and he was in great anxiety to know which was right. He pleaded with the Lord to give him wisdom on the subject; and while he was thus praying, he beheld a vision, and saw a light approaching him from the heavens; and as it came down and rested on the tops of the trees, it became more glorious; and as it surrounded him, his mind was immediately caught away from beholding surrounding objects. In this cloud of light he saw two glorious personages; and one, pointing to the other, said, "Behold my beloved son! hear ye him." Then he was instructed and informed in regard to many things

pertaining to his own welfare, and commanded not to unite himself to any of those churches. He was also informed that at some future time the fulness of the Gospel should be made manifest to him, and he should be an instrument in the hands of God of laying the foundation of the kingdom of God.

Some few years after this, having proved himself faithful before the Lord, he was commanded by an holy angel to go to a hill about three miles from his father's house, and to take from the ancient place of their deposit certain plates, on which was recorded the ancient history of this great Western continent from the earliest ages until the records were hid up by an ancient Prophet some four centuries after Christ.

In the year 1827 he was permitted to take those plates from their long deposit, and with them the Urim and Thummin—a sacred instrument such as was used by ancient Prophets among Israel to inquire of the Lord. He was commanded of the Lord, notwithstanding his youth and inexperience, to translate the engravings upon those plates into the English language. He did so, and others wrote from his mouth. Here, then, was the way that the Lord commenced a preparatory work for the raising up of the kingdom of God. What use would it have been to have raised up the kingdom of God without giving new revelation on doctrine? If a church were raised up without the Spirit of revelation, it could not stand for ever: it would be broken up and scattered, the same as the other systems of the day, into numerous fragments, one contending that he was right, and another that he was right; and thus it would be anything else but the kingdom of God: it would be a perfect bedlam. But, to prepare the way, the Lord gave a lengthy revelation, contained in the Book

of Mormon, including prophecies and the fulness of the Gospel, as taught by the mouth of the Saviour himself on this vast continent 1800 years ago.

With such a revelation, the kingdom of God could be set up, having an unerring guide in doctrinal subjects—a something to show the true points of the Gospel of Jesus and the first principles of the laws of the kingdom, and thus remove all cause for any division of sentiment and opinion.

This inspired book was revealed to Joseph Smith in fulfilment of those prophecies which I have often repeated before you, and which clearly predict that such a work should come to establish the kingdom of God on the earth. The book was printed in the early part of the year 1830, after which the Lord gave express commands to this young man to assemble together a few who believed in the work, and lay the foundation of the Church. Accordingly, on the 6th of April, 1830, the Latter-day Kingdom of God commenced in its organization, consisting of only six members, in the town of Fayette, Seneca County, State of New York. Was this in reality the kingdom of God? Yes; it was its beginning, or merely a nucleus around which proper materials were to gather and be organized. In the beginning of January, 1831, the Lord gave a revelation for the few members of his kingdom to gather together from the State of New York and Pennsylvania to the State of Ohio. They gathered to the place called Kirtland, Geauga County. They stayed there a few years, during which the Gospel of the kingdom was extensively preached in the United States and the Canadas. The Saints continued gathering to Kirtland and to Jackson County, Missouri.

The enemy was on the alert, and knew the difference between the es-

establishment of the kingdom of God and those systems established by man. If the Church was permitted to prosper, he feared that his time was short. With the hopes of destroying the kingdom, the Devil waged war against the Saints in Jackson County, and 1,200 men, women, and children were scattered abroad in the cold months of November and December, 1833, wandering houseless and homeless, without food or fire, over the wild prairies and desolate wilderness of that country, pursued on every side by ruthless mobs. After this they settled on the north side of the Missouri river, in Clay County, where they resided some two years; they were again forced to leave, and sought refuge from their persecutors still further north, in the unsettled portions of the State. In the meantime, the Saints in Kirtland were forced to leave their homes, fleeing from their enemies into Missouri. In 1839 they were driven out of Missouri into Illinois. In 1844 the great Prophet of this last dispensation was murdered while under the pledged protection of the Governor of Illinois. In the winter of 1846, some fifteen or twenty thousand were forcibly expelled from their homes in Illinois. In the summer following, the sick, and the poor, and the aged, whose circumstances had not permitted them to accompany their brethren, were cannonaded out of Nauvoo.

In the midst of these most inhuman and dreadful persecutions, the United States called for five hundred of these suffering, wandering exiles to leave their families upon the Plains in the midst of wild savages, without shelter or food, to fight the battles of the nation against Mexico. In 1847, after incredible hardships and suffering, the Saints arrived in these mountains.

The object of our persecutors in driving us here was to destroy the

kingdom. They threatened us with utter extermination if we stopped short of these mountains. They supposed that, when once here, our destruction would be inevitable. "On those arid and sterile deserts they cannot subsist; famine will speedily waste them away: we shall be rid of them." These were their expectations. But the Lord had another object in view in suffering us to be driven into these elevated regions: he intended to fulfil the prediction of Daniel, that the stone might be located in its appropriate place, and be more fully organized and prepared against the day when it should be taken from the mountain to fulfil the purposes of Jehovah, and itself to become a great mountain and fill the whole earth.

While down yonder in those low countries, the stone was not in the right place: it was not fully organized. They drove us into these mountains; and when we arrived, we found now and then a small valley, and here and there a bush growing, covered with crickets so thickly that you could scarcely see the limbs. It looked dreary to many to see nothing but parched grass, barren land, and crickets in abundance, eating up everything in the form of vegetation. We began to build houses; but I need not give you the history of the particulars during the twelve years of our sojourn here. Look abroad in this Territory: behold the flourishing settlements, forming almost a continuous chain for some 400 miles north and south. Look at this city for a sample. Do not our comfortable buildings, our public works, our extensive improvements testify before heaven and earth, God, angels, and men, that the Latter-day Saints have been an industrious people, if nothing else? Look at the amount of labour required of men here to make a living that is not required in a more fertile region. A man has to spend two or three tedious

days to get one small load of wood from our almost inaccessible mountain kanyons. He has to irrigate the land, and spend as much labour in that one thing as the Illinois farmer would in raising his whole crop. Independent of all this, look at the scores of cities which have sprung up as if by magic; the tens of thousands of houses that have been erected, many of which are large and commodious, and may be pronounced splendid for a new country.

All this immense labour has been accomplished within the short space of twelve years. By whom has it been done? By a down-trodden, persecuted people—a people who had already been driven five times from homes and farms, suffering the loss of millions. We might query here, Have the Latter-day Saints had much time to do evil, even if they had been very much disposed to do so? You generally find that an industrious people are a moral people—that a people whose hands are engaged, whose physical powers are exerted from sunrise till sundown, whose weary limbs are obliged to be active in irrigating the soil by night as well as by day, and who are obliged to ascend the mountain heights in quest of wood and timber, exposed by night to the chilling blasts and drifting snows of those elevated and dreary regions, have not much time to devise mischief. On the other hand, you go among the nations where they are eating and drinking and feasting on the best, and what do you find there? All manner of evil, drunkenness, lasciviousness, blasphemies, and every species of degradation and immorality. Such a class of lazy, indolent loungers can imagine up more mischief in twenty-four hours than what the whole people of the Saints would live to do in twenty-four years.

But the Devil is as mad as ever. His wrath has not ceased. He feels as

indignant, and a little more so, as when we were in the States. We really thought, say our enemies, that they would have perished in those deserts: we supposed that there could not be an ear of corn raised in the neighbourhood of the Rocky Mountains, and that if we could not only get them there, we were sure they would come to naught. But behold, they prosper! What shall we do? We cannot organize mobs now before breakfast, and go up against them as we did in Missouri and Illinois. Mobs are out of the question now. We must get something more plausible to operate upon them, to make the people think that we do it legally. We must persecute them anyhow. And off went the officials that were here to spread all manner of lies, that they themselves and everybody else knew were lies; and the people have since proved them to be such.

But, without appointing a committee of investigation, and without any further information, the Chief Executive puts an army on the march, while nothing but devastation, death, and utter extermination were denounced by the whole nation, as well as the army, upon the heads of the devoted citizens of Utah. The mail was withheld, and months passed away before the peaceful, industrious citizens of this Territory knew that an army were approaching, or that anything had occurred to disturb our peaceful relations with the General Government. Under these startling circumstances, it was concluded to preserve our heads upon our shoulders, if possible, until we could get some official intelligence as to the intentions of the Government and the army. In the providence of God, the army did not reach our settlements, as they intended, until the following summer. No battles were fought, no blood was shed, and we still lived. Commissioners arrived from Washington, when we

were for the first time informed that the whole nation, with ourselves and the army, had been labouring under an entire mistake,—that the President had no intentions against the people of Utah, but was merely wishing to establish some military posts.

If the nation had been informed of this one year before, what terrible commotion and excitement would have been avoided? But the President, no doubt, enjoyed the joke at the nation's expense. The kingdom of God is destined to stand for ever and fill the whole earth. How are our enemies going to help themselves? They have tried to do something, but we are here in our habitation yet; but if not, the kingdom of God would roll on. We are occupying our farms yet; but if not, the kingdom of God would roll on. Generally speaking, we are alive yet; but if half of us were dead, the kingdom of God would roll on. And as yet our houses are not burned, our crops destroyed, nor our cattle killed off; but if they were, the kingdom of God would roll on.

Neither the United States' army nor all the armies of the earth can destroy the kingdom. All that we claim is, as I have stated heretofore, in relation to ourselves, the right guaranteed to us by the American Constitution. We do not ask for any other rights: we ask for no more privileges under that Constitution than what are enjoyed by the people of every other Territory of the American Union. And even these rights we do not ask for: they are ours without asking for them. We do not beg for them: we will not bemean ourselves so much as to crouch to the Congress of the United States to ask for rights that we are already in possession of, and that every American citizen should enjoy here upon this boasted land of freedom.

What! ask for that which we already possess, which is guaranteed to us by

the great Constitution of our country, and which was purchased for us by the blood of our noble ancestors! No; we will do no such thing? We will take the privileges already ours, and enjoy them, until force shall deprive us of them; and this is the feeling which every American citizen should have. Every person in the States, as well as in the Territories, who has the least particle of the blood of freedom running in his veins, should maintain the dignity of the Constitution of our country and the national laws, and should esteem them as the great shield and bulwark of our defence against tyranny and oppression, and should maintain them inviolate, and claim them, if it be necessary, to the shedding of the last drop of blood that runs in his veins. We should claim them to the last, and say, Those rights are ours, and we will maintain them or die! These are my feelings.

The kingdom of God is here. Is it a theocracy? Yes, so far as ecclesiastical law is concerned. Is there anything in the Constitution of this Government that prevents us from establishing any kind of laws that we please to govern us ecclesiastically, so long as we do not infringe upon the laws of the United States, or go against any of the rights guaranteed in the American Constitution? No. What is guaranteed to us in that noble instrument handed to us by our fathers? It gives every class of people, whether few or many, the privilege of organizing themselves, and establishing whatever laws they please to govern them in a Church capacity; and no one has a right to molest them. Do we hold ourselves subject to the civil laws? Yes. God, notwithstanding he has given us Church laws, has not freed us from the authority of the civil law. We are subject to the Constitution as much as Kansas is, and to the laws of the United States

as much as any Territory of the nation. Have we in any respect transgressed? If we do not transgress the law, then let us be free, like any other American citizens, and let us worship God according to the dictates of our own conscience. Search the Book of Doctrine and Covenants of this Church—go through all the sections of that book, and you will find that the voice of the Lord is unto the people, Do this, do that, and the other thing. That is the word of the Lord: it is the law given to govern his Church; and the Lord says in that book, You are bound to keep the laws of the land; and he that keepeth my laws hath no need to break the laws of the land.

The Lord has not come out and said to the Latter-day Saints, Do you go against all human or civil laws; but the reverse: he has given these heavenly laws while in our infancy to govern us in a Church capacity; and in so doing, we do not infringe upon the laws of man. Again: Here is the Book of Mormon, which contains a theocratical law to govern the Saints of God. You can find nothing in this book that comes in contact with the American Constitution or the laws of the United States.

Where, then, are we transgressing by establishing a theocratical form of Government in the midst of this republic? We are not transgressing any more than the Methodists or the Baptists, or any other religious sect. All have equal rights. I would as soon take up the weapons of war to defend the rights of the Presbyterians as any other sect and party on this American Continent: they all have equal rights with the Latter-day Saints, and therefore they should be protected with them. I do not know all things which are in the future; but Daniel's prophecy has pointed out that the little stone will smite the image on the feet, and break in pieces

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the feet, iron, clay, brass, silver, and gold, and that the whole great fabric should come tumbling down together with a mighty crash. That is not fulfilled. But one thing we do know—If they will let us alone, we will let them alone, and do them good; but if they illegally and unlawfully trample on our toes, I do not know but we shall try to fulfil that which is in the prophecies. If they undertake to oppress us and bring us down into bondage, and deprive us of our just rights guaranteed by the Constitution, I do not know but the great Jehovah has it in his mind to do unto them as they would do unto us, if they had the power; and I do not know but we, as American citizens, will be compelled to rise up and defend our just rights and fulfil that which is spoken by the ancient Prophets, while merely acting in self-defence.

We calculate to maintain the Government of the United States and the principles of the Constitution. They were given indirectly by the voice of inspiration to our ancestors: they were given to maintain inviolate the principles of civil and religious liberty to all people under heaven. Can the idolater come here and build a temple to worship idols in? Yes. Go into California and you will find one erected by the Chinese: they are worshipping dumbidols there. The people undertook to punish them by law; but judgment was given that inasmuch as they did not infringe upon the rights of others, they had a right to worship idols. Is it the privilege of the idolater to worship here? It is the privilege of the Mahometan to come here with his many wives? It ought to be; but so far as the local State laws are concerned, they have deviated from the Constitution. These State laws make the Mahometan divorce all his wives but one, or else they will confine him in prison for years. These State laws will break up his

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family and make him disown and turn out his children upon the wide world, fatherless and unprotected. They say to the Mahometan, You can live here in Missouri, or in any other State, if you will only do this.

What wonderful liberty! Shame on the State which will thus pass laws in open violation of the Constitution. I would see them all in heaven or somewhere else, before I would thank them for offering me liberty on conditions of breaking up my family.

Where can you put your finger on a law passed by the American Congress which deprives a man of the rights guaranteed to him relative to the government of his family, no matter whether he takes one wife or many? Undertake to deprive the people of this one domestic institution, and you can, upon the same principle, deprive them of all others.

Imprison the polygamist for having more than one wife, and you have the same right to imprison a man for having more than one child, or to punish the slaveholder for having more than one slave. The same Constitution that protects the latter also protects the former. It is just as much the right of the people to have twelve wives as to have twelve children. What would you think of a State law that would undertake to deprive you of the privilege of having only one child? This would be no more barefacedly unjust than the State laws against polygamy.

The Mahometan can come to Utah with his wives; anybody can come here, without having his family broken up, his wives torn from his bosom, and his children cast out to the world. We say to all the world, Come to Utah; and so long as we have the power to elect wise legislators, we will protect you in your domestic rights, according to the national Constitution.

From what has been said, we begin

to understand something about the kingdom of God. It is to originate in the mountains and roll down out of them, like a stone; and as it rolls it will gather force and greatness, until it shall become in due time like a great mountain, and fill the whole earth. And when the great King shall come, sitting upon the throne of his glory in the midst of the armies of heaven, every eye will see him—every ear hear his voice. Then shall all the proud and they that do wickedly be consumed as stubble; then all who will not give heed to the Prophets, and Apostles, and Jesus will be cut off from among the people, as was predicted by Moses; then shall all people, nations, and tongues who are spared upon the face of the whole earth serve and obey the great King;—then there will be no sects and parties—no idolaters or unredeemed heathens; then will be fulfilled the prediction of Zechariah—“And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” (Zech. xix. 9.) Then shall the knowledge of God cover the earth as the waters cover the bosom of the great sea.

But between the time of the setting up of the kingdom and its final triumph, there will be successive stages of its increasing greatness and glory. Many of the Saints will see their King long before he comes in the clouds of heaven. Before that great day the Saints will have great dominion and rule on the earth. Zion will send forth her laws and her institutions, and her peace officers to protect every sect of Christendom and all flesh in their religious rights, as was so clearly and eloquently laid before you by our beloved President two Sabbaths ago. While time shall last, the free agency of man should be protected; but when the archangel shall stand forth upon the land and upon the sea, and swear, in the name

of Him who liveth for ever and ever, that time shall be no longer, then woe be unto the wicked and those who have rejected the servants of God, for they shall be consumed by the brightness of his coming and punished for the abuse of that moral agency given them, and in the exercise of which they had been so carefully protected by the laws of Zion.

You see the difference between the period of time in which the kingdom is growing and spreading forth and enlarging its dominions, and that more glorious period when the kingdom of heaven shall come to meet the earthly kingdom—when all the powers of heaven shall be made manifest and have place on our transfigured and sanctified earth. May the Lord our God, our great King and Lawgiver,

bless the people! May he open the eyes of the honest, that the words of truth may penetrate them! May the power of the Holy Ghost, like a gentle stream, flow over them! May the Spirit of truth rest down mightily upon the Saints of the latter days! May they be armed with power and with the righteousness of God in great glory! May they rise up in mighty faith, like the people in the days of Enoch, that the heavens may clothe them with the glory of God! and may they go forth, conquering and to conquer, until the false tradition and evils and sins and abominations of the children of men shall be swept from the earth, and until the King of kings and the Lord of lords shall reign triumphantly with omnipotent power! Amen.

VOTING TO SUSTAIN THE AUTHORITIES OF THE CHURCH—APPOINTMENT OF ELDER CANNON TO FILL UP THE QUORUM OF THE TWELVE—REMARKS TO DEPARTING MISSIONARIES.

Remarks by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, April 7, 1860.

REPORTED BY G. D. WATT.

I have not inquired whether there are any cases of difficulty between brethren or differences in doctrine that should be presented before the Conference. I have heard of none; consequently I have not given an opportunity to present any. I do not expect there is any such business requiring our attention.

We will first present the authorities of the Church; and I sincerely request the members to act freely and independently in voting,—also in speaking,

if it be necessary. There has been no instance in this Church of a person's being in the least curtailed in the privilege of speaking his honest sentiments. It cannot be shown in the history of this people that a man has ever been injured, either in person, property, or character, for openly expressing, in the proper time and place, his objections to any man holding authority in this Church, or for assigning his reasons for such objections. Persons have frequently ruined their own

characters by making false accusations. Some say they dare not tell their feelings, and feel obliged to remain silent. They, no doubt, tell the truth. Why do they feel so? This, probably, arises from some vindictive feelings against a certain man or men whom they would injure, if they could; and they conclude that their brethren are like them and would seek their injury, if they should avail themselves of the privilege of speaking or acting according to their wicked sentiments and thoughts: therefore they dare not develop the evil that is within them, lest judgment should be meted out to them. They know that they have evil designs; they know that they would bring evil on their brethren, if they had the power; and fear seizes them: they skulk off, and in the midst of the enemies of this people they say they are conscience bound—that they are tied by the influence, power, or authorities of this people. What is it which thus binds them? It is the power of evil which is in their own breasts: that is all that in the least abridges them in their privileges.

When I present the authorities of this Church for the Conference to vote upon, if there is a member here who honestly and sincerely thinks that any person whose name is presented should not hold the office he is appointed to fill, let him speak. I will give full liberty, not to preach sermons, nor to degrade character, but to briefly state objections; and at the proper time I will hear the reasons for any objections that may be advanced. I do not know that I can make a fairer proffer. I certainly would, if it were reasonable to do so. I would not permit contention; I would not permit long argument here: I would appoint another time, and have a day set apart for such things. But I am perfectly willing to hear a person's objections briefly stated.

The first name I shall present to

you is that of Brigham Young, President of the Church of Jesus Christ of Latter-day Saints. If any person can say that he should not be sustained in this office, say so. If there is no objection, as it is usual in the marriage ceremony of the Church of England, "Let them for ever afterwards hold their peace," and not go snivelling around, saying that you would like to have a better man, and one who is more capable of leading the Church.

[The names of the authorities and the votes thereon were printed in the Conference minutes.]

The First Presidency and the Quorum of the Twelve have made choice of George Q. Cannon to fill the vacancy in the Quorum of the Twelve. He is pretty generally known by the people. He has been raised in the Church, and was one of our prominent Elders in the Sandwich Islands. He went upon that mission when he was quite young. He is also known by many as the Editor of a paper which he published in California, called *The Western Standard*. He is now East, assisting in the transaction of business and taking charge of this year's emigration. I will present his name to the congregation to become a member of the Quorum of the Twelve, to fill the vacancy occasioned by the death of Parley P. Pratt. If this is pleasing to you, you will be so kind as to vote accordingly.

[The vote was unanimous.]

As to evil-speaking, I will say that if men will do the will of God and keep his commandments and do good, they may say what they please about me.

[The names of persons selected to go on missions were read, and the President continued his remarks.]

We have at times sent men on missions to get rid of them; but they have generally come back. Some think it is an imposition upon the

world to send such men among them. But which is best—to keep them here to pollute others, or to send them where pollution is more prevalent? Ten filthy sheep in a flock of a thousand will so besmear the whole, that, to the eye of a stranger, they all appear to be worthless, when nine hundred and ninety of them are as good as can be, but for the outside smearing by the ten filthy ones. We have tried to turn the filthy ones out of the flock, but they will not always stay out. A few such defile, to outward appearance, the whole flock; and we have it to bear.

I wish the Elders to go and preach the Gospel, instead of begging from the poor their last picayune. I could say a good many things with regard to this subject, but I dislike doing so. My feelings are keen upon this matter. I wish the Elders to go and preach the Gospel, to bind up the broken-hearted, to hunt up the lame, the halt, the blind, and the poor among men, and bring them home to Zion. Do they do this? Not always. My feelings have been sufficiently hurt by a different course; and if the Elders do not stop it, I do not intend to bear it much longer. Perhaps some of them may say—"Brother Brigham, I think our lives and preaching and general deportment will compare very well with yours." Yes, about as well as white will compare with black, blue, or red. I ask the people of this Church, Who of you have helped me in the days of my poverty? Sometimes a brother or a sister has given me a shilling or a few coppers. The second time I went to Canada, which was after I was baptized, myself and my brother Joseph travelled two hundred and fifty miles in snow a foot and a half deep, with a foot of mud under it. We travelled, preached, and baptized forty-five in the dead of winter. When we left there, the Saints gave us five York shillings with

which to bear our expenses two hundred and fifty miles on foot, and one sister gave me a pair of woollen mittens, two-thirds worn out. I worked with my own hands and supported myself.

I have borrowed money, but where is the man I have refused to pay what I borrowed of him? If such a man can be found, let him come forward. I have supported myself and my family, by the help of the Lord and my good brethren. Some of the brethren have helped me very liberally, for which I thank them. After I was ordained into the Quorum of the Twelve, no summer passed in which I did not travel during the summer: I also travelled during much of each winter. Who supported my family? God and I. Who found me clothing? The Lord and myself. I had a large family, and in the States have paid as high as eleven dollars a barrel for flour.

My business is to save the people, not to oppress, plunder, and destroy them. It is also the duty of all the Elders to labour to save the people. Who supported me when I was in England? I was sick and destitute when I started for England, with not a member of my family able to bring me a drink of water. When I was able to walk ten or fifteen yards to a boat, I started. For an overcoat I had a little bed-quilt my wife used to put on a trundle-bed. When I landed in England, I had six shillings. Who administered to me? The Lord, through good men. The brethren were good and kind to me; but they did not gather me five pounds in this, and a hundred pounds in that Conference, and twenty pounds in another Branch. Have our Elders gathered money in this way? Yes, too often, if not all the time; and I am sick and tired of it; and if they do not stop it, I will expose them.

My practice in England, when I

went from my office, was to put a handful of coppers in my pocket to give to the poor. Did I feed anybody there? Yes, scores. Did I help anybody to America? Yes, to the last farthing I possessed. By keeping the office and doing business myself, I had money enough to come home; but brother Heber and brother Willard borrowed money and helped others. When we arrived home, were we flush with means? No; we were nearly destitute. I had a little clothing, and the most of that I gave away to poor brethren. I also had one sovereign, and, by obtaining fifteen cents more, was able to buy a barrel of flour. Brother Joseph asked me what I was going to do. I told him that I did not know, but intended to rest with my family and friends until we ate it up, and then I would be ready to walk in the way the Lord should open before me. Joseph would often ask me how I lived. I told him I did not know—that I did my best, and the Lord did the rest.

Do men get rich by this everlasting begging? No. Those who do it will be poor in spirit and in purse. If you desire to be rich, go and preach the Gospel with a liberal heart, and trust in God to sustain you. If you cannot by such a course come home with shoes, come with moccasins; and if you are obliged to come barefooted, tar the bottoms of your feet:

the sand sticking in the tar will form a sole; and thank God that you have arrived here in that way rather than in carriages. But no; many of our Elders must come in carriages: they must have gold, and silver, and fine clothing to enable them to flirt around with their wives.

Let my wives take care of themselves. "But," says one, "I have gratified and pampered my wives so long, were I to go away, what would become of them?" Leave them to plan and provide for themselves.

Will those Elders I am talking to to-day take the hint? or will they follow the practice of too many, and beg, and make that their chief joy and occupation? If you take the hint, go from here without purse or scrip, unless the brethren give you something: leave all you can with your families, and do not beg creation dry. Preach the Gospel, gather the poor, and bring them home to Zion. Return naked and barefoot rather than come in carriages procured with money obtained from the poor and destitute. If the rich give to you, receive it thankfully. Return with a wheelbarrow or handcart, and bring some of the honest poor with you. If you do not pursue this course, I shall conclude that we have made a selection of grovelling, worldly-minded men, whose brains, at least in my estimation, are not as they should be.

GREATER RESPONSIBILITIES OF THOSE WHO KNOW THE TRUTH, &c.

A Discourse by President HEBER C. KIMBALL, delivered in the Tabernacle, Great Salt Lake City, on Sunday afternoon, August 28, 1859.

REPORTED BY J. V. LONG.

A great many things pass through my mind, not only here, but when I am about here, transacting business and attending to those things that devolve upon me: yes, there are thousands of principles and ideas come into my mind in my ruminating moments, and I frequently wish that I could send them, like the sound of Gabriel's trumpet, to the hearts of the Latter-day Saints, and especially of the Elders of Israel that dwell in these valleys, and of all those who preside over the people of God in the North and in the South, in the United States, in South America, in Europe, and in all the nations of the earth, and of those on the islands of the sea, and finally, of all Saints.

How do you think I feel when I see the conduct of some of the Elders of Israel, who are guilty of cursing and swearing and getting drunk? I feel disgusted.

I wish the Saints abroad felt as I do. If they did, they would come to these valleys, if they had to come with handcarts, or pack their provisions upon their backs: they would gather to the headquarters of the Church, for there is the head of God's government on the earth—the keys of power; and there is the authority, and every person that comes into this Church is connected with that authority.

This is upon the same principle that brother Pratt was speaking of

this morning. He said the main trunk of the Church was in heaven; and I can tell you that that is not all, for the main root is in heaven, even in our Father and our God, and his Son Jesus Christ; and the moment that the Almighty sent Peter, James, and John, and ordained Joseph Smith an Apostle, the seed of that Priesthood and Church was planted: it was planted in him; and as he received it, he planted it first in one, and then in another; and this Gospel has gone forth into many parts of the earth. Still remember that this is one seed; that is, it all sprang from one, the same as one mustard seed will produce ten thousand, and then [continue to multiply so long as it is planted; and so it is that this Priesthood has spread and increased in the world.

Now, we use figures as Jesus did; for said he, "I speak unto you by parables, but the world understand them not." They do not understand the work of God; they do not know that Joseph Smith was a Prophet, or that Hyrum Smith was a Patriarch; neither do they comprehend that Brigham Young is an Apostle and a Prophet. If the people in Carthage or in Illinois had known these things, they never would have killed Joseph.

If William Law, William Marks, and hundreds of others had known that Joseph was a Prophet, they would

not have betrayed him, nor tried to take away his life.

Do you suppose that the people would have killed Jesus, if they had known that he was the Son of God? In this dispensation they have killed Joseph and Hyrum and thousands of others. Yes, thousands of men, women, and children have gone to their graves prematurely, in consequence of the persecutions of some portions of the inhabitants of the United States; and many of those who did not participate in the actual persecutions said amen.

Do I know this? Yes, I do. I visited the cities of Washington, Baltimore, Philadelphia, New York, and Boston, about the time of the martyrdom of Joseph and Hyrum Smith, and I know that the majority of the people rejoiced in it: still it was a shock on many of the people. Even now there are apostates that are laying the foundation to kill many others.

How do you think I feel? Why, I feel precisely as Jesus felt under similar circumstances, and he said it would be better that such characters should have a millstone about their necks, and they be sunk to the bottom of the sea.

Some who profess to be Saints and even Elders will get drunk, fight, and swear most horribly. Their state and condition is much worse than that of those who do not understand the law of God, and who have not been educated in the principles of virtue, righteousness, purity, and holiness.

Brethren and sisters, if you feel willing to do as I do, you will stay at home and let the liquor go to hell, with those that corrupt themselves with it. The only wish I have to offer is, I wish there was a little more strychnine in it. I wish it for the sake of all those that will not forsake their evils; for, if I were in that position, I should wish I was where I could not sin any more.

The present state of our society is permitted for a wise purpose, and all things have transpired according to the will of God; but these evils and this looseness of character that have been brought in here were never designed for you and me. It was published in the papers, by Congress-men and judges and others in authority, that they would send a people here to improve our morals, and to change them; so that if we had a man to send to Congress, we might have a dozen candidates and as many parties, and finally be the same as they are in the House of Representatives. But, gentlemen, this will never be with the Latter-day Saints. If the United States ever admit us into the Union and give us a State Government, we will carry out the principles of union, justice, and righteousness in these mountains, according to the will of Heaven.

Some of my brethren think that I had better not say anything about the United States; but they will give us a State Government just as soon if I talk about them as if I never named them.

It is as I used to tell Dr. Bernhisel, when we sent him to Congress, about the time that plurality was preached, that the cats were not all out of the bag yet. I told him that the cats were going to have kittens, and then the kittens would have cats. But it is all right whether they give us a State Government or not. Still, if our Father in heaven designs that we should have a State Government, we shall have one, whether I say much or little about it; and when he intends to bring it about, he will change the minds of the President, Cabinet, and Senate, and House of Representatives; and he can do it as easily as I can change this pitcher from one side of the stand to the other, and I know it. He handles the nations of the earth, the President of the United

States and his Cabinet, and he will finally handle the whole world for the good of his people.

This seems a good deal to believe. [Voice: I believe it.] You believe it! Bless your soul, I know it. "Mormonism" is right, and I am here telling James Buchanan what will be. I suppose you will say that the Lord never will do this. But the Lord can change Mr. Buchanan's mind in five minutes, just as easily as I can change the potter's vessel, or take a lump of clay and change it into more than one hundred and fifty different shapes.

You know that I am a potter by trade. Do you think the Lord can turn and twist you into as many shapes of mind as I can a piece of clay? I want you to be one—to be united in all things, that you may have the blessings of heaven upon you.

I can say that I feel cheerful; I feel well; I enjoy the good Spirit continually, and wish that every Saint enjoyed the same blessings to the same extent that I do. Who ever saw any one misused by me? No one. When I speak plainly of the conduct of men, some will say that I mean them. All I have to say is that I mean those who are guilty.

I want you to remember that there are a great many steps to be taken in this kingdom; and if people will try to do right in all things, the Lord will bless and prosper them; and I feel in my heart to bless all good men, and all that have done good to this people. I bless those that have brought us goods—sugar, tea, coffee, &c.

Now, friends and neighbours—you that have come to bring us goods, you are God's servants, and you shall be blest if you will continue to bring us goods.

Brethren, in regard to our friends that are here, I wish to say that they

are the children of our Father and our God, and they have come here and brought their goods; and I will take the liberty of using a Yankee phrase, and say we were pretty ragged before they came here. Gentlemen, you have conferred a favour upon us, and no doubt many of our people will purchase goods from you. Now, when you get our money and our favour, do try and speak a good word for us; and when I come up and speak to you, don't look as if you would bite my head off. I have never cheated you out of one dime, neither have I taught my brethren to do so. I treat all men honourably, and teach others to do likewise.

I will here give you merchants a little advice. Let our people have your goods at a reasonable price, and don't have a dozen different prices for the same article in your stores. If you will pursue this course, you will gain confidence and secure custom; but if you don't, you will lose it, for we shall turn merchants ourselves. You have done good in bringing goods here, and I wish you would bring from one to two thousand waggons next year, all heavily laden with such things as we require. Why? Because, when goods come here, they have to be sold; and if more were brought, they would come down in price, and we should be able to get about as much for one dollar as we can now get for three. I say, God bless you! for you rescued us from the sharks. You know that a shark is a fish that eats up all the other fish.

I am a backwoods Yankee, born in Vermont, in the mountains, and I don't fear any man on the earth, and never did. If I continue to abide in the principles of truth, I shall go to a place where truth dwells unsullied. I am a friend to this people, for they are the people of God, and they will prosper in all their righteous undertakings.

We are blessed with plenty of all things necessary for our comfort this year, and we shall have enough next year, for I have no idea that these things can be taken out of the country. But I look for pretty keen times after that, and therefore I would recommend the brethren to buy goods and lay them away, and don't sell them; for the time will come when many will be destitute of the necessary comforts of life.

Take your grain and lay it away against a day of famine. "But," says some one, "he is repeating what he said a few Sundays ago." Well, never mind how often I speak of these things: they are for your good. Some have tried to make you believe that you cannot keep your grain; but I say you can, if you choose, and preserve it for years.

I will relate a fact in relation to my own affairs. I have been removing a bin containing 1,200 bushels of my wheat that has lain in the basement story of a stone house three years, and a portion of it four years; and it is as good as it was when I had it put in there. I moved it because the brethren said it would spoil, and I thought I would put it in another bin, which I am doing; and, by the help of God, I intend to keep it. And I will say that if I had ten or fifty thousand dollars, I would lay it out in wheat.

Some are afraid of speculating in wheat; but I am not, for I shall live to see the day when I shall be able to feed many of you. Why, don't you believe that wheat is the best property you can have on hand? Test it; try my words, and see if I tell the truth about it, as well as I do about other things. Many of you say you believe it; and if you do, repent of your sins and forsake them, and for ever turn away from them, and then be baptized for the remission of sins, and you shall receive the gift of the

Holy Ghost by the blessing of that Priesthood which is now upon the earth. But some say they do not believe it; therefore they won't forsake their sins.

With regard to grain, I will say, If you do not lay it up and keep it, you will be sorry in a day to come; for you will see hard times, trying times, plagues, and famines, and bloodshed. Be advised and provide in time, and while you have the opportunity.

The Apostle James, in speaking of faith, says, "Show me your faith without your works, and I will show you my faith by my works." That is the way I intend to show mine. I will lay up my grain, my cloth, and all the comforts of life, that my family may be comfortable—be made to rejoice and praise the Lord. I am sometimes joyful and sometimes sad, but I try so to live that I may always enjoy the Holy Spirit.

I have no doubt about the time coming when we shall feel the pangs of hunger and destitution; and when that time comes, what will be the state of things with the world? Just as well as I know what brother Pratt said to-day was true, and that it will come to pass, do I know that these things will be of which I have been speaking.

I see the course that is being taken here. Every few days a man or two has to die. What is the cause of this? It is the liquor and strychnine they take that fills them with the Devil. When I first heard of these things that have been occurring, I thought they proceeded from a few rowdy boys; but I learn that it is a few wicked men who are slaves to their appetites. It originates with drunkenness, whoring, and lying.

Now, are we not moralized? Have we not become highly civilized? There never were such things known in these valleys until the army came. I never knew of such drunkenness,

whoring, or murder, until then. Every little while there is somebody shot. I am ashamed of such conduct in our streets.

Brethren, away to your labour, live your religion, and serve your God with full purpose of heart, and keep away from places where there is no good to be obtained. What are you down that street so much for? If you have not special business with them, do not associate with the wicked. Have I advised one of my children to go there? No, nor my wives either: they had better be at home cleaning their clothes, mending their stockings, and doing those things that are required of them. This is what they ought to be at. Every woman in these mountains, throughout these valleys, ought to be attending to these important duties. I never saw such things in the country I came from, and I did not know that there was so much sin and corruption as I now see in the world. I was honest, and I thought everybody else was honest. I am honest now, and virtuous and upright, and always have been; and this is what makes me bold.

I do not fear the face of man, or anything that lives on the earth. I only fear to do anything that would grieve my heavenly Father, as a child should fear to disobey his earthly parents. But there is not that care now that there was when I was a boy under age. When a son is eighteen or twenty-one years of age, he now says, I shall do as I please. This, however, is only in fulfilment of the words of the Apostle Paul, where he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded,

lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." (2 Timothy, 3rd chap., 1 to 7 verses.)

These are Paul's words used when he was prophesying of the last days, and they have verily come to pass. Bless your souls, I never thought of being disobedient to my father and mother; and in the land where I was born I never heard of such a thing. I was born in Vermont, and brought up in Ontario County, in the State of New York, where I stayed until I embraced "Mormonism." But times have changed wonderfully since I was a boy, and more especially since the revelation of the Gospel to Joseph Smith. The spirit of disobedience and, I may say, of every species of wickedness, has increased among the people.

From the time I embraced the Gospel, I have been knocked about considerably; but I am now here in the mountains, and I am ten times better off than I ever was before; and I have not got the means out of your hands, neither Saints nor sinners. I have had things stolen, and have had men come and confess it to me; but they never brought anything back yet. I told every man that came to me that I would forgive him, but I never told any one that he could keep the article he had feloniously taken; and all such acts will stand against men, and I shall meet them at the bar of God, if I remain faithful. This is my religion, and these are my feelings respecting sinners who know what the law of God is.

Now I will speak a few words about Mr. Ethan Allen, the grandson of Colonel Ethan Allen, who was in the

Revolutionary war. He came along with the troops that came here this season: he travelled with them, because there was a little danger from the Indians, and the officers advised him not to come through this city at all. But he told them that he was acquainted with President Brigham Young and with Heber C. Kimball; and said he, "I am going to see them, for I have been acquainted with Heber C. Kimball nearly forty years, and I am satisfied that they are as good men as I need wish to associate with." The officers he was talking to said that he would find us to be "damned scoundrels." But notwithstanding this, he came and spent several days with me, and visited President Young several times; and when he went away, he wept, and I felt to bless him: therefore I said, "Ethan, peace be with you!—peace and salvation attend you and your family!" I then told him to inquire of the Lord, and he would reveal to him a knowledge of the truth.

He said to me, "I have heard a great many things against your people; but I have found things just as I supposed I should: I find you are all doing right and feeling well. "But," says he, "Mr. Kimball, there are thousands of your old friends and neighbours that would have been glad to spill your blood, and they have expressed such sentiments both from the pulpit and from the press."

I told him I knew it, and that I was just as good a man then as I am now, and now as I was then, and that I expected to continue to do good as long as heaven exists, and righteousness prevails, and God reigns. "Now," said I, "tell such men to help themselves, if they can; for 'Mormonism' will prevail, and they cannot put it down, and I know it."

I do not care what anybody writes, if they tell the truth—tell things just as I tell them, and that is just

as they are. You cannot prejudice the world any more than they are now prejudiced. If you go to the Devil, you will have nobody to blame for it but yourselves. I do not mean the sectarian's hell, but I mean the hell that the "Mormons" believe in, and that is a hell of torment.

When the wicked find that they are separated from their fathers and friends—from those that are saved, they will feel sorrowful and be in torment. Where are the wicked going? I do not know: the Lord may break off a piece of the earth, and let them slide." I do not know anything about a sectarian hell, but I know what God says about it—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now, the extent of that damnation is not here revealed; but I believe that all will be saved that can be reached by the redemption of Jesus Christ; and there is a way to save everybody, except those that sin against the Holy Ghost, or shed innocent blood, or consent thereto; and they will be judged as brother Pratt said they would. If a man has shed innocent blood, he will have to pay the atonement, or he never can atone for his sin; therefore, at the day of judgment he will be judged according to men in the flesh, and condemned according to the law.

Repent of your sins now, and have them forgiven, and do not wait till after you leave this probation.

May the peace of God be with you! Peace be upon the righteous. But the wicked won't prosper: they will wither and be forgotten; and though they may plot evils against this people from this time forth, they will be frustrated.

This is the kingdom of God, and that makes me so bold and fearless, because I know it; and I know it would go on and prosper, if they were

to kill me and President Young; for we have 10,000 Elders in the United States and in this Territory, and about 12,000 in Europe; and therefore there is no fear of the work falling to the ground for want of men to represent it.

Brethren and sisters, be faithful, be

humble and diligent, and the good Spirit of the Lord will attend you from this hour, and you will finally be saved in our Father's kingdom; which I earnestly pray may be the happy lot of you and all good Saints, in the name of Jesus Christ our Saviour. Amen.

PROVIDENCES OF GOD—PRIVILEGES AND DUTIES OF THE SAINTS
—SPIRITUAL OPERATIONS AND MANIFESTATIONS—THE SPIRIT
WORLD, &c.

*Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City,
September 1, 1859.*

REPORTED BY G. D. WATT.

I wish you to understand and practise the lessons you have already received, or you cannot consistently look for more. And do not become tired or discouraged if you cannot learn your lessons all at once, for with diligent and close application you can learn how to live to all eternity, which is the object of our being here. Be patient; do not murmur at the dealings of Providence. The Lord rules in the heavens and works his pleasure upon the earth. Can you comprehend the meaning of the Prophet Amos in the question, "Shall there be evil in the city, and the Lord hath not done it?" His providences are constantly ruling and overruling, to a greater or less degree, in the affairs of the children of men. Do all people discern and understand that his providences are over the workmanship of his hands, and that he controls all things? No, they do not. The lessons you have been taught tend to instruct you upon these points.

Can this people understand that

the Lord—that Being we call our Father, as also the Gods and all heavenly beings, lives upon the principles that pertain to eternity? Can the people comprehend that there is not, has not been, and never can be any method, scheme, or plan devised by any being in this world for intelligence to eternally exist and obtain an exaltation, without knowing the good and the evil—without tasting the bitter and the sweet? Can the people understand that it is actually necessary for opposite principles to be placed before them, or this state of being would be no probation, and we should have no opportunity for exercising the agency given us? Can they understand that we cannot obtain eternal life unless we actually know and comprehend by our experience the principle of good and the principle of evil, the light and the darkness, truth, virtue, and holiness,—also vice, wickedness, and corruption? We must discern and acknowledge that the providences of the Lord are over all the

works of his hands—that when he produces intelligent beings he watches over them for their good. He has given human beings an intelligence designed to become eternal, self-existent, independent, and as Godlike as any being in the heavens.

To answer such design, we are given our agency—the control of our belief, and must know the darkness from the light and the light from the darkness, and must taste the bitter as well as the sweet.

You need exhorting rather than teaching. You have been taught doctrine in abundance, and I have sometimes thought it a pity the Lord has revealed quite as much as he has. And I can truly say that I believe, if I am guilty in any one point in my walk before this people, it is in telling them things they are not worthy of—that I have given unto them things that they could not receive. For this reason I deem it mainly needful to stir up your pure minds by way of remembrance.

Brother Spencer referred to the carelessness and forgetfulness of the people, and to how prone we are to get out of the way, to depart from the love, enjoyment, peace, and light that the Spirit of the Lord and of our religion gives unto us. We should live so as to possess that Spirit daily, hourly, and every moment. That is a blessing to us, which makes the path of life easy. For a man to undertake to live a Saint and walk in darkness is one of the hardest tasks that he can undertake. You cannot imagine a position that will sink a person more deeply in perplexity and trouble than to try to be a Saint without living as a Saint should—without enjoying the spirit of his religion. It is our privilege to so live as to enjoy the spirit of our religion. That is designed to restore us to the presence of the Gods. Gods exist, and we had better strive to be prepared to be one with them.

The people wish to know what to do to do right. When those who live their religion meet to speak to each other—to mutually strengthen their faith and encourage one another in good principles, in good, wholesome, loving lives—in morality, tradition causes some to say that they mean to do better—to alter their lives and live better than they have, when, if it was to save the world, they could not live any better unless they knew more. Have we not made mistakes? Yes, a great many. If we had known better, we could have done that which would have resulted in greater good. But, considering their knowledge, those who are striving to do right cannot conduct themselves any better than they do. I know a great many that I have that opinion about. Do they err? Yes. Do they knowingly do wickedly? They do not; but they do as well as people can. And I do not believe that brother Spencer, the President of this Stake, could, with the same knowledge, better his life in past years; and I have the same feeling in regard to many with whom I am acquainted. I know this by my own experience, which is a most excellent schoolmaster when we do the best we can.

We will seek unto the Lord for more knowledge; we will get wisdom and forget it not, but treasure it up in our hearts, and treasure up every holy principle as fast as our ability will permit us to do so. And if our minds are strong enough, and we are so constituted as to comprehend and retain, let us strive to receive every principle that pertains to life and salvation, and treasure them up in our hearts against the time of need. Walk humbly before our God, and learn correct principles as fast as you can; and then, when you discover you have missed it here and there, where you imagine that you could have done better, never find fault with the know-

ledge God has given you, nor with your own faith, virtue, and works; for you have done the best you could.

This people are familiar with very many principles pertaining to eternal life; and I will ask you what principle that will endure—what that is valuable in life is there, so far as you have learned, and what is there in life which you know, have known, can learn, or that exists, that “Mormonism” has not given to you? “Mormonism,” or, in other words, the Gospel of salvation, embraces the whole. It incorporates every true principle there is in heaven and on earth. If a person learns a truth, he learns so much of the Gospel of salvation. And when he learns that, he wants to understand the bearings of the great plan. He wants to understand—I will not say the extent of it, because he cannot do so, but as much thereof as his ability can comprehend, and to discern that the Gospel of salvation, the eternal Priesthood of the Son of God, is the life that is, that was, and that is to come,—eternal life. Those principles are given to the children of men to practise upon, that in so doing they may come up and inherit eternal life. This is for us to learn, treasure up in our hearts, and practise. Do not seek for that which you cannot magnify, but practise upon that which you have in your possession.

I know very well that, whether we are active or not, the invisible spirits are active. And every person who desires and strives to be a Saint is closely watched by fallen spirits that came here when Lucifer fell, and by the spirits of wicked persons who have been here in tabernacles and departed from them, but who are still under the control of the prince of the power of the air. Those spirits are never idle; they are watching every person who wishes to do right, and are con-

tinually prompting them to do wrong. This makes it necessary for us to be continually on our guard—makes this probation a continual warfare. We do not expect to be idle. The individual that obtains a celestial kingdom will never be idle in the flesh. It is a spiritual warfare. He contends against the spirits of darkness and against the workers of iniquity, and wars all the day long against his own passions that pertain to fallen man. It is therefore necessary that the people speak often one with another, encourage each other in every good word and work, sustain every one in every good act, operate against every evil act, and continue so to do through life.

Some, who understand more or less of the principles of the Gospel, appear to be a trifle discouraged. Such do not think more of the life to come than they do of the present life. When the breath leaves the body, your life has not become extinct; your life is still in existence. And when you are in the spirit world, everything there will appear as natural as things now do. Spirits will be familiar with spirits in the spirit world—will converse, behold, and exercise every variety of communication one with another as familiarly and naturally as while here in tabernacles. There, as here, all things will be natural, and you will understand them as you now understand natural things. You will there see that those spirits we are speaking of are active: they sleep not. And you will learn that they are striving with all their might—labouring and toiling diligently as any individual would to accomplish an act in this world—to destroy the children of men.

Pertaining to the present state of the world, you know what evil spirits are doing. They are visiting the human family with various manifestations. I told the people, years and years ago, that the Lord wished them

to believe in revelation; and that if they did not believe what he had revealed, he would let the Devil make them believe in revelation. Do you not think that the Devil is making them believe in revelation? What is called spirit-rapping, spirit-knocking, and so forth, is produced by the spirits that the Lord has suffered to communicate to people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it, and have from the beginning.

If true principles are revealed from heaven to men, and if there are angels, and there is a possibility of their communicating to the human family, always look for an opposite power, an evil power, to give manifestations also: look out for the counterfeit.

There is evil in the world, and there is also good. Was there ever a counterfeit without a true coin? No. Is there communication from God? Yes. From holy angels? Yes; and we have been proclaiming these facts during nearly thirty years. Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world. This is called spiritualism, and it is said that thousands of spirits declare that "Mormonism" is true; but what do that class of spirits know more than mortals? Perhaps a little more in some particulars than is known here, but it is only a little more. They are subject in the spirit world to the same powers they were subject to here.

If we live faithful to the doctrine and faith of the holy Gospel we have embraced, we shall understand the real benefit and advantage that we will have over those who are not in possession of the true principles of salvation or the Priesthood. If we are faithful to our religion, when we

go into the spirit world, the fallen spirits—Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits. Not that we can so overcome, while here, as to be free from death; for though Jesus overcame, yet his body was slain.

Every person possessing the principle of eternal life should look upon his body as of the earth earthy. Our bodies must return to their mother earth. True, to most people it is a wretched thought that our spirits must, for a longer or shorter period, be separated from our bodies, and thousands and millions have been subject to this affliction throughout their lives. If they understood the design of this probation and the true principles of eternal life, it is but a small matter for the body to suffer and die.

When death is past, the power of Satan has no more influence over a faithful individual: that spirit is free, and can command the power of Satan. The penalty demanded by the fall has been fully paid; all is accomplished pertaining to it, when the tabernacle of a faithful person is returned to the earth. All that was lost is passed away, and that person will again receive his body. When he is in the spirit world, he is free from those contaminating and condemning influences of Satan that we are now subject to. Here our bodies are subject to being killed by our enemies—our names to being cast out

as evil. We are persecuted, hated, not beloved; though I presume that we are as much beloved here as the spirits of the Saints are in the spirit world by those spirits who hate righteousness. It is the same warfare, but we will have power over them. Those who have passed through the vail have power over the evil spirits to command, and they must obey.

You require to be stirred up to reflection, to examine your religion—the faith of the holy Gospel—the Priesthood; for it is worthy of your notice, lest perhaps a little gold becomes too precious in your thoughts. The individual who builds all his hopes upon property, upon gold and silver, and the possessions of this world, making these treasures his idol, has never yet seen, by vision, the glory of the celestial world,—has not had a foretaste of it. He has little or none of that knowledge which God designs to give to the faithful. When that is possessed, what is the world to Saints? It is subject to them, and it is not in the power of Satan to blot out or destroy that heavenly knowledge.

You see men eagerly striving for gold, riches, wealth, and mourning and fretting—"We wish we had done so-and-so, for then we should have made a few more dimes. And now we wish to go and obtain piles of gold, and to do this and that—to heap up wealth and gain power." As Lorin W. Babbitt said, who used to belong to this Church, but went to California, "I am going to sell my house and go away. I have laboured eighteen years for the Lord, and now I am going to work for Lorin W. Babbitt." What an expression!—as though he could control the elements. If he possessed a mountain of gold and gambled it away in one night, it would still be in the world, whether in his possession or out of it. Suppose that I, through covetousness

and dishonesty, had accumulated millions of dollars, and then should lose it all in an hour, in neither case is it out of the world, and there is as much property in the one case as in the other: it has merely changed hands. Solomon, when speaking of these things, says, The race is not to the swift, nor riches to men of wisdom. Do not fret, nor be so anxious about property, nor think that when you have gathered treasures, they alone will produce joy and comfort; for it is not so.

The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom. The Lord gives the increase: he makes rich whom he pleases. You may inquire, "Why not make us rich?" Perhaps, because we would not know what to do with riches. You remember that a while past, nine waggons went through this city on their way to California, accompanied by some soldiers as an escort and guard. One of our missionaries, returning home, met them on the northern route, and asked one of them what caused him to apostatize? The man replied—"To tell you the truth, I was used so well at Great Salt Lake City that I could not endure it. I came there with a hand-cart company, and had not a mouthful of anything to eat, no clothing, nor anything to make me comfortable. As soon as I arrived in the city, Heber C. Kimball, having learned my name, met me and said, 'Brother, there is a house; there are flour, meal, and fuel: you have had a hard time; go there with your family, and make yourselves comfortable, and eat and drink, and get rested; and when you wish to go to work, I will give you employment and pay you for your labour.' From that day my heart was in me to do evil. I have been trying to apostatize ever since and have finally made out to do so; and I cannot attribute it to anything

in the world, only that I was used so well."

This exhibits the spirit that is in many. They are faithful while they are extremely poor; but give them wealth, and they are thrown off their guard, forget their sacred vows and solemn covenants, and the property they have around them occupies their whole attention and affections; their minds become wholly engrossed in their possessions. Doubtless there are some instances opposite to this; but probably, in nineteen cases out of twenty, poverty and hardship will tend to make people humble and faithful.

Oppression, persecution, afflictions, and other trials and privations are necessary as a test to all professing to be Saints, that they may have an opportunity to witness the workings of the power which is opposed to truth and holiness. Go into East Temple-street (now commonly called "Whisky-street"), and you will see all the wickedness you can reasonably wish to. You can there see it, smell it, taste it, and learn enough about it, without going anywhere else. It is all necessary, that we may have the privilege of proving whether we prefer good or evil. There are robbery, theft, drunkenness, lying, deceiving, gambling, whoring, and murder; and what evil is there lacking? Scan the civilized world and ask what evil they have that we have not; and if there is one lacking, it will come, for every variety is necessary to prove whether we will preserve our integrity before God.

You will know that the evil done here is laid to me. Let them pursue that course until they are tired of it. I defy them, from the gate of the celestial kingdom to the bottom of the bottomless pit, to truthfully substantiate a single accusation against me. They may continue to lie, and hire others to lie, and trump up false

accusations against me; for I am accustomed to that kind of treatment from the wicked, and I am fully able, God being my helper, to endure it: it does not hurt me one particle. If the Devil and his servants loved me, and wrote and spoke well of me, I should be jealous of myself. But if I keep the fellowship of the Holy Ghost, I shall also have the fellowship of Saints and angels. Then let the wicked howl and foam; it is all right.

I wish to know whether I can stand the power of temptation and preserve my integrity. I know not but what I may be thrown into circumstances that will be pretty hard, but feel tolerably well assured that I shall not apostatize.

Evil temptations and abuse are necessary to prove our faith, to determine whether we will sacrifice our carnal appetites and desires, or forsake the knowledge of God and godliness. If we are not willing to make sacrifices for the truth and the Gospel's sake, we are not worthy celestial glory. What is there of an earthly nature, even though dear to us, that we cannot live without, so we have that which will sustain nature and enable us to perform the duties and labours resting upon us? With the exception named, I do not know of anything.

I can let you all go, so far as I may be required. I do not know that I ever thought enough of tobacco, tea, snuff, or anything else of that description, to alter the natural traits of my character. My passions must be in subjection to my spirit. Perhaps I am not possessed of such ungovernable passions as many are. But let our passions be as they may, the whole man must be the servant of that Being who gives us life. We need to talk with each other, pray with each other, and encourage each other, until our spirits have overcome

all propensities to evil. Do you understand, what I have often taught you as plainly as my language will permit me, the warfare pertaining to the spirits of the children of men while in the flesh? The spirit is pure and holy upon its entrance into the tabernacle, and God, by the power of his Spirit, operates upon it; but the flesh, and no more, is unholy; and here are the holy and the unholy united. Which shall be the master? Let the spirit that comes from the eternal world, which at the outset is pure and holy, with the influence God gives to it, master all the passions of the body, and bring it under subjection to the will of Christ. That course makes us Saints.

I have flattered myself, if I am as faithful as I know how to be to my God, and my brethren, and to all my covenants, and faithful in the discharge of my duty, when I have lived to be as old as was Moses when the Lord appeared to him, that perhaps I then may hold communion with the Lord, as did Moses. I am not now in that position, though I know much more than I did twenty, ten, or five years ago. But have I yet lived to the state of perfection that I can commune in person with the Father and the Son at my will and pleasure? No,—though I hold myself in readiness that he can wield me at his will and pleasure. If I am faithful until I am eighty years of age, perhaps the Lord will appear to me and personally dictate me in the management of his Church and people. A little over twenty years, and if I am faithful, perhaps I will obtain that favour with my Father and God.

I am not to obtain this privilege at once or in a moment. True, Joseph Smith in his youth had revelations from God. He saw and understood for himself. Are you acquainted with his life? You can read the history of it. I was acquainted with

him during many years. He had heavenly visions; angels administered to him. The vision of his mind was opened to see and understand heavenly things. He revealed the will of the Lord to the people, and yet but few were really acquainted with brother Joseph. He had all the weaknesses a man could have when the vision was not upon him, when he was left to himself. He was constituted like other men, and would have required years and years longer in the flesh to become a Moses in all things. For the length of time he lived, he was as good a man as ever lived in the flesh, Jesus excepted. It was so ordered that a man has to live and gain by his experience that knowledge and wisdom, and that degree of stability in his character that will present him favourably to the heavenly hosts at all times and under all circumstances. Let us, then, resolve and act upon the principle of constant improvement.

As to doing any better than I have done, I have to know more, and so have you. You have done as well as you knew how. This is a matter of rejoicing to me. And though we are still far from being perfect, the Latter-day Saints are not far from a deep desire to be perfect. They are far from being what they should be; but they are not far from an abiding desire to be what they should be. But have you so trained yourselves as to be able to say, for instance, that if the potatoes you have planted yield abundantly well; and if they do not, that is just as well? Can you feel to say that in all sincerity? Can you say, after you have prepared the ground, cast in the wheat, watered it, and taken good care of it, and then found the crop destroyed by blight or smut, Well, all right? Can you honestly say so? If you cannot, you have not schooled your hearts to what you should have done—to learn that

it is God alone who gives the increase. We can plough, we can plant, sow, water, and tend, because we are ordained to do these things; but no man on the earth is ordained to give the increase.

It is for us to frame our acts. We shape our lives—we do this, that, and the other agreeably with the best knowledge we have; but do we produce the results of our acts? We do not. The Lord controls the results of the acts of all nations under heaven. He casts down a throne here, and sets up another yonder,—brings forth a nation out of obscurity, and causes the most powerful nations to crumble to dust. We have this to learn, and to study and learn ourselves, and to control our own dispositions and passions, so that when we see others out of the way, we can have compassion on them, and say—“Thank the Lord, we have not been

suffered to go astray and give way to our passions.” The merciful man shall find mercy. When a man designedly does wrong, he ought to be chastised for that wrong, receiving according to his works. If a man does wrong through ignorance, and manifests sincere sorrow for the wrong, he is the one whom we should forgive seventy times in a day, if necessary, and not the one who has designedly done wrong and repents not.

It is for us to so live that our lives will become sweet and more precious than gold or silver. And our communion one with another, may it increase in all the sublimity and heights and depths of consolation known only to those who are truly united on the earth by interests and bonds that are eternal.

May the Lord bless you for evermore! Amen.

PRIVILEGES AND DUTIES OF THE SAINTS—HOME MANUFACTURES, &c.

Remarks by President DANIEL H. WELLS, in the Tabernacle, Great Salt Lake City, October 7, 1859.

REPORTED BY G. D. WATT.

The President, in his remarks this morning, dropped a sentence like this—“Let us manfully man the ship Zion.” To do this I conceive to be the duty of the Elders of this Church and kingdom. It is a privilege which the Almighty has conferred upon us, and one which we should esteem as the greatest that could be conferred upon us: but do we realize this fact? Do we realize that the Lord has revealed

to us true knowledge and intelligence—that we have become the happy recipients of true principles of life and salvation revealed from heaven in our day?

None of us, with our present limited understanding of God and his dealings with mankind, can realize fully the extent of our present privileges: but do we understand enough of them to stimulate us to make the work of God

the business of our lives? Is the Lord about to establish his kingdom, and is he beating about in the world for recruits to man the ship, and have we enlisted under his banner, to sail with him, and then do we falter—feel cold and lukewarm? This question is for each one to answer for himself.

What is this ship Zion—this great work we have undertaken? How can we do the most good, and how accomplish the work we have undertaken in the best and most approved way? These are questions we must answer for ourselves. Are the people of these mountain valleys Israel? If we are, can we not control and bear rule in a proper manner over all matters that come under our supervision?

If we have faith, which it is the privilege of all the Saints to have, can we not exert a powerful influence among the nations of the earth for our protection and salvation as a people? And may we not be yet more successful in disseminating the principles of life and salvation among all nations? That righteousness may be exalted among men by our efforts, we must nurse and cherish the principles of righteousness in our midst. Can we rebuke evil and walk it under our feet? We can, if we have faith as we ought to have it, and have that oneness the President spoke of this morning. If we have this, we can do all things, because faith is mighty when concentrated in a oneness of action. Let Israel arise and frown down evil, and the fear and the might and the power of the Almighty will burn more and more in the bosoms of the Saints. How can we serve our master and the cause in which we have enlisted in the best possible manner? By being perfectly obedient to those who are placed to preside over us in our various Wards and settlements, and by living above the power of the law, as our President has remarked.

Are we ready now to take hold with one heart and with one mind to man the ship Zion—build a temple for instance? Are you ready, by a skilful and judicious husbandry of the soil, to bring forth its rich fruits, and store them up until you are called upon to contribute your stored wealth, as well as your energies, for the further development and spread of the power and influence of the kingdom of God? Are the mechanics ready, should a call be made upon them to go as preachers of righteousness to the nations, or to engage in any other work that may be allotted them? I say, Are the Elders of this Church ready to spring at once into these various avenues, when they shall be opened again, without a single word of complaint? Are we all willing to devote ourselves, our interest, and all we possess to the building up of this cause and kingdom upon the earth?

I believe a great majority of this people are willing to do this; but I think they might improve in this respect as well as in many others pertaining to their duties as Saints. I think, if they felt to devote themselves and all they have, the hands of the President would be loosed more than they are in many respects, the public works would begin again, and Israel scattered abroad would begin to flock by tens of thousands to the gathering-place of the Saints; and I think those who have received benefit from the P. E. Fund Company would strengthen that company by rolling back into their hands the means they have expended for them, the treasury of the Lord would be replenished, and these Gentile stores would be less patronized, and handle less of your cash.

We have been instructed over and over again how to make ourselves independent, and these are some of the things that have been told to us. It is for us to build up the kingdom

of God individually, as well as collectively. Union of effort and feeling—practice as well as precept, is what is required. Let every man thus do his duty, and things would be as you would like to see them. Very soon there would be no necessity for millions of dollars' worth of goods to be brought across the Plains every year, nor of patronizing those who spend nothing whatever to build up our cities or improve our country. There is a lack in this respect in this community—a lack which rests with ourselves. I think our good friends are beginning to learn that the people called "Mormons," who should be Saints, are really the people of this Territory, and have some rights which they would strenuously preserve from being trampled upon.

By respecting themselves, the Saints would patronize each other as far as they can do so, instead of patronizing those who stand ready to cut our throats on the first favourable opportunity.

+ A few, however, cannot bring about that state of things so desirable to the many: it requires a union of effort
 + by the whole. The many can freeze
 + out iniquity from our midst, by simply
 + *letting them severely alone*; and they
 + can patronize home manufactures, if
 + they are disposed to do so, and be
 + united in it. This is of great im-
 + portance to our community. Many
 + would like to commence manufacturing
 + useful articles, if they could be en-
 + couraged by the patronage of the
 + people.

We know not how soon we shall be thrown upon our own resources, and I say, the sooner the better: but I would like to see the day when Israel will do themselves good of their own will and accord, without being obliged to do so.

It has been said that the Devil could make the Saints consecrate, when the Lord could not. The Lord

may permit the Devil to do so; but he does not force any man: he leaves all men to act upon their agency.

We have enlisted to build up the kingdom of God. And who are so blind as not to see that much of this work depends upon our producing within ourselves that which we consume? But what is the truth? Why, the very moment a few goods are brought into the market a little cheaper, you get them in exchange for your money, and home manufactures are suspended.

Suppose the gate was shut down upon imported goods for one twelve-months, you would be in the same situation you were in eighteen months ago. I wish to impress this strongly upon your minds. Remember that now is a good time to produce for our own support everything we can.

Do not suffer your flax to go to waste because goods can be bought cheaper than you can make them, and do not let your wool waste for the same cause. Recollect that what you do yourselves is within: it is not an outward expense. If you are obliged to get some things you cannot make, unite together and send for them, and buy them where you can get them the best and cheapest, and not suffer yourselves to be bled to death by those who have no interest in common with you.

By this procedure, you can plainly see that the temporal interests of Israel would be consulted, and there would be some means left to build up a town or a city, and help to gather scattered Israel. This is our business. All other considerations sink into insignificance in comparison to our duty of building up the kingdom of God. My mind continually dwells upon this all-absorbing subject, and I would like to see Israel wise in regard to these important items.

If those who are engaged in home manufactures were fully patronized,

they could afford to sell cheaper. The objection is, they charge more for home manufactured articles than better articles of the same kind can be bought for of those who import them: but if they had your best pay, they could probably produce better and cheaper articles. Instead of giving them your best pay, you expect them to take firewood, or some other kind of pay, upon which they cannot sustain their business, and you take your cash to the stores. That is an insurmountable difficulty the home manufacturer has to encounter.

Hundreds of articles can be produced among us that are now brought from the States; and there are those in this community who are skilful in the manufacture of them. I would like to see those artizans commence to produce every kind of useful article within their power, and let the brethren in the different Wards sustain them by freely giving them their support; and as long as they can produce as good an article as can be imported here, give them as good a price as you would give the importer, and in as good pay. I do not care so much what the price of an article is; but I think it should be manufactured and sold here a little cheaper than it can be afforded by the importer.

For instance, to the disgrace of this people, they buy brooms that have been imported from the States. They can bring them here and sell them to you from fifty cents to a dollar each. Can they be raised and made here cheaper than that? They can. Twelve-and-a-half cents per pound is a permanent tariff on the importation of brooms to this country, which the home manufacturer has the benefit of; and he can certainly produce the material almost as cheap as it is produced in the States. I think, then, we should manufacture and sell this article cheaper than it can be afforded by the importer. This prin-

ciple would be my guide for the price of almost every other article of home manufacture.]

I have dwelt a little longer on this subject than I had intended, but my mind has been led out upon it; and I acknowledge I think a good deal about it, for it is an item of vast importance to us to produce that which we consume.

At our meeting yesterday I was much interested. My heart was full to overflowing. I felt very humble. I knew the Spirit of the Lord was with us. I feel so to-day. When I heard from the congregation how they felt—how they desire to do right, when I heard them exhorting their brethren how they might do this and that for the advancement of the cause of Christ, and to be faithful in the service of the Lord, I felt there was a good time near at hand for Israel—that the ungrateful influences that have been around us were mellowing down, that the dark cloud was beginning to break up, that we were about to be greatly blessed of the Lord our God, and that he is near unto us. I feel so to-day.

“Mormonism” is not a thing of to-day only, but it is a lifetime work. Let us take hold of it in the way that we can sustain ourselves and build up the kingdom of God.

To manufacture the articles we consume is all in the line of our daily duty. Everything that is necessary for our subsistence as a kingdom, as families, and as individuals, has to be furnished. We have to live, and we must have rules, regulations, and authorities. We have to dig, plough, raise grain, and produce everything we need. While we live, make rules and regulations, and walk by them, we are building up the kingdom of God. There is every variety of talent and genius needed, and there is a place for every man and woman, wherein they can be useful in build-

ing up his kingdom. All these ingredients are necessary.

We want what any other community has that is good and great. We want to make the desert blossom as a rose, to build up cities, and make useful and ornamental improvements that will beautify the dwellingplaces of the Saints—make them lovely and fit habitations for angels.

Should heavenly messengers be sent to our cities, called Zion, what have we to show them that is gratifying and pleasing? Become wealthy? Yes; it is for the inhabitants of Zion to become wealthy, if they only use their means for the building up of the kingdom of God. We have done very well in a great many respects, considering the difficulties we have had to encounter: but the word is—Continue to improve, do better, and never forget that the building up of the kingdom of God is the only business we have on hand. I have thought the people are not aware that the Spirit of the Lord is with them as much as it really is.

When people are striving to do right all the time, they become accustomed to its influences, and they are not apt to mark the progress of their individual improvement as they go along in the faithful performance of their daily duties. If the visions of our minds had been opened twelve years ago to see the Saints as they are situated now in this country, what a vision of remarkable events it would have been to us! and how few would have believed it! If we improve in the same ratio ten years to come, and could now see in vision our situation as a people at the expiration of that time, it would be to us a most glorious vision, and almost past belief.

We have been greatly and marvelously blessed; but we are sometimes forgetful of our blessings and of our ability to do a great many good acts,

and too often think there is nothing to do, when there is a great deal to be done. Thus many have become slack in their duties, and have made shipwreck of faith so far that they cannot reclaim themselves. They do not realize that they are living in the blaze of the glory of God continually.

Let me exhort you to be faithful, prayerful, and humble, that you may realize the blessings you enjoy, continue to progress in improvement, and have more abundant blessings poured upon you; for the Lord is willing to pour out blessings as fast as we are prepared to receive them.

Let us spring forth when the word is given to perform any and every duty we are called upon to perform. Let us present a firm and unbroken phalanx of strength against evil of every description, and be united in frowning it down.

We pray that righteousness may be exalted. Let us exalt it ourselves; then the habitations of the Saints will be beautiful in the eyes of God and angels, although some of them may be homely in the eyes of men. Let us build up cities, towns, wards, and families, wherein righteousness shall be exalted; and it will not be a great while before it will spread over the face of the wide world, and wickedness will be walked under foot.

The Latter day Saints are on a mission to perform this labour, and it is a great one as well as a glorious one. Let us take hold and do it manfully, always being mindful of those duties we are called upon daily to perform.

Let us be faithful to the covenants we have made. We have made them of our own freewill and accord, and have delighted to make them, and blessed God for the privilege. Shall we, then, utterly disregard them—walk them under our feet, as it were? or shall we treasure them as the most

sacred treasure? In the life of the Saint, let the duty of a Saint be the first and foremost consideration; let the public interest be his greatest wish, form the burden of his prayers, and be the chief duty of his life. Let him put away all covetousness, and be wholly devoted to God and his holy religion.

Let us live our religion to-day, to-morrow do the same, and so continue unto the end of our lives; then the purposes of God will ripen as fast as we can desire them and be prepared for them. This is my exhortation to the Saints.

For my part, I know I have your prayers and faith. I feel it every day of my life, and am exceedingly thankful and grateful to God and his people for this mark of their confidence.

I desire to live to see Zion redeemed, Israel gathered, Jerusalem built up, and the people of God in all the world sustained by the manifestations of the omnipotent power of the Almighty. For this I live: it is more than my meat and drink. The most sacred and cherished wish of my life is to see Israel prevail and become victorious over their enemies—to see the mighty power and wisdom of God, as it is transpiring before our eyes from day to day, more abundantly displayed in their behalf.

We read with considerable satisfaction how Moses led Israel out of Egypt across the desert to the land of Palestine; but do we realize how the Lord and his servant Brigham have led us day by day, month by month, and year by year, from the beginning to the present day? As I have said, the manifestations of the mighty power of God and the marvelous displays of his unsearchable wisdom are so common with us, that we think but little of them; and so it was with Israel of old. It became an old story with them when the Lord interposed

his power in their behalf—so much so that, if they did not have miracle after miracle continually before their eyes, they were ready to backslide and go into darkness, and earned for themselves the name of being a stiff-necked generation of people. I hope better things of the Latter-day Saints.

The Prophets of ancient Israel prophesied evil upon them continually, because of their hard-heartedness and rebellion, when the Lord would have led them with a gentle hand.

In this generation I do not look for Israel to be scattered on account of their transgressions, although various chastisements may be necessary; but I look for Israel to be gathered from every nation, tongue, and people, to concentrate their energies in building up and establishing the kingdom of God in the latter days. I look for them to be humble, obedient, and ready to receive and perform the work of the Lord, and realize day by day that they are led gently by his hand. It is their privilege to see these things all the time, and continually live in the light; for it is a day of light with the faithful, wherein is no darkness.

I like to see Israel obedient, on hand, and ready to man the ship, and do anything they shall be called upon to do. Let us realize these things, my brethren and sisters, and not get into that sing-song style the world are in. It is for us to keep up with the times.

Let us take hold with our might, and put forth our energies in the place they are most needed; and there let us work diligently, no matter in what department, if it is for the good of Israel, whether it is to plough, sow, reap, dig rocks, rear temples, build cities, preach the Gospel, or gather Israel.

Do you think the Lord will stop in his work? No; his ship will be manned, whether we man it or not; and those who stand in the

way of the onward progress of this great work will be overthrown and ridden over.

There is no time or opportunity to stop, for the Lord has undertaken the work, and he does not look backward, nor stay his hand. If we do not wish to be removed out of the way, we must be diligent, active, and energetic in our duty, and respond willingly and at once to any call that may be made upon us by the servants of the Most High.

Let our minds be active, wide awake, and eager to reach out after those things that shall best promote the interests of the kingdom of God. Let us not forget for a moment the mission we are called upon to perform, and not become dull and sluggish in the performance of our duties, and think we have no part or lot in the matter. There is need of every faithful man and woman in this kingdom, and for millions more; and then, by concentrating all these efforts, it is easy to understand what a mighty phalanx Israel will present, making the wicked nations tremble because of their wickedness. There would be a mighty shaking amongst them, if Israel was only united, firm, and stedfast to a man.

If the Saints could offer one prayer,

with one spirit, to the Almighty, in behalf of any one measure, I believe that prayer would be promptly answered in a way that would be felt and realized. If Israel will pursue this course, it will not be a great while before they will have things as they want them, not only here but over the face of the wide world; for the kingdom of God will progress, and the kingdoms of this world become subservient to its sway.

May the Lord help us to live to his name's glory and honour, and for his cause and kingdom on the earth! May he help us to build it up and appreciate the blessings we enjoy—live in the light of truth and intelligence, that our minds may be filled with it continually!—help us to frown down wickedness, and walk it under foot, both at home and abroad!—help us to send forth the Gospel to all nations, that his angels may always work with us, which they do and will continue to do with us who remain at home and with those who go abroad; and kingdoms and nations will be cast down for the good of his people and the furtherance of his work! That he may help us to do all he has designed we shall perform as a people and as individuals, is my prayer, in the name of Jesus Christ. Amen.

THE ANCIENT GOSPEL—ADAM'S TRANSGRESSION, AND MAN'S REDEMPTION FROM ITS PENALTY, &c.

A Sermon by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City, September 11, 1859.

REPORTED BY G. D. WATT.

It is my intention this forenoon, if the Lord will assist me by his Spirit, to say a few words upon the principles of the Gospel; or, in other words, the first principles of that great plan of salvation which was devised before the foundation of the world, for the benefit of the inhabitants of this earth. The Gospel of Jesus Christ is of great antiquity. It was ordained in the councils of heaven before the world was, and all its principles, ordinances, promises, and blessings were instituted in the beginning, before man was placed upon the earth. These principles have been revealed to the human family in various ages of the world,—not only revealed in the meridian of time by Jesus and the Apostles, but to generations and ages before the Apostles lived on the earth.

Before I commence investigating these principles, to know precisely what they are, I will read from some new revelations which were revealed to the Prophet Joseph Smith in the month of December, 1830. They are revelations concerning Adam, Enoch, Noah, and the Gospel of salvation, as it was made manifest to them. That which I am about to read is an extract from the prophecy of Enoch—a book revealed by inspiration to the Prophet Joseph Smith, some twenty-nine years ago:—

“And Enoch spake the words of God, and said, Hath God made known

unto my fathers that all men must repent? And he called upon our father Adam by his own voice, saying, I am God: I made the world and men before they were. And he also said unto him, Turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ,—the only name which shall be given under heaven, whereby salvation shall come unto the children of men. Ye shall ask all things in his name; and whenever ye shall ask, it shall be given. And our father Adam spake unto the Lord and said, Why is it that men must repent and be baptized by water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgressions in the garden of Eden. Hence came the saying abroad among the people, that Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

“And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are

agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men everywhere must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

“ I give unto you a commandment to teach these things freely unto your children, saying that inasmuch as they were born into the world by the fall, which bringeth death, by water, and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, unto the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified; that in you is given the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things—which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

“ And now, behold, I say unto you, This is the plan of salvation unto all men—the blood of mine Only Begotten, which shall come in the meridian of time. And, behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are spiritual, things which are in the heavens above, and things which are on the earth, and

things which are under the earth, both above and beneath: all things bear record of me.

“ And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost. This is the record of the Father and the Son, from henceforth and for ever; and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”

I have read this that the Latter-day Saints who have not had the opportunity of reading these inspired translations of the Prophet may have an opportunity of learning the fact that the Gospel was revealed unto man in the earliest ages of our world. I will read also a short extract from the prophecy of Enoch in relation to a commandment and a mission given unto him:—

“ And it came to pass that the Lord said unto me, Look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof; and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and

the Holy Spirit, which bears record of the Father and the Son.”

Thus we see that not only Adam understood the principles of faith, repentance, baptism, the new birth, and the gift of the Holy Ghost; but Enoch also understood the same plan, and had authority given him to administer in the ordinances of it. We will now pass along to Noah, still reading from the new translation of the Old Testament, not translated by King James’s translators, but by the Prophet of the living God—translated by the gift and power of inspiration from on high:—

“And in those days there were giants on the earth; and they sought Noah, to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

“And the Lord ordained Noah, after his order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

“And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after they had heard him, they came up before him, saying, Behold, we are the sons of God. Have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

“And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

“And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words; believe, and repent of your sins, and be baptized in

the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if you do not this, the floods will come in upon you. Nevertheless, they hearkened not; and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart.”

You recollect King James’s translators render it—“And it repented the Lord that he had made man on the earth;” but the translation given by inspiration says—“It repented Noah, and his heart was pained that the Lord had made man on the earth. And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them, and he hath called upon me, and they have sought his life.”

These extracts which I have read concerning Adam, Enoch, and Noah you will find in a little work called “*The Pearl of Great Price*,” published by F. D. Richards, in England, a few years ago. We might go on and read further extracts from the Book of Abraham—a book also revealed by inspiration to the Prophet Joseph Smith, showing that the Gospel was revealed to him, and how he received the promise that all the children of men that would obey that same Gospel preached by him should be justified and become his children—called his seed, and heirs according to the promise. But I have read sufficient for the information of the Latter-day Saints upon this subject.

I know it is customary, at the present day, to select some passage of Scripture as a text upon which to make remarks. Sometimes I follow this custom, and sometimes I do not. I will just observe, however, that we

have no examples on record that Jesus or his Apostles followed this plan in their preaching. Neither have we anything on record showing that Jesus or his Apostles opened their meetings by singing, and then praying, and then singing again, and then preaching. We frequently conform to the present-day custom in this respect, and we often do not conform to them, as we feel led by the Spirit of truth. Neither was it customary, in the days of the Apostles, to make long prayers; but if they had something very important to communicate to the people, they did not wish the time occupied in any other way only in delivering the message they had for them: hence we generally find their prayers consisting of a very few sentences.

I shall select this morning a text of Scripture corroborative of those I have already read. I shall select it from King James's translation. You will find it in the Gospel according to John, 3rd chap., 5th verse:—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There is much comprehended in this passage that is not fully realized and understood by the great mass of the human family. To fully understand it, it is necessary we should understand the true condition of fallen man; then we shall see the necessity of a new birth: otherwise, perhaps, we should see no necessity for it. It is recorded in Scripture history that our first parents, while in the garden of Eden, transgressed a certain law and commandment of the Almighty, by partaking of a certain forbidden fruit; which transgression brought them under condemnation, and subjected them to a certain penalty, which was the death of their bodies of flesh and bones. "Dust thou art, and unto dust thou shalt return," was the penalty pronounced upon Adam. Pre-

vious to this, Adam was a pure, innocent being: he was not contaminated with sin, and was entirely destitute of the knowledge of good and evil. He was a being intended in his construction to endure for evermore. Death had no dominion over his tabernacle: the principle of blood which flows in the mortal tabernacles of men did not exist in his immortal body; but his veins and arteries contained a fluid of a far purer nature than that of blood: in other words, they were filled with the spirit of life, which was calculated to preserve them in immortality. Though they partook of various kinds of fruit in the garden, yet there was no fruit in that garden, except one called the forbidden fruit, which would have the least tendency to destroy the principles of immortality that reigned within them. They were organized to endure, bodies and spirits united, millions of ages. By the transgression of that simple law given to them, they fell from immortality to mortality: their bodies partook of disease; the seeds of death were sown within them; and in the day that Adam eat thereof, (reckoning according to the Lord's time,) he passed away and returned to his mother dust.

The probability is, there were deleterious properties or poisonous qualities in the food he ate, which were calculated to introduce into the system the seeds of mortality, and so change it that various forces of nature should have power over it, that in time it should die and be dissolved to dust.

Was this the only penalty pronounced upon father Adam? No: this was only a part of the penalty. There was dwelling in each of the tabernacles of Adam and Eve a personage of spirit, formed of more refined materials than flesh and bones—materials that were intelligent, immortal, and eternal. Immaterialists of the present day may object to this:

but we do not believe in an immaterial substance.

The spirits that dwelt in our first parents were capable of thinking, feeling, understanding, perceiving, acting, possessing a will and a judgment: in other words, they were a part of that great substance of life, or Spirit, which fills the immensity of space, that is in all things, and through all things. The spirit of man had also a penalty pronounced upon it, because it yielded to disobedience, by giving heed to the Tempter; for, by yielding to his teachings, it became subject to him as a servant.

If we become subject to a being, we are under his dominion and power, and he controls us and exercises authority over us, whether good or bad. Adam and Eve had placed themselves in a condition that the Tempter had complete control over their spirits: they became servants to the fallen angels, to do according to their bidding.

Let us now examine how the fall affected their posterity. We do not inherit Adam's transgression, but the consequences of it. There is a difference between inheriting the original sin and feeling the consequences of it. To illustrate: We do not say, when children inherit the diseases of their parents brought on by drunkenness, debauchery, lasciviousness, and wickedness of every description, that it is the effect of the children's individual sins. This is not so: they only inherit the consequences of the sins of the parents. So it is with all the posterity of Adam. The consequences of the transgression of Adam and Eve have flowed down upon us; hence we find that all the sons and daughters of Adam have become mortal. The seeds of dissolution are within our tabernacles, because our first parents sinned, and yet we are not guilty of their sins.

Furthermore, Adam and Eve be-

came subject in the spirit to the being that tempted him. The children that were begotten by him, inheriting unholy, fallen tabernacles, also became subject to the same being, on the supposition that there had been no atonement provided. Hence you perceive the baneful consequences of the fall, considered separate and apart from any atonement which was to be made.

Next let us inquire as to the duration of the penalty. Was the penalty to cease at the end of a certain period? I want you to look at this, independent of any considerations of the atonement. If there had been no atonement provided, the bodies of our first parents, as well as the bodies of all their children, would have crumbled back to their mother earth, to rise no more. Would not that have been an eternal death of the flesh and bones? If there were no atonement, there could be no resurrection. How could man, being fallen and corrupted, atone for his own sins? He could not do it. How could he deliver himself from the power of Satan to whom he had made himself subject? He could not do it. [Satan had claim upon him, and there was no power in man, in the least degree, to redeem himself from that bondage.

This is what we call fallen man, and this is what we call spiritual death,—not a dissolution or disorganization of the spiritual elements, but the subjection of the spirit to the power of Satan as eternal in its duration as the subjection of the flesh and bones to death.

Now let us take into consideration for a few moments the great plan which God devised before Adam was placed in the garden of Eden in order to redeem man. God, by his foreknowledge, beheld that man would fall from his first estate, by turning aside from his commandments,—that

he would bring upon himself an eternal death both of body and spirit. Now is the opportunity for mercy to step in. Justice had consigned them to eternal death and misery, and mercy could not step in without destroying the claims of justice, only upon certain conditions. And what may be those conditions? Would God accept the sacrifice of a corrupted, sinful, degraded, fallen being as an atonement for his own sins? No; that would not satisfy the demands of justice. God could not exhibit the attribute of mercy on any principle whatsoever, only for a sinless being to suffer in behalf of sinful man. Inasmuch as the sin was against an infinite being—a transgression of a law issued by an infinite being, the atonement must be an infinite atonement. Hence God sent forth his only begotten Son in the meridian of time, who took upon himself the form of fallen man: that is, he entered into a tabernacle of flesh and bones, although he had not been guilty of the original sin. This he did voluntarily on his part.

For the edification of the Saints, I will refer to a passage in the inspired translation of the book of Abraham, where we read that in the counsels of eternity, before the foundation of the world, the Lord devised the great plan of salvation. When he came to that part of it, in relation to the future redemption of man, which pertains to a sacrifice, he made an inquiry—“Whom shall we send?” He did not feel, as it were, willing to say to any one of the council, *You* are the person, and *you* must go and make this atonement: he did not seem willing to exercise this authority upon an innocent being, but looked around upon the assembly as though he would have some one to volunteer. “And one answered like unto the Son of Man, Here am I; send me.” Here, then, was an offer on the part of the

Son of God, the Firstborn—“I will go and redeem the human family upon the conditions that thou hast devised.”

But how could he go and redeem them? He could not redeem them, unless he suffered for them and in their behalf. The penalty of death had passed upon them. His father might have reasoned with him in words something like these:—If you, a pure sinless being, my only begotten Son, are willing to go and take upon you the same kind of body that the fallen sons of men have taken upon themselves—a fallen body of flesh and bones, subject to pain, disease, sickness, temptation, and finally death, and offer yourself as a sacrifice, (although it is not required of you, for you have committed no sin that I should cause death to come on your body; yet if you do this voluntarily, and keep my commandments in all things, and not sin against me,) I will accept the sacrifice which you make in behalf of your younger brethren; and I will have mercy on them, otherwise no mercy can be shown to them: justice must have its full effect, and they must suffer eternal misery, being captive to that being whom they have consented to obey.

Here, then, was the principle in which mercy could be made manifest in behalf of the fallen sons and daughters of men. When could this principle of mercy begin to be exercised? Could it be exercised before the blood of the atonement was shed? Yes. There was the free, voluntary offer of the Son of God to do all this work, and suffer and die for his brethren, before man was placed in the garden: hence, in the mind of God, it was just the same as though it had actually been fulfilled. Therefore he is called a lamb slain, as it were, before the foundation of the world: hence he could have mercy on Adam, on Enoch, on Noah, on Abraham, on

the Prophets, and on the children of men while the earth should stand, because of that atonement that was to be made in the meridian of time.

But the great question for us to consider, on this occasion, is, in what way the fallen sons and daughters of men can be made partakers of the benefits of this atonement? Are they to be unconditionally redeemed by the blood of Christ? Is it to be done by free grace alone, without any works on the part of the creature? or are there required on the part of the man certain conditions by which the atoning blood of Christ can have effect upon him. I will answer this question. The atonement of Jesus Christ redeems mankind, so far as the fall is concerned, unconditionally. Now, I want you all to understand this clearly. There is no faith, repentance, baptism, or works of any kind required on the part of man to be redeemed from the fall, or from the sins committed by our first parents. Not one of you are guilty because Adam and Eve sinned. Did you eat the forbidden fruit? Were you there, on that occasion, to put forth your hand, and take of that fruit, and eat of it? The united response of all the world in this and all generations of man would be—"We were not there." You are not condemned for a sin you did not commit. Can you repent of something you never have done? I defy the whole world to repent of Adam's sin, for they never committed it. You did not exercise your agency on that occasion: why, then, not be redeemed from it without exercising your agency? Why not be redeemed by free grace alone, without works? Why be required to believe, repent, and be baptized for Adam's sin? It would be foolishness. The atonement of Jesus Christ will redeem every son and daughter of Adam from his day down to the end of the earth, so far as that sin is concerned. Hence, all little

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children have been redeemed from the fall, and are perfectly innocent and pure before God. The original sin is not imputed to them. Why? Because of the atonement. The atonement is just as broad as the original sin and the effects of it. If the original sin extends its effects to the latest generations of Adam, so the atonement will extend its effects to all his posterity, and redeem them from these consequences. But you may inquire, If we are to be redeemed from Adam's sin and its consequences, unconditionally, by the atonement, shall we not be restored into the condition Adam was in before he fell? I answer, You will be. What condition was he in? He was an immortal being, and you will be restored to immortality, whether you be Saints or sinners. The decree has gone forth that every man is to be raised to immortality. Then you will be as Adam was in the garden of Eden before he fell.

Furthermore, Adam, before he fell, was in the presence of God, and could behold the face of his Maker, hear his voice, look upon his glory, behold his angels, and associate with those pure and holy beings. Will you be restored back to the presence of God? Yes, after the resurrection; for Jesus says, "If I be lifted up, I will draw all men unto me,"—that is, lift them up from their graves, and bring them into his presence, to stand before the bar of his judgment. What for? To be judged. For Adam's sin? No. We have nothing to do with that sin in the day of judgment; but we shall be brought before the bar of God, and be restored from the fall, with flesh and bones, but not blood, and be capable of enduring for ever and ever; and there we shall behold the face of our God and of Jesus Christ, and the face of his angels, and be able to converse with them, and hear them converse, as Adam did before the fall. Is not this a complete restoration? Yes.

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Now I want to tell you of something that will come a little closer home than Adam's sin. Every man or woman upon the face of this globe, that has come to the years of understanding and accountability, has committed sin himself or herself. You have had commandments given to you as well as our first parents had. The holy law has issued from heaven to us, and penalties have been affixed. And when we come up to years of understanding and accountability, we transgress the holy law and commandment given us from heaven, even as Adam transgressed the first law in the garden of Eden.

Now let us consider the consequence of this second transgression. God has given a law to the posterity of Adam, after coming to a knowledge of good and evil by the fall, that they should not do evil. If he has given a strict law that we shall not do evil, you may depend upon it he has affixed a strict penalty to it; for what would a law be good for without a penalty? What is the penalty? It is, that if the posterity of Adam shall do evil, they shall, after the resurrection, be banished again from the presence of God, and from the glory of his power; they shall endure the pains of the second death. The violation of the first law given to Adam brought the first death, and the violation of the second law given to the posterity of Adam will bring the second death, which is the penalty attached to it. How are we going to help ourselves? We have all sinned after we came to the years of accountability. When we were little children, we were perfectly pure, even as the angels of God; and of such, said Jesus, is the kingdom of heaven, being redeemed from the fall by the atonement. But are we redeemed from our own actual sins? We have used our agency in committing these actual sins, and we have no excuse to plead. We could

justly excuse ourselves in relation to the sin committed by Adam, but there is no excuse in relation to breaking these second commandments. We have violated them with our eyes open. Can we escape the penalty? Says one, There is the atonement. Yes, that is true; but will that have effect to redeem us from this second death and banishment unconditionally on our part? No. If we are redeemed from this second penalty, it will be by exercising our agency—by complying with certain conditions; and these conditions I intend to lay before you, which are called the Gospel.

I think I have pointed out, as clearly as my feeble language will permit, the condition of the whole human family, so far as it regards their fallen state, and so far as it regards their own individual transgressions. I have tried to be simple in my explanations.

What are the conditions by which we are to be redeemed from our own actual sins and escape this second penalty? After being redeemed from the grave and brought back into the presence of God and angels, what would be more terrifying than to hear the words, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels?" Unpleasant as this would be, it must be pronounced, if God is a God of truth and holiness: his justice must take effect; and, notwithstanding the atonement, there is no way for him to exercise his mercy in behalf of the children of men, only through their agency. You can save yourselves through the atonement, or let it alone. Jesus has done his part: he has died for us—has got the plan all laid; his blood has been shed, and he has suffered the pains of all the children of men, and in their behalf, if they will only accept the conditions.

What is the first condition required of the human family? It is to believe in Jesus Christ as the true Redeemer,

and in his Father as the true God. This condition stands before repentance, baptism, the sacrament, or keeping the Sabbath day holy; for no person can keep the Sabbath day holy until he complies with the Gospel. This faith or belief is the first principle of the Gospel. "He that believeth and is baptized shall be saved," says Jesus Christ; "and he that believeth not shall be damned." Much has been said about faith. What is it? Many definitions have been given, but there is nothing more easy to be comprehended than faith. It is simply an act of the mind—a belief in those things that are true. It is also a simple act of the mind to believe those things which are not true. You may have a false faith or a true faith. Faith should be founded upon evidence. Where substantial evidence is presented to the mind, it should be received, and should produce faith in our minds. We should be very careful in regard to our faith, that we do not receive false evidence, for this would give us a false faith. I might refer you to many examples of false evidence producing a false faith. For instance, a few centuries ago, almost all the world believed that our earth did not turn upon its axis once in twenty-four hours from west to east; but they believed the sun, moon, and stars went round it once in twenty-four hours, and that the earth stood still. This was a false faith—the result of believing without sufficient evidence: they were guided by the tradition and popular testimony of the age. Copernicus set forth evidence in his day to prove that it was the earth that revolved on its axis, instead of the sun, moon, and stars revolving around the earth. The evidence he produced began to beget in the hearts of the people a true faith, which was founded upon true evidence; and since his day many demonstrations have been given to prove the great fact that

it is the earth which moves, instead of the starry firmament. Upon that subject the world now have true faith, founded upon true evidence demonstrated to them.

So it is in regard to Jesus, the great Redeemer, and God his Father: evidence is granted to prove to us that there are such beings. Chosen vessels are called, and have their eyes opened to behold the Father and the Son, and go forth as witnesses to the inhabitants of the earth, and bear testimony of that fact, setting forth the doctrine of the Father and the Son. This evidence begets in the minds of the people a true faith, while a traditional evidence often begets a false faith. For instance, Paul, previous to his conversion, was a zealous, good man as far as he understood. He went forth, being governed by his faith, to persecute the Church of the living God. He verily believed he ought to do many things contrary to the name of Jesus Christ, the Nazarene. He believed he was doing God service in putting the servants of Jesus Christ to death. He had a false faith, founded upon sufficient evidence. By-and-by he received a testimony for himself that Jesus was really and truly the Christ—that he was persecuting the followers of the true Redeemer. His faith now became corrected, a true faith was given him, and the testimony he received prepared him to bear witness of the fact to tens of thousands of others,—not a second-hand testimony, but he could testify, My eyes have seen him; my ears have heard his voice; I have beheld his glory. He went forth as a witness goes forth into our courts of justice to testify that he knew positively, and not to testify what some other men had said, or to what some other person knew. Such witnesses go forth to the world, and their testimony produces faith in the minds of those who carefully weigh the evi-

dence. Believe that Jesus is, and that he has atoned for the children of men; believe that without his death and sufferings there could have been no forgiveness of sins; believe that his is the only name given under heaven whereby mankind can be saved. It is a principle requisite to the new birth.

My text informs us that unless a man be born of water and of the Spirit, he can in nowise enter into the kingdom of God. Before you can be born of water, you must have faith in such a principle as birth of water. "Faith," says the apostle, "comes by hearing, and hearing by the word of God." That is, in ancient days they had no printing presses to circulate the written word, so that faith could come by reading: they produced faith by their verbal testimony in the hearts of their hearers who were honest, and who investigated the subjects laid before them. Will this faith alone save a person in the kingdom of God? No. This is only faith without works, such as devils have; and yet it is necessary in a true believer, to precede the works which he must perform. Devils believe that Jesus is the Son of God, and they believe it on good substantial testimony. Mankind are required to believe the same fact as well as the devils; but such faith will never save an individual without works: there are other conditions to be connected with it before he can be saved.

What is the next step? It is to repent of all our sins: we know what they are. These persons sitting before me, in this congregation, can look back upon the past years of their lives, and can reflect upon the many sins they have committed before God, that perhaps no other person living knows anything about. You can recollect many laws you have broken. Perhaps many of you have forgotten some of your transgressions; but in the

next world they will be brought before you. But you can call to mind some of the most prominent evils and transgressions which you have committed. Have you taken the name of God in vain? What saith the law of God? "Thou shalt not take the name of the Lord thy God in vain." Are there not many people in this city who have used that name in vain? Are there not many persons present this morning who have blasphemed His name? If there are, you are the persons I mean: you are the individuals who have need of repentance. You are the persons that must reform from this sin, or else your faith that Jesus is the Christ will do you no good. Are there any persons under the sound of my voice who have cheated their neighbour, and who have been dishonest in their dealings generally? Look within your own hearts; look back upon your past dealings with your neighbours in former days. Have you defrauded them out of the least particle of their property? If you have, you have broken the law of God—that law that was thundered from Mount Sinai by the voice of the trump of God—that law that was continued under the Christian dispensation—namely, the ten commandments. If you have coveted your neighbour's property, or stolen, you have broken that portion of the law. It is just as bad to cheat a man out of his property as to go in the night-time and secretly steal it from him. Both of these are strictly against the law of God, and the penalty of that law will be fulfilled upon every individual that has transgressed it. You cannot get from under it, only by repentance and restitution. What said Zaccheus in ancient times? He was very anxious to see Jesus Christ. He, no doubt, believed in him, and felt to repent, and said, "Lord, if I have wronged any man, I am ready to restore four-

fold." Are you ready to do the same, you that have wronged your neighbours—that have dealt dishonestly and cheated them,—you that have put forth your hand and taken your neighbour's goods, or his money? If you have true repentance, you will go and restore fourfold; you will not only say to him, "Neighbour, I am sorry I have wronged you, and I will do so no more" (that would not be acceptable in the sight of God); but you will go and make restitution, which is the way Samuel the Prophet was willing to do before his death. After having lived to a good old age, he called together the mighty hosts of Israel, and said to them, "Behold here I am: witness against me before the Lord and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you." No man came forward to accuse the Prophet; and if there is no just accuser in time, there will be none in eternity but God and your conscience. If you know that you have wronged a man, your conscience will accuse you in the day of judgment. Repent of that sin, for repentance has got to be connected with your faith, or your faith is good for nothing. Again: Is there any man in this congregation who has committed adultery? That is against the law thundered by the voice of the trump of God in the midst of the lightnings and quakings of Mount Sinai. If you are guilty of that evil, repent of it, and turn to that God against whom you have offended, and confess your sins, and forsake them, and do that thing no more.

Are there any persons in this congregation who have murdered—who have shed innocent blood, and have done this in their ignorance of the

law of God, or perhaps in the blindness of their minds, not knowing his law? There is a chance for you to repent. But if there is a person who has been enlightened by the Spirit of truth—a person who has received the gift of the Holy Ghost, and has put forth his hand to shed innocent blood, we do not call upon you to repent, for there is no repentance for you. It is a sin that you will have to meet before the bar of God. It is a sin for which there is no forgiveness in this world, nor in the world to come. It depends altogether how much light a murderer has before he commits the deed, as to his chance of forgiveness; but you have to suffer the penalty that is attached, which is death.

I am now preaching the first principles of the Gospel, and some of the most prominent sins of this generation I have named over before this congregation. Look abroad among the nations of the earth, and see the spirit of murder and bloodshed that exists in the hearts of millions towards their fellow-men. Look at the feeling of this generation in regard to our youthful Prophet, who was martyred for his testimony and for the revelations he received from heaven. In the year 1844 he was smitten down by the hands of his enemies. Even they are called upon to repent, if they did not know any better—if they did it in their ignorance. But if they did it with their eyes open, we would say to such persons, "There is no repentance for you." Perhaps, after they have suffered in the eternal worlds, there may be a possibility of some of those murderers who were not enlightened to find redemption at a certain period, and some degree of glory. This applies not only to those who put forth their hands to shed the blood of the servants of God, but to those who have sanctioned the deed: they are guilty also.

Are there any persons in this congregation who feel to sanction the shedding of the blood of innocent men in this generation? If you do, though you were not present to put forth your hand to stab the fatal blow, remember you are guilty. What said Jesus to the people in his day? "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation." How is it that those who lived two thousand years ago had to answer the blood of the martyrs slain five or six thousand years ago? Because they sanctioned the deed by putting to death the living Prophets sent to them. When a man puts forth his hand to shed the blood of a living servant of God who bears testimony of the truth, and has been sent by authority of God, that man is guilty of the blood of all the servants of God who have been slain from the creation; and all who sanction the deed will have to be punished with those murderers that actually perpetrated the same.

There will be a great many murderers in this generation; for there are hundreds and thousands of pious, sanctified hypocrites in the pulpit, and editors of the press, and the people that feel to say, concerning the martyrdom of the Prophet Joseph Smith, I am glad of it; thank the Lord that they have killed him, &c., just as they said about Jesus in his day, and about all the Prophets in former times; and the blood of all

these ancient martyrs will be required at their hands.

Murder is a prominent evil of this generation. And again, behold other prominent evils that exist in our large cities. Look at the city of New York, for instance, which contains twenty thousand female prostitutes, that get their daily living by prostitution, of course encouraged by hundreds of thousands of male prostitutes, who are just as bad or worse than the female prostitutes. Here is a sample of one city. Then go to Boston, Albany, St. Louis, New Orleans, Baltimore, Philadelphia, and to all the principal cities of the American Union, and you will find the same proportion of prostitutes among those cities who are sunk in the lowest depths of degradation, daily and hourly prostituting themselves, and disobeying one of the most strict and holy commandments of God ever issued from his throne; and this is only a beginning as it were. Read the statistics of the great city of London, which show there is in it something like ninety thousand female prostitutes; and all these must be encouraged and supported by millions of male prostitutes. This is carried on not for one year only or two years, but for a whole generation, and from generation to generation. Then step across into the European governments. Go into France, into Germany, Prussia, and all those old countries of the East, and you will find in many of those nations, as the statistics show, one-half of the children that are born to be illegitimate; and that is only a beginning of the corruptions that exist. There are more that are covered up in the dark, that are not made so publicly manifest, than what are made manifest by the births of illegitimate children. There are probably a hundred sins that are dark and hidden from the gaze of the public to one that comes to light. Then

realize that these things have existed for generations that are past upon our earth, and then all reflecting men will think there is a necessity for the people to repent. Perhaps some one may say, I am not guilty of these things. But have you ever done anything to prevent them? Have the wise legislators and representatives of those nations ever devised any laws to put a stop to this wickedness? If they have not, they are included in the guilt. Whether they are actually engaged in these crimes or not, they will be included among the guilty ones, while they suffer these things when it is in their power to stop them. How can you stop them? Let the law-making departments of those various governments enact laws that shall put an utter stop to them. What law should they enact to stay this flood of iniquity? Not a law that can be trampled upon with impunity by millions; but let it be the law pointed out in the Scriptures—namely, the law of death. Let the penalty of death be attached to your laws, and let it be put in force upon the adulterer and the whoremonger, both male and female; and if you do not find these floods of prostitution assuaged, then you may depend upon it that I do not understand these things. You would find these prostitutions become as rare as murders, if you have the same penalty attached. Death was the penalty for the sin of adultery in ancient days, and the enlightened of Europe and of all Christendom pretend to found their criminal laws, more or less, on the Bible. All these sins and crimes need to be repented of.

After a man has repented, will his faith and repentance bring the forgiveness of sins through the atonement? Are these all the conditions required? No. You may confess your sins; but if you never make restitution to the persons you have

wronged, your confession will be of no service. You may confess your sins to the Lord, and promise him you will never sin any more, and after all your sins will not be forgiven. Why? Because he has ordained a still further condition. And what is that? Be baptized for the remission of sins. Now, says one, is there anything in that ordinance that actually atones for the sins of the people? Baptism does not atone for a single sin. Then how is it that the sins are remitted after it? Because of the atonement of Jesus Christ—because he has opened the way whereby these conditions can be granted to the creature—because the gifts of faith, repentance, and baptism have been granted to you through the atonement; and these are the conditions on which your sins can be pardoned. Is that all? No. If you stop there, you are lost. You have only a forgiveness of past sins; you are not a new creature: you must be born, not only of water (which is baptism for the remission of sins), but you must be born of the Spirit also, or you cannot inherit the kingdom of God.

I will give you some few ideas in relation to baptism for the remission of sins. This is instituted of the Lord our God as the birth of the water. There are a great many things we cannot give reasons for, because we do not know them ourselves. We have no knowledge why such and such ordinances are instituted and revealed; but when we come to baptism, we can tell why that was revealed: we can understand the reason, because God has revealed it. If he had not, we should be in the dark relating to it.

In the passage from the new translation which I read at the commencement of my remarks, we find the first teachings of the Gospel to Adam:—“That inasmuch as they (thy children) were born into the world by the fall which bringeth death, by water

and blood and the spirit which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten." This is in order that you may become a new creature, otherwise you cannot inherit the kingdom of God. One thing is instituted because of the other. How came we with these mortal bodies, corrupted and degraded? Because of the fall. We are born into the world, through the fall, with the particular kind of bodies we inherit. When we came into this world, we were born out of the watery elements into the element of air. We also partook of the blood, when we were in embryo, that flowed through the veins and arteries of our mothers, and from thence circulated through our embryo tabernacles: our infant tabernacles were also quickened by the human spirit; and thus, by the water and by the blood, and by the human spirit, we were born naturally a living soul into a world of death. If we would be restored from this fallen state, and become a new creature, it must be by baptism—the new birth—the birth of the water, the atoning blood of Jesus, and the birth of the Spirit,—all three corresponding to the water, blood, and spirit of man that enters into the tabernacle; one thing corresponding to another—one principle to another; and hence the ordinance of baptism was instituted, that man might be brought forth from the liquid element of water, which is called a birth, the same as the child is brought forth from the same element in the womb into the air; and as the child is quickened by the human spirit taking possession of the embryo tabernacle, so must the individual that comes from the watery element be quickened by the Holy Spirit, and be prepared to enter into the kingdom of God,—one thing being in the likeness of the other. And as, through trans-

gression, the blood has brought death into the world, so by the blood of Jesus Christ we must be sanctified, that eternal life may come into the world,—one thing answering to the other. Hence we can see the propriety of the new birth that is spoken of in the fifth verse of the third chapter of John.

How definite are the remarks of our Redeemer to Nicodemus on this subject—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No man can get there without both of these births—the birth of the water, or baptism for the remission of sins; and baptism by the Holy Ghost, or the new birth of the Spirit. Both of these must be received, or we fail to enter into that kingdom which is called the kingdom of God. How many in this congregation have not complied with these conditions? Are there any individuals here who believe that Jesus Christ is the only name given under heaven whereby you may be saved, that believe in his atoning blood? If there are, to you I say, Repent of all your sins, (if you have not repented of them already,) and then be baptized in water for the remission of them, and come forth again out of the water born unto newness of life, that you may be filled with the Holy Ghost, or be immersed with the Spirit of truth, that you henceforth may live in newness of life, and then you can enter into the kingdom of God. And you may set it down as one of those immutable principles that cannot be moved, that you never can get there without obeying these conditions. You may flatter yourselves as much as you please to the contrary; you cannot get there on any other terms, unless you can prove Jesus Christ an impostor.

But, says one, did not the thief on the cross get there? No. He turned to Jesus in his expiring moments, and

said unto him, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him—"Verily I say unto thee, To-day shalt thou be with me in paradise." And where is that? Is it in the kingdom of God? Let us inquire into this matter. We find that paradise, according to the definitions given by the most eminent writers, is a place of departed spirits. Where did Jesus go? Peter said he went to preach to the spirits in prison, while his body was in the tomb. The Church of England, in one of their articles, say that Jesus Christ suffered death and descended into hell, and after three days he rose again and ascended to his Father. What did he go there for? Peter says to preach the Gospel to them that were dead, that they might be judged according to men in the flesh. Did the thief go with him? Yes: "This day shalt thou be with me in paradise;" and there I will preach to you among the rest. But to enter the mansion where God dwells, and where the holy angels dwell, you must be born of water and of the Spirit, or you cannot enter that kingdom. Adam could not go there; Enoch could not; Abraham, Isaac, Jacob, Moses, and the Prophets, none of them could get into that kingdom without being born of water and the Spirit. This astonished Nicodemus; and Jesus said—"Art thou a master of Israel, and knowest not these things?"—as much as to say, the new birth had been unfolded to the people since the beginning of man, and handed down from generation to generation, and yet you are "a master in Israel," and do not know these things! It was the only way of salvation before Jesus came, and it was the only way after he came. And these ordinances must be administered by properly authorized persons. But as time will not admit us to make remarks on this point, we conclude by bearing testimony that the great God has restored

this same plan or system of things, by which you can be born of water and the Spirit by legal administrators—by those who have received power and authority from heaven, from under the hands of holy angels. This is the testimony we have to bear to all nations. It is the testimony we have borne far beyond these United States. We have crossed the great ocean into foreign countries, and borne this testimony in many lands. I see sitting before me hundreds in this assembly that have crossed the ocean and come to these Rocky Mountains to settle with the Saints of God, to live or to die with them if necessary. You heard the servants of God bear testimony in your native countries, that holy angels had been sent from heaven, clothed with authority and power, who laid their hands upon chosen vessels, and restored the authority and Apostleship again to the earth, in order that people might be baptized; for they could not be born of water unless the administrator had authority to administer. If a man undertake to administer the ordinance of baptism, and he is only called by his fellow-men, it would not be worth anything. It would not be legal in the great judgment day. A person cannot be born again legitimately without a legal administrator. If you are born of the Spirit, there must needs be a man authorized to administer that Spirit. Paul says, "Who hath also made us able ministers of the New Testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life." Why? because he was authorized to lay his hands on baptized believers, and confirm upon them the gift of the Holy Ghost, that they might be born of the Spirit and become new creatures.

In the last days the same Apostleship has been restored, and you are the witnesses of the servants of God that occupy these seats. We may say

thousands of the people in this territory are witnesses that this authority is restored. How do you know? Did you see the angel? No. Did you have a heavenly vision? How do you know that these are the servants of God—that angels have come from heaven and restored the Apostleship? You answer, We believed their testimony on good substantial evidence, but we did not know it to be true; we acted on our faith, repented of our sins, were baptized, and the administrator laid his hands on our heads, and confirmed the Holy Ghost upon us. Did you receive it? Yes, and we received a perfect knowledge that they were the servants of God. This is what Luke means when he says, “And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.”

Now, strangers, if you want to obtain a knowledge that this work is of God, obey the word of God, and you shall receive the gift of the Holy Ghost; and when you receive that gift, you will know: you will be beyond belief, so far as that one thing is concerned. You will know that this is the truth which we have told you: you will know that an angel of God has been sent from heaven; that the Book of Mormon is a Divine revelation—the history of ancient America,

containing the Gospel preached in ancient times in this land; that God has raised up his kingdom on earth for the last time; that this is the winding-up dispensation; and that the great day of the Lord is at hand. This you will know through the administration of the ordinances of the Gospel.

Are you willing to try it? Are you willing to believe our testimony? We say to infidels—you who do not know whether there is a God or not, test our words and prove them whether they are true or not. If you do as we tell you, you shall know there is a God—that this is his work—that these testimonies given by the servants of God are testimonies given for your benefit, to prepare you for the great day of his coming. Infidels and all other men may know whether this work is true or not. You can prove whether we are false teachers or not. We set these things before you: comply with them, and the blessing is yours, as sure as the Lord lives and reigns on his eternal throne. But if you do not comply with them, you cannot know until it is too late. May God bless those that are inquiring after the truth, and all that obey it, is my prayer, in the name of Jesus Christ. Amen.

BLESSINGS OF ASSOCIATION—ORIGINAL PURITY OF THE HUMAN SPIRIT—TRIALS AND TEMPTATIONS, &c.

Instructions by President BRIGHAM YOUNG, given in the Tabernacle, Great Salt Lake City, October 6, 1859.

REPORTED BY G. D. WATT.

We have assembled this morning in the capacity of a Conference; and as it is also our fast-day, we will conduct the forenoon services as we generally do in our fast-day meetings, when the Saints meet to express their feelings and to strengthen each other in their faith of the holy Gospel. We will, so far as the time will permit, give all the Saints who may wish the privilege to freely express their views and reflections to this congregation; and I hope we shall be enabled to appreciate the privilege we enjoy. I am aware that the Saints like to speak often one to another, if the candle of the Lord is lit up within them; and it is their delight to walk in the light thereof, and diffuse that delight to others, that they also may enjoy its blessings.

You are well aware, by your own experience, that mankind in their feelings and spirits are more or less subject to be operated upon by surrounding influences. You, no doubt, discover that you are very much inclined to mingle with and participate in the feelings and exercises of the society in which you are. Mankind are naturally inclined to associate one with another. Deprive an individual of the society of his fellow-beings, and life becomes wearisome and a burden to him; his hours and days become monotonous and tedious.

This people, as a religious people, are more blessed with the spirit of

association than are the generality of those called Christians. A gathering and social spirit seems to be the order of heaven—of the spirit that is in the Gospel we have embraced. Though it may be esteemed as a fault—as an unwarrantable act to separate ourselves from those who do not believe as we believe, yet such is the nature of a portion of our religion pertaining to the performance of outward duties. If the Latter-day Saints can associate together, free from the contaminating influences that are in the world, it is a blessing and a great privilege. What would induce a child to grow up in the wickedness of the wicked world, if it never saw or heard any of it? Would you see the fruit you now see produced? You would not. If children never heard language unbecoming intelligent beings, in their most heated passions, they would not know what to say; they would have no words to express their wicked feelings, until reflection would take the place of anger, and they would refrain from it.

It is very true that, through the fall, we are all prone to evil. It is also true that the spirit in man is also pure and holy upon its entrance into a tabernacle, and perfectly prepared to be influenced and receive instruction. Being united with the body, which was brought under condemnation through the fall, they are inseparably connected in a probation,

And while they remain together, the spirit of evil, through the fall, has great power with the body; and the body, through its intimate connection, has great power with the spirit; and for this reason both are prone to evil. Still it would be difficult to find a person upon the earth so vile—so wicked—so overcome by the grossness of earth, that the holy principles and acts in the lives of the righteous are not more beautiful to them than are the wickedness and corruption in the lives of the froward and disobedient. The human family naturally admire a life of virtue and truth, and abhor falsehood and every kind of wickedness. The spirits that the Almighty has put into their tabernacles will more or less admire goodness, inwardly if not outwardly, though they are often overcome by the evil propensities that pertain to the flesh.

Since we are permitted by our Father and our God to do good, let us never suffer ourselves to be tempted, to be drawn aside, to be overcome, or thwarted in the pure and holy purpose that the pure spirit of intelligence (the spirit that is in us) reveals to the understanding. Not but that it is necessary in the very nature of things, in the economy of heaven, that we should be tried and tempted in all things, in order to prove ourselves and prepare ourselves to enjoy that eternal life that is prepared for the just. The time will be when people will not be tempted as they now are—when there will be no Tempter upon the earth. The knowledge and intelligence that will be diffused among the people will enable them to live a time and a season without the Tempter. But we live in a day when the power and rule of that evil principle is more excessive upon the earth than it ever has been. As the Prophet said, "For every one, from the least even unto the greatest, is given to covetousness; from the prophet

even unto the priest, every one dealeth falsely." Mankind, in the present day, are further from the intelligence, the light, the glory, and the power of the Invisible than ever they were before, from the days of Adam until now. There never was a day of such heathen darkness and unbelief as now prevails. We have had the privilege of receiving those holy principles calculated to give us power to secure to ourselves eternal life and happiness, if we follow out those principles. It is a constant warfare. As the apostle expresses it, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." The spirit that is put into man is pure and holy; but through the power of evil with the flesh, it is more or less contaminated, influenced, seduced, and brought into bondage by the evil that exists upon the earth. Let the spirit overcome and come off conqueror.

While we have the privilege of speaking to each other, let us speak words of comfort and consolation. When you are influenced by the Spirit of holiness and purity, let your light shine; but if you are tried and tempted and buffeted by Satan, keep your thoughts to yourselves—keep your mouths closed; for speaking produces fruit, either of a good or evil character.

If persons think they have greater sorrow and affliction than any others, when they reveal that sorrow and affliction, it produces fruit. You frequently hear brethren and sisters say that they feel so tried and tempted, and have so many cares, and are so buffeted, that they must give vent to their feelings; and they yield to the temptation, and deal out their unpleasant sensations to their families and neighbours. Make up your minds thoroughly, once for all, that

if we have trials, the Lord has suffered them to be brought upon us, and he will give us grace to bear them; and that they do not concern our families, friends, and neighbours, we can bear them off alone. But if we have light or intelligence—that which will do good, we will impart it; but our bad feelings, our desponding feelings, our dark hours, and disagreeable sensations we will keep to ourselves. Let that be the determination of every individual, for spirit begets spirit—likeness, likeness; feelings beget their likeness; and custom, custom. You know very well, by your own experience, that you are naturally inclined to more or less adopt the customs, feelings, and manners of the people you associate with. If, then, we give vent to all our bad feelings and disagreeable sensations, how quickly we beget the same in others, and load each other down with our troubles, and become sunk in darkness and despair! If you have anything good to say, speak it and comfort the hearts of the Saints. If you have that which tends to death, keep it to yourselves: we do not want it, for we already have plenty of it.

Frame your lives according to the precepts of the Gospel. Let your deal, walk, and conversation be that upon which an angel can look with pleasure. And in all your social communications, or whatever your associations are, let all the dark, discontented, murmuring, unhappy, miserable feelings—all the evil fruit of the mind, fall from the tree in silence and unnoticed; and so let it perish, without taking it up to present to your neighbours. But when you have joy and happiness, light and intelligence, truth and virtue, offer that fruit abundantly to your neighbours, and it will do them good, and so strengthen the hands of your fellow-beings, even though you may

be looked upon as an outcast, vile people, not worthy of the society of what are commonly deemed the intelligent portion of the world. This reminds me of what a man in Connecticut said when he was preparing to emigrate to Utah. His aunt was deeply regretting that he was going away off to Utah to live with that dark and outcast people. “Why, my dear boy, you are going entirely away from the Christians!” He replied—“Aunt, I have prayed for years to be delivered from these Christians.” I am happy, brethren and sisters, that we are measurably delivered from the so-called Christians.

Do you wish to know why I am happy for this deliverance? Because we have the privilege of associating together and pouring out the intelligence God has given us and is revealing from time to time, that we may grow in grace and in the knowledge of the truth, and are not much trammelled by the fashions, customs, and contaminating influences of the world. Are there good men and women among them? Yes, a great many who are just as good, so far as they know, as we are. We have the benefit of further knowledge and further commands in this generation, being actually the disciples of the Lord Jesus, understanding our Master and his business and mission upon the earth. We have the privilege of diffusing this knowledge to the nations, and calling out those who wish to join hand and heart in building up the kingdom of God in the last days—in bringing forth the Zion of God, and bringing about one universal reign of peace and righteousness upon the earth. It is our business, and is all the business we have on our hands, to redeem the nations of the earth, and produce righteousness and the knowledge of God, until it shall go forth like the light of the morning sun. And let

me say to you Latter-day Saints, Wake out of your slumber, and prepare yourselves for days that are fast approaching; for times are approaching of which you are little aware. Forsake the spirit of the world, bid farewell to your love and affections for the things of the world, and cleave unto God and unto those things that are calculated to prepare you to dwell in his presence. The earth is the Lord's and the fulness thereof, and he deals with the children of men according to their agency—according to their knowledge and power, to let each and every one have an opportunity of proving themselves worthy to be crowned with crowns of glory, immortality, and eternal lives; and if they forfeit them, they must abide the consequences. But if they live the principles of the holy religion that Jesus Christ has produced on the earth, they will be prepared to dwell eternally in his presence.

Brethren and sisters, I will make one request of you. When you speak, speak so that we can hear and understand you, whether it be much or little, good or bad. If you have nothing to say, take my counsel, and keep your seat. If you have anything to say, say it; and when you get through, stop. Let your feelings be governed and controlled by the

principles of eternal life, as should the children of God, delighting in truth and righteousness. Let the wicked say what they please, for their breath is in their nostrils, and all their glory is like the grass and the flower of the grass that passeth away. They are here but for a moment, and soon those who know them now will know them no more for ever. They will soon be as though they had not been upon the earth.

Let not your feelings be afflicted or in anywise troubled by the sayings and doings of the wicked, for they are in the hands of the Almighty, and he will dispose of individuals and nations as seemeth him good. He must give them an opportunity to receive the truth and prepare themselves to dwell eternally with him, or to reject it and prepare themselves to be cut down as cumberers of the ground, suffer the wrath of the Almighty, and perish and be wasted away until they will be known no more. Seek for that which will endure. Set your hearts upon those things that will abide not only to-day, to-morrow, this year, and throughout your lifetime, but also the coming of the Lord Jesus Christ and the presence of the Almighty who dwells in eternal burnings.

May God bless you! Amen.

POSSESSION OF THE SPIRIT, &c.

Remarks by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, Oct. 6, 1859.

REPORTED BY G. D. WATT.

Brethren and sisters, I rejoice exceedingly for the manifestation of the Spirit of God I have witnessed here to-day. We have heard good testimonies and good counsel, and the Spirit of the Lord is upon the people; and I trust that I shall see an increase of this Spirit, which I have felt in a signal manner to-day, and which I also feel day by day.

The world could not hire me to be a "Mormon," unless I enjoyed the spirit of my religion. I need that spirit in my business, as well as in my worship; and I surely would need it, if I had to go to the kanyons and drive cattle: I would need a double portion of it. Whatever we do should be in accordance with the mind of the Holy Spirit. We are not at all under the necessity of falling into the mistake that the Christian world falls into. They think, when they are handling or dealing in the things of this world, that those things have nothing to do with their religion. Our religion takes within its wide embrace not only things of heaven, but also things of earth. It circumscribes all art, science, and literature pertaining to heaven, earth, and hell.

Is there any good? It belongs to you and me. Is their virtue? It is ours. Is there truth? It is ours. Is there knowledge? It is for us.

All eternity is before us. Let us deal with ourselves like men and women of God. Let us deal with one another like intelligent beings. Our religion drinks up all truth, and the Lord Almighty will gather unto Zion all the intelligence and wisdom that has ever been exhibited among men.

When I see men craving for and lusting after the things of this world, it looks very childish to me. These things belong to the Lord, and we are his. The gold and the silver, the fine flour, the wine and the oil, and all the treasures of the earth are his, and he disposes of them as he will. When we are prepared, we shall have gold sufficient to pave the streets, and we will tread it under our feet. Shame on men and women, professing to be Saints, who worship and love the perishing things of earth. Love God and his work, and all is ours in time and in eternity.

May the Lord help us so to do!
Amen.

IMPORTANCE OF HOME MANUFACTURES, PRODUCE, &c.

Remarks by President DANIEL H. WELLS, delivered in the Tabernacle, Great Salt Lake City, September 1, 1859.

REPORTED BY G. D. WATT.

Brethren and sisters, I feel there is a good spirit with us here to-day: all is peace; and we have had remarks from the President which have been very gratifying, at least to me, and I presume they have been to you.

There is not a great deal to say after hearing such a discourse. I feel a deep solemnity resting upon my feelings, and a strong desire to treasure up the words I have heard, and apply them in my daily walk and practice.

Under these feelings I would not be free to rise and speak at all, at this time, were it not that the President has requested me to do so. He wishes to hear others speak, that he may judge of the state of their feelings.

The inducements for the Saints to be faithful are certainly very great. There is no happiness, no joy, nothing worth living for, outside the religion of Jesus Christ—the principles of life and salvation, or “Mormonism,” as it is now called by many. These principles embrace everything, as our President has told us, which is worth knowing or possessing.

By means of our religion we may participate freely in the great blessings which all the world are seeking, but cannot find outside this Church and kingdom. We may have a permanent joy—a happiness that is unalloyed.

It is to our greatest advantage to be faithful in living our religion, although we may have to suffer poverty and persecution, which matters not,

so long as our faith fails not; for as we pass along we feast upon a joy and a peace that the world cannot give nor take away, to say nothing of the reward that lies at the end of the race.

Every person feels well in the consciousness that he is living in that manner that is pleasing to our Father and God. If we live according to the understanding we have of right, the promise is that more light and truth will be imparted to us, and in this way may we go on unto perfection.

We have been told year after year how to conduct ourselves;—not to give way to temptation, but live our religion faithfully;—to be honest in all our dealings with one another—to be pure-minded, and seek, in all our temporal economies as a people, to be free and independent. We have had our minds occasionally lit up with the idea of being independent; and you know that the way to do this is to encourage domestic or home manufactures—to supply our own wants.

Some may say, What is the use of striving to do this, so long as clothing is plenty and cheap? and hence neglect to raise their flax, cotton, wool, and bemp. Instead of pursuing this course, it would be best for us now to improve the present time, secure such things as we need, and not abate a single particle in our efforts to produce, for our own sustenance, clothing and food, that we may be free and independent. In a day to come the Lord may shut down the gate, and

throw us upon our own resources. Then let us not be off our guard because a few loads of merchandize have been brought into our country. The Lord has no doubt permitted this to supply the present necessities of the people. But will he continue to supply them in this way? or will there be a scarcity of such things that are now plentiful? There will be a scarcity, as Brother Kimball has said.

I see no other way to escape pinching necessity than to go to with all our might and produce the things we need the most. The Lord blesses us with years of plenty against the time of need, and in these times of plenty it would be well for us to treasure up grain and other rich products of the earth.

To be righteous towards God is to obey. Jesus said, "If a man loveth me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Let us be truly obedient in the things we do know; and then, if we have a desire for the things we do not know, the Lord will perhaps give them to us. A father feels more like giving to a child that has complied with his requests than to one that has not. Another thing: We frequently ask for things that we have no business with. Let us be careful about this,

and faithfully practise upon that we have already received.

I feel a peculiar joy and an unspeakable satisfaction myself in the things of God. I have desired a greater degree of intelligence, that I might be more useful and of greater benefit in the kingdom of God. I do not know that I have coveted anything in this world, only to be more useful in building up the kingdom of Christ in my day and generation.

May the Lord help us to overcome evil with good—to sustain the principles of righteousness and the authorities of the Priesthood of God now on the earth.

We would like to build a temple. Suppose we had one now; are we prepared to enter into it? My earnest desire is that we may be faithful and be found worthy to go into it when it is built, and receive the blessings of eternity; but we shall not be, unless we progress in all the principles of eternal life. As soon as we are worthy to go into the house of the Lord and receive those blessings, we shall have a house.

The Lord delights to pour out the riches of eternity upon his faithful children. Why does he not do it more abundantly? Because we are not worthy to receive them. Then let us, by our godly lives, prove ourselves worthy of those blessings.

May the Lord help us to accomplish all he requires of us, in the name of Jesus Christ. Amen.

ETERNAL LIFE—BLESSINGS AND PRIVILEGES OF SAINTS.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, October 6, 1859.

REPORTED BY G. D. WATT.

I am pleased with the privilege of standing before the Saints to bear my testimony to the truth and to express some of my thoughts pertaining to eternal life. The knowledge of the truth should be prized by all Saints. There are no people blessed to the same degree as those who are blessed with the words of eternal life. Men may be blessed with the things of this life—may possess all the blessings this world can furnish—may have the honour and glory of man; but all this bears no comparison to the blessings that are bestowed upon those who understand the ways of life and salvation.

One generation passes away, and another succeeds. Mankind are continually changing. Kingdoms and thrones arise, and are gone like a vapour that passeth away. The glory of man is but for a moment. Are the nations that have arisen, flourished, and passed away prepared to dwell in eternal life in another state of existence? We are blessed with the words and way of life, through the Gospel, by One who has deigned to call us brethren—not by adoption, in the strict sense of the word, but is flesh of our flesh and bone of our bone,—One who has redeemed us.

The generality of mankind are ignorant of the real relationship that exists between them and Heaven. They do not understand that God is our Father. By adoption? No; but

we are his children by a legal inheritance. He gave his only begotten Son, pertaining to the flesh, to redeem the whole family of man.

Who can define the divinity of man? Only those who understand the true principles of eternity—the principles that pertain to life and salvation. Man, by being exalted, does not lose the power and ability naturally given to him; but, on the contrary, by taking the road that leads to life, he gains more power, more influence and ability during every step he progresses therein. Mankind have power given them to propagate their species. An exaltation to the celestial kingdom of God by no means lessens that power. On these points the children of men are shrouded in mystery and uncertainty.

When we say that we are blessed above many of our fellows, we may also say that we have the greatest reason to rejoice in and love our religion, to walk humbly before our God, do good to each other, and forsake all evil and the appearance of it. Is this too much to say and do? Does it rob the blessings the Lord has bestowed upon us of any of their rich enjoyments? The greater our privileges and the greater the blessings bestowed upon us, the more faithfulness and diligence are required in our callings to save the children of men.

When you approach the throne of grace and petition the Father, in the

name of that Saviour who has redeemed the world, do you use that name as the name of a stranger? If you understand your own religion, you petition that Personage as you would one of your brethren in the flesh. Is this strange to you? It should bring near to you things that pertain to eternity, give your reflections and views a more exalted cast, stamp your daily actions with truth and honesty, and cause you to be filled with the Spirit and power of God.

I have reflected much upon the subject of religion, the world of mankind, their relations one to another and to the Author of their being, and the object of their existence. We are now endowed with that knowledge, a proper improvement upon which will enable us to secure an inheritance in the celestial kingdom of our God. Millions of the inhabitants of this earth have striven to their uttermost—stretched their minds to the greatest extent to become acquainted with what the Lord has seen fit to bestow upon us, without any outlay of labour or energy on our part. He has seen fit to call his servant Joseph Smith, jun., and submit to him the keys of the kingdom of heaven,—to reveal to him the mysteries of salvation, and bring to light things that have been hid for many ages—things that the world have been seeking for—wrestling with the powers of heaven to obtain, that they might know how to make their escape from this wicked world, and secure to themselves a sure abiding-place—an inheritance that passeth not away. Thousands have spent their lives—the best part of their days, to search out what has been revealed to us without the least exertion of ours.

When we say that we believe the Gospel and rejoice in it, let us not forget that it is to us a free gift. How far did you travel to obtain it? How much money did you pay for it?

What penance did you perform to prove yourselves worthy of it? The blessings we enjoy came to us without money and without price. Have we not great reason to be thankful that the Spirit of the Lord has touched the eyes of our understandings that we may see, and that he has given us his Spirit to bend our dispositions to his requirements?

We talk about our trials and troubles here in this life: but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God; then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows arising from disobedient children—from wicked parents who have opposed their children who wished to embrace the truth, the persecutions from city to city, from state to state, being hunted and driven, you would be constrained to exclaim, “But what of all that? Those things were but for a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory, with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbation of our Father and God, and of Jesus Christ our elder brother.”

The child who has his father's razor, or any other article dangerous for him to handle, and about the use of which he has no knowledge, when deprived of it, his trials are equal to ours, according to his capacity. We seldom think of the trials of our little ones when we say to them, You must not have this or that; you must do so and so to receive my smiles and approbation; you must not think for a moment that your judgment, wisdom,

experience, and wishes are to be compared with mine. Does not the Father of all living conduct himself in this wise towards his children? He has revealed to us that he will prepare us for glory, for life eternal,—will preserve our identity for ever, if we will be guided by him. But we must be obedient to him, for he understands

more than we do. We should destroy ourselves if we were suffered to take our own way; hence we are taught to suffer the Father to point out our path to an eternal duration hereafter, where our present afflictions will appear as flimsy as the shadows of the morning that flee upon the approach of day. God bless you! Amen.

UNION, ETC.

Remarks by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, October 7, 1859.

REPORTED BY G. D. WATT.

Jesus Christ, in his teachings, made plain the difference between the powers calculated to destroy, annihilate, dissolve, reduce to native element, and those which will eternally endure. In view of this, he prayed to his Father for his disciples, and wished them to pay particular attention to this one principle in their faith. The words he is recorded to have made use of are—"Sanctify them through the truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given

them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one."

The Saviour sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings—that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in eternal burnings with the Father and Ruler of the universe.

A perfect oneness will save a people, because intelligent beings cannot become perfectly one only by acting upon principles that pertain to eternal life. Wicked men may be partially united in evil; but, in the very nature of things, such a union is of short duration. The very principle upon which they are partially united will itself breed contention and disunion to destroy the temporary compact. Only the line of truth and righteousness can secure to any kingdom or people, either of earthly or heavenly existence, an eternal continuation of perfect union; for only truth and those who are sanctified by it can dwell in celestial glory. This truth we have, and we offer it, without money or price, to the world who are beguiled, benighted, and deceived by the artful mass of superstition, bigotry, tradition, fashions, customs, cliques, and plans that have been growing and ripening from the days of Adam until now, introducing discord, strife, animosity, anarchy, and crime of every grade, suffering of every kind, and premature death to millions. They are embracing shadows and trying to retain that which will perish in their grasp and leave them desolate. All organized matter must dissolve and return to its native element, unless it is made pure and holy—capable of enduring eternal burnings. All principles, principalities, powers, thrones, kingdoms, dominions, communities, neighbourhoods, and individuals, with their actions public and private, their feelings and aspirations, that are not concentrated in the oneness taught by our Saviour, will come to dissolution into native element. Says Jesus, "I and my Father are one." They are one in their faith, purposes, and actions, the Saviour being subject to the Father in all things. Again, he says—"For I came down from heaven not to do my own will, but the will of him that sent me." Again—"I come

to do thy will, O God." Many more of the sayings of Christ might be quoted, which set forth this principle of oneness, that I have upon my mind and wish to impress upon the minds of the people.

I do not hesitate in saying that, if the people will concentrate their faith and works to accomplish the great object of their existence, their troubles, sorrows, anxieties, difficulties, contentions, animosities, and strife would be at end. This idea I wish to apply more particularly to those who are called to act in the capacity of Presidents, Bishops, Counsellors, High Counsellors, and to every man holding office in this Church; but I also wish it to apply to every member, both male and female. I will say to my brethren and sisters, Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the Priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat. I may not be able to convince you of this fact, but I can tell you that it is true. I can reveal principles that pertain to this oneness—to this holiness of life; but to make the people believe and practise them is another thing. I can preach the Gospel, but I cannot make people obey its mandates when they are not so disposed: that is a matter left entirely to themselves. I can tell you how to avoid your difficulties, jars, contentions, and sorrows. I can tell you how to establish peace, prosperity, plenty, and happiness in your midst, and how to maintain them; but I cannot make you follow my directions, if you are not so disposed. This is also a matter that is left entirely with yourselves; and you must reap the

reward of your own doings, whether they be good or evil.

In some instances, the people lose confidence in their Bishops, and the Bishops lose confidence in themselves and in the people. Were it in my power to bring the people to understanding and obedience, I would place them in such a degree of advancement that their Bishop could not live in their midst, unless he administered in his office with holy hands and with pure heart. Then, if he lacked the wisdom and discretion to judge righteously between man and man, he would be filled with the revelations of eternity, to enable him to judge like an angel, to discriminate between right and wrong, to point out the path of duty to every one, and to designate what is required of each person in his respective calling. But this advancement is for the people and Bishops to obtain for themselves, through the means the Gospel supplies.

I have lived in the days of Prophets and Revelators. I have been subject to rule—to the powers that have been and now are. This is not new to me. My own experience has led me, step by step, from day to day, and from night to night. When fear comes upon the people that a Bishop or President is leading them astray and introducing evil among them, it proves to me that the people are wrong and are destitute of the power of their holy calling. They are willingly deceived. It is folly to say that a community of Saints who are living up to their callings can be led astray by their Bishop or President. There is no such principle in all the kingdoms God has made.

It may be that some pray that their Bishop may be led wrong, that they may get rid of him. If so, is that taking a course to save the children of men? Take a man of the weakest intellect of any in a Ward and ordain him a Bishop, and then let every

other man in that Ward be filled with the power of his holy calling; are they not ready and willing to give a word of counsel to their Bishop when they meet him? Their faith is concentrated upon him; they pray for him early and late, that the Lord will fill him with wisdom, enlarge his understanding, open the visions of his mind, and show him things as they are in time and in eternity. You all know that even such a man would become mighty in the house of Israel, if he had the faith of his Ward. The capacities of all sane persons are capable of enlargement. You may take the weakest man in the Church, if he is faithful, and ordain him a Bishop, and he will grow into wisdom, knowledge, strength, power, light, intelligence, and the spirit of his calling. If he does not thus advance, it is because he more or less forsakes his calling and sets his heart upon something besides the holy Priesthood that is placed upon him. There is not a faithful man in this Church but what will increase in his understanding of the ways and duties of life. His mind will expand, the visions of heaven will be opened to him, and truth pertaining to all subjects of art and science will increase within him.

Does not the weakest intellect of a properly organized person know more at ten years of age than it did at five—more at twenty than at ten—more at forty than at twenty, and so continue? Yes. This proves that he has grown, increased, and expanded in his capacity from his infancy. Now I will apply this to an officer in the Church. He once knew but little; he now knows considerable. Any Bishop, under the influence of the prayers and confidence of his brethren and sisters, with a faithful and holy life on his part, will increase in faith and good works, and the rich fruits of his mind will manifest from day to day increased wisdom and intelligence.

You hear the remark that such and such a man is not fit to be a Bishop? I acknowledge that many who are called to be Bishops are not fit for the office, for it is one of the most important offices in the Church to rightly administer in temporal things. A Bishop also ministers in spiritual things, and is required to devote time to the wellbeing and prosperity of his Ward, like a father to a family. It is an office that keenly tries the patience, faith, and feelings of a man. If the brethren and sisters prayed for that man continually, and lived their religion, he would know how to settle certain business transactions without running to me about this, that, and the other. Brethren would not run to me about things as simple as, "So-and-so has been building a fence on the line between us, and has put his polls wrong end foremost. Will you not counsel him to turn them?" And sisters are running to me about things as simple as, "Sister So-and-so's hens have laid on my premises, and they do not lay with their heads in the right direction." Does such conduct proceed from true knowledge among the Latter-day Saints? No. I do not wish to talk about such folly, neither to have my time wasted by visits upon such unimportant subjects. I do not wonder that the Lord suffers us to be more or less abused by our enemies. I do not wonder that the devils laugh at our folly.

Let men and women who profess to be Latter-day Saints live their religion, and they will be filled with wisdom, and all these little trifling traits of life will vanish. If my brother or sister commits an overt act, all I wish to know is whether the wrong was intended. If so, I cannot fellowship you; but I will bear with the inconvenience you have put me to. If no wrong was intended, all is right—we have nothing to say. How is it? Do

you seek unto the Lord early and late, constantly, from morning until evening? Are your secret devotions and the impulse of every moment filled with the desire to have the Lord Almighty lead you, direct you, and prepare you for the discharge of every duty in building up his kingdom on the earth and the promotion of righteousness?

I do not wonder that some say that this or that Bishop is not fit for his calling. It is true; for there are Bishops who condescend to notice childish trifles, unworthy the notice of a child five years old. They love the world—are covetous. Their minds are upon this, that, and the other, instead of upon the duties of their office, which are to them a secondary consideration. Such men are not fit for this office.

I will here offer advice that may apply to every officer and member in this Church, from myself down. I will say to wives, whose husbands are unruly and will not walk in the paths of rectitude and truth, Live your religion faithfully; and if you have sons and daughters, let them do the same and be one with you, and you will burn the wicked man out of the house, for he will not be able to resist the power of God that is within you. Let the people in Wards live their religion; let every man and woman be filled with the power of the Holy Ghost, and you will burn out an unfaithful Bishop, without being obliged to complain of him and quarrel him out of the Ward. If you are not one, you cannot be Saints. How can we be one? Shall we seek to establish a perfect oneness by means of the order God has instituted upon the earth? or shall we set up our individual judgments against that order?

If my individual judgment must be the standard, then farewell to union—farewell to oneness. God can never save us upon any such principle. He

is the Author of our existence—the Giver of every good and perfect gift, and he must be obeyed. If he has restored the holy Priesthood to the children of men and organized his Church upon the earth, it is time that we knew it. If we do not know it, let us, in the first place, find out whether his Church is here or not; and wherever we find it, with its keys and powers, let us bow to its mandates and observe religiously its order.

I will here make a few remarks which I think will check some of the complaints from women about their husbands. I acknowledge that many women know much more than their husbands, and for this reason the faith and confidence in them droop; they do not seek to uphold them in the dignity of their position and calling. And again, maybe the husband does not magnify his priesthood, follow diligently the duties of his calling, and increase in the faith of the Gospel, as it is his privilege to do. He should be the head of the wife all the day long. I will venture to say a little more upon this point. I like to see people consistent with the wisdom they profess to have. Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it. A woman's wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband—by withdrawing her confidence and goodwill from him, she casts a dark shade upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she had anticipated in him.

When the enemy once gets advantage over you, he is very apt to improve upon it, and to gain a greater when he has another opportunity.

If wives have wicked and unfaithful husbands, if children have wicked and unfaithful parents, if Wards have unfaithful Bishops, and if there are Presidents who are not capable of magnifying their Priesthood and calling, let wives, children, and people seek unto the Lord to be filled with that power of the Holy Ghost that will remove those unfaithful persons to other quarters. Let them remove them by the power of faith in such a way as not in the least to infringe upon the rights of a single person, giving them no just ground for complaint. Let all the Saints fulfil every duty, and manifest in their lives true and full obedience to the commandments and requirements of the Gospel, then our Bishops and presiding officers can say, "God bless you, brother!" or "God bless you, sister!—you are following your calling and mission, and magnifying your being on the earth." If all the people would so live, there would be no High Council or Bishops' Court necessary to adjudicate upon matters of contention and strife. If a man did not lay his polls on his fence to please me, I would go and turn them, and he would be quite willing that I should be accommodated.

I will give you a text: Except I am one with my good brethren, do not say that I am a Latter-day Saint. We must be one. Our faith must be concentrated in one great work—the building up of the kingdom of God on the earth, and our works must aim to the accomplishment of that great purpose. This people, I am happy to say, are fast improving. In our testimony meeting yesterday, I could not refrain from weeping for joy. What a peaceful, joyous, happy, heavenly spirit rested upon the con-

gregation. Live so, my brethren and sisters, that you can enjoy that Spirit all the time.

The brethren, in testifying yesterday, used the common expression, "The Lord is here." If he was not here in person, he was by his ministers, by his angels, by his Spirit. It is well for us that he did not raise the veil; for if he had, we should have been consumed by the brightness of his glory and the majesty of his power. The Lord was here by his Spirit, and he is here in like manner to-day. The Spirit of the Lord is in the midst of the people. Then why not yield perfect obedience to his Priesthood? If we have it, we are in duty bound to live to it and be guided continually by its sacred order.

Let every man stand in his lot and calling as long as he can, and not complain that this Bishop and that President cannot perform his duty. Why can he not? Because you are exercising your faith against him, which, in many instances, is the reason why he is trammelled. If the faith, spirit, and life of the people are right, they would not be troubled with bad Bishops and bad Presidents, and I would not be so troubled with affairs which should be attended to by others. Live so that you can discern the things of God—so that you can at once discern between the things of God, the things of man, and the things of the Devil.

I would beseech and pray the people to so live that if I do not magnify my office and calling, you will burn me by your faith and good works, and I shall be removed. Salvation is what I am seeking and striving for, and it is also your aim and object. The Lord has restored

the Priesthood in our day for the salvation of Israel. Does he design to save anybody else? Yes; he will save the house of Esau, and I hope to live until I see Mount Zion established, and saviours come up to save those poor, miserable beings who are continually persecuting us—all who have not sinned against the Holy Ghost. Our labour is to save ourselves, to save the house of Israel, to save the house of Esau, and all the Gentile nations,—everyone that can be saved.

The salvation offered in the Gospel is one of the most consoling, one of the most merciful, one of the most magnanimous principles that can be advanced in all the revelations of God to man. All the sons and daughters of men will be saved, except the sons of perdition.

Brethren and sisters, I feel as calm and serene as the autumn sun of our mountain home. All is right. I have minded my own business, and I intend so to do. I have known many to become rich by minding their own business. I have seldom seen enough affliction to prevent my dropping to sleep in a minute after I had lain down to rest and my business for the day was done, and sleeping as soundly as a healthy child in the lap of its mother. God is at the helm. He guides the ship, and will bring us safely to port. All we have to care about is to take care of ourselves and see that we do right. Let us man the ship manfully, every one standing faithfully and firmly to his post, and she will outride every storm and safely bear us to the harbour of celestial bliss.

I have said but a small part of what I wish to say, but I will give way for others. God bless you! Amen.

INTELLIGENCE, ETC.

Remarks by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, October 9, 1859.

REPORTED BY G. D. WATT.

I shall address you this morning upon a subject that is more interesting to me than any other pertaining to the life of man. It is a subject of deep study and research, and has been from age to age among the reflecting and philosophical portions of the human family. The intelligence given to the children of men is the subject to which I allude, and upon which has been expended more intellectual labour and profound thought than upon any other that has ever attracted the attention of man.

The Psalmist has written, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." This passage is but one of many which refer to the organization of man as though it were a great mystery—something that could not be fully comprehended by the greatest minds while dwelling in earthly tabernacles. It is a matter of vital interest to each of us, and yet it is often farthest from the thoughts of the greater portion of mankind. Instead of reflecting upon and searching for hidden things of the greatest value to them, they rather wish to learn how to secure their way through this world as easily and as comfortably as possible. The reflections what they are here for, who produced them, and

where they are from, far too seldom enter their minds.

Many have written upon this great subject, and there exists a great variety of reflections, views, and opinions which I have not time to dwell upon in detail. I will merely give you a few texts, or what you may term a text-book. Nor shall I now take time to minutely elaborate any particular point, but will present such views as shall come into my mind, trusting that I shall have your faith and prayers to be able to edify both Saint and sinner, believer and unbeliever.

If the inhabitants of the earth thoroughly understood their own being, their views, feelings, faith, and affections would be very different from what they now are. Many believe in predestination, while others of the Christian world oppose that doctrine and exclusively advocate free grace, free will, free offering, etc.; and each party of Christians has its pet theory or doctrine, upon which it builds its hopes of eternal salvation. Such a course is like five or six hundred men each selecting and running off with a piece of the machinery of a cotton mill, and declaring that he had the cotton mill entire. This comparison may be truly applied to the Christian world as it now is with regard to the holy and divine principles which have been revealed pertaining to eternal life and salvation.

Many of you, no doubt, have concluded that the doctrine of election and reprobation is true, and you do so with propriety, for it is true; it is a scriptural doctrine. Others do not believe this doctrine, affirming with all their faith, might, and skill that free grace and freewill are or ought to be the foundation of man's faith in his Creator. Very well. I can also say to them that free grace and freewill are scripturally true. The first-named doctrine is as true as the second, and the second as the first. Others, again, declare that mankind have no will, neither free nor restrained, in their actions; for instance, the Rationalists or Freethinkers, who deny the existence and divinity of the Gods that we believe in. But so far from their believing their own theory, Mr. Neil, of Boston, while in prison for having no religion, wrote an essay, in which he declared that "All is God."

I might enumerate many more instances, and say that they are all right so far as they go in truth. The doctrine of freewill and conditional salvation, the doctrine of free grace and unconditional salvation, the doctrine of foreordination and reprobation, and many more that I have not time to enumerate, can all be fully and satisfactorily proved by the Scriptures, and are true.

On the other hand, many untrue doctrines are taught and believed, such as there being infants, not a span long, weltering in the flames of hell, there to remain throughout the countless ages of eternity, and the doctrine of total depravity. Some have gone so far as to say that a man or woman who wishes to be saved in the kingdom of God—who wishes to be a servant or handmaid of the Almighty, must feel that deep contrition of heart, that sound repentance, and such a sense of his or her unworthiness and nothingness, and of the supremacy, glory, and

exaltation of that Deity they believe in, as to exclaim before God and their brethren and sisters that they are willing to be damned. To me that is one of the heights of nonsense; for if a person is willing to be damned, he cares not to make the efforts necessary to secure salvation. All this confusion is in the world—party against party—communities against communities—individuals against individuals. One sets out with five truths and fifteen errors, making the articles of his faith twenty; another dissents from him, rejects those five truths, selects perhaps five more, and adds as many errors as did the former one, and then he comes out a flaming reformer. Men, in dissenting from one another, have too often exercised no better judgment than to deny and dissent from many truths because their ancestors cherished and believed them, which has produced numerous parties, sects, and articles of faith, when, in fact, taking them in mass, they have an immense amount of true principles.

It was the occupation of Jesus Christ and his Apostles to propagate the Gospel of salvation and the principles of eternal life to the world, and it is our duty and calling, as ministers of the same salvation and Gospel, to gather every item of truth and reject every error. Whether a truth be found with professed infidels, or with the Universalists, or the Church of Rome, or the Methodists, the Church of England, the Presbyterians, the Baptists, the Quakers, the Shakers, or any other of the various and numerous different sects and parties, all of whom have more or less truth, it is the business of the Elders of this Church (Jesus, their elder brother, being at their head,) to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanism of every kind, to the sciences, and to philosophy, wherever it may be found in every

nation, kindred, tongue, and people, and bring it to Zion.

The people upon this earth have a great many errors, and they have also a great many truths. This statement is not only true of the nations termed civilized—those who profess to worship the true God, but is equally applicable to pagans of all countries, for in their religious rights and ceremonies may be found a great many truths which we will also gather home to Zion. All truth is for the salvation of the children of men—for their benefit and learning—for their furtherance in the principles of divine knowledge; and divine knowledge is any matter of fact—truth; and all truth pertains to divinity.

When we view mankind collectively, or as nations, communities, neighbourhoods, and families, we are led to inquire into the object of our being here and situated as we find ourselves to be. Did we produce ourselves, and endow ourselves with that knowledge and intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being—that we were produced by a superior Power, without either the knowledge or the exercise of the agency we now possess. We know that we are here. We know that we live, breathe, and walk upon the earth. We know this naturally, as the brute creation knows. We know that our food and drink come from the elements around us: by them we are nourished, cherished, refreshed, and sustained, with the addition of sleep. We live and breathe, and breathe and live. Who can define and point out the particularities of the wonderful organization of man?

It enters into the minds of but few that the air we inhale is the greatest source of our life. We derive more real nourishment to our mortal tabernacles from this element than from the solid food we receive into our

stomachs. Our lungs expand and contract to sustain the life which God has given us. Of the component parts of this great fountain of vitality I have not time to treat; but this interesting information you may gather in part from numerous works on natural philosophy. I will, however, say that the air is full of life and vitality, and its volume fills immensity. The relative terms height, depth, length, and breadth do not apply to it. Could you pass with the velocity of the electric fluid over telegraphic wires, during the continuation of more years than you can comprehend, you would still be surrounded by it and in the bosom of eternity as much as you now are; and it is filled with the spirit of life which emanates from God.

Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning. What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be,—instead of endeavouring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand

things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books.

The life that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, thereby constituting our present being, which is designed for the attainment of further intelligence. The matter composing our bodies and spirits has been organized from the eternity of matter that fills immensity.

Were I to fully speak what I know and understand concerning myself and others, you might think me to be infringing. I shall therefore omit some things that I would otherwise say to you if the people were prepared to receive them.

Jesus Christ says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." We are not now in a capacity to know him in his fulness of glory. We know a few things that he has revealed concerning himself, but there are a great many which we do not know. When people have secured to themselves eternal life, they are where they can understand the true character of their Father and God, and the object of the creation, fall, and redemption of man after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves eternal life. Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty; and we see it peopled by men

and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world—that the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them; but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth, When you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. The offspring of Adam and Eve are commanded to take the rude elements, and, by the knowledge God has given, to convert them into everything required for their life, health, adornment, wealth, comfort, and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us; for he is the only wise God, and to

him we owe allegiance; to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.

We see man upon the earth, and discern that he is endowed with great intelligence, which displays its scope and power in various ways to meet and provide for the exigencies and wants of the human race. Wise statesmen know how to devise and plan for a kingdom, and can closely calculate the results of the policies they adopt. They understand the course to be pursued to induce the people to submit to a wholesome government or to a despotic rule as may please the will of the rulers. There are historians of various grades, philosophers wise and simple, and an exceedingly great variety of capacities and tastes. In our Republican government we see some who are acute politicians, but that seems to be the extent of their knowledge. You may find others who are good statesmen, but poor politicians. Some are excellent mathematicians, and understand and care for but little outside that science. Still, if a man is capable of learning the geography of the earth, he is also capable of learning the laws of the nations that inhabit it, if you will give him time according to his capacity. One scholar in a school may far outstrip the rest; but give them sufficient time, and they can learn what the quick, bright scholar has learned so easily and quickly. If we are capacitated to learn one thing to-day, we can learn another to-morrow. It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn, and the more anxious they are to learn. This is made manifest before us day by day, and is observed upon the face of the whole earth.

The principle of intelligence is within us. Who planted it there? He who made us. That which you see developed in the children of men (you may call it disposition, or whatever else you please,) is the force of the mind or the spirit, and the body is a tabernacle organized for its temporary habitation.

It is written of the Saviour that he descended below all things. If he did, he descended in capacity. I will merely tell you what I believe on this point. I believe that there never was a child born on this earth with any less capacity than dwelt in the child that was born in a manger of his mother Mary. I believe, according to the natural ability which he received from his mother and from his supposed father Joseph, that there never was a child that descended lower in capacity, or that knew less. Yet, according to the history given of him, his power of mind developed with such wonderful rapidity that when he was but a few years old he propounded questions to the learned doctors of his day which they could not answer, and answered questions propounded to him which the querists could not answer. He increased in wisdom and knowledge, and came into communication with his Father. The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he was also his Father pertaining to the flesh. Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and I am a witness of its truth. The Apostles who were personally acquainted with Jesus Christ did know and understand what they wrote, and they wrote the truth.

He was endowed with capacity to receive intelligence. We, his brethren, are also endowed with capacity to receive intelligence. And what some

would call the volition of the creature—the will of the creature—the disposition, the power of willing or determining, is bequeathed to us in like manner as it is to the Son of God; and it is as independent as it is inherited by the angels or Gods—that is, the will to dispose of this intelligence at our pleasure in doing good or evil. It is held by the followers of Robert Owen that men are more or less influenced entirely in their actions by the force of circumstances: but is there a man or woman in this house that could not walk out, if you wanted to—if your will was set in you to do it? or sit here until meeting is out, if you are disposed? The volition of the creature is made independent by the unalterable decree of the Almighty. I can rise up or sit still—speak or be silent. Were this not so, I would at once request parents never to correct a child for another disobedient act.

We are organized to be so independent in this capacity as to determine and act for ourselves as to whether we will serve God and obey him in preference to serving ourselves. If we serve ourselves and evil principles, we do not subserve the object of our creation. This element of which our tabernacles are organized is calculated to decompose and return to its mother earth, or to its native element. This intelligence, which might be called divine intelligence, is implanted in mortal or human beings; and if we take a course to promote the principles of life—seek unto our Father and God, and obtain his will and perform it, the spirit will become purified, sanctified, cleansed, and made holy in the body, and the grave will cleanse the flesh. When the spirit overcomes the evil consequences of the fall, which are in the mortal tabernacle, it will reign predominant in the flesh, and is then prepared to be exalted, and will, in the resurrection, be reunited with those particles that formed the

mortal body, which will be called together as with the sound of a trumpet and become immortal. Why? Because the particles composing these bodies have been made subject and obedient, by the law of the everlasting Priesthood, and the will and commandment of the Supreme Ruler of the universe, who holds the keys of life and death. Every principle, act, and portion of the lives of the children of men that does not tend to this will lead to an eternal dissolution of the identity of the person.

“Why,” some say, “we thought that the wicked were to be sent to hell to dwell with eternal burnings for evermore.” They go to hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element. The wicked will endure the wrath of God and be “turned into hell, with all the nations that forget God.” What will be done with them there? Those who did not persecute the Son of God in the flesh while acting for themselves and following the direction of their own will—those who did not persecute the holy Priesthood of the Son of God—those who did not consent to the shedding of innocent blood—those who did not seek to obliterate the kingdom of God from the earth, will, by-and-by, be sought after.

You read about a first resurrection. If there is a first, there is a second. And if a second, may there not be a third, and a fourth, and so on? Yes; and happy are they who have a part in the first resurrection. Yes, more blessed are they than any others. But blessed also are they that will have part in the second resurrection, for they will be brought forth to enjoy a kingdom that is more glorious than the sectarian world ever dreamed of.

The "Mormon" Elders will tell you that all people must receive this Gospel—the Gospel of Jesus Christ, and be baptized for the remission of sins, or they cannot be saved. Let me explain this to you. They cannot go where God and Christ dwell, for that is a kingdom of itself—the celestial kingdom. Jesus said, "In my Father's house are many mansions," or kingdoms. They will come forth in the first, second, or some other resurrection, if they have not been guilty of the particular sins I have just mentioned; and they will enjoy a kingdom and a glory greater than they had ever anticipated. When we talk about people's being damned, I would like to have all understand that we do not use the term "damnation" in the sense that it is used by the sectarian world. Universal salvation or redemption is the doctrine of the Bible; but the people do not know how or where to discriminate between truth and error. All those who have done according to the best of their knowledge, whether they are Christians, Pagans, Jews, Mohammedans, or any other class of men that have ever lived upon the earth, that have dealt honestly and justly with their fellow-beings, walked uprightly before each other, loved mercy, tried to put down iniquity, and done as far right as they knew how, according to the laws they lived under, no matter what the laws were, will share in a resurrection that will be glorious far beyond the conception of mortals.

How many times have I been asked, "Do you believe that such a man as John Wesley will be damned?" I could answer the question either way, for they do not know what it is to be saved or damned. John Wesley is in the spirit-world. He did not receive the ordinances of the everlasting Gospel in the flesh, and consequently is not prepared to hold the keys of the kingdom and be a minister of

the great work of God in the last dispensation, but is dependent upon others to attain a celestial glory. Has he gone to hell? No. When the spirit leaves the body, it goes into the spirit-world, where the spirits of men are classified according to their own wills or pleasure, as men are here, only they are in a more pure and refined state of existence. Do you suppose that John Wesley is lifting up his eyes in hell, being in torment? No; he is talking to those who heard and would not believe him when he was on the earth. He may be asking them whether they do not now see the justice of a reformation from the Church of England mode of religion—whether they do not now see that that Church had gone astray from the true religion, and that he was right. Yes; and they, no doubt, see it as John Wesley does, and are willing to worship God according to the best knowledge they have. As death left him, so judgment will find him, trying to worship God in the best manner he was acquainted with. John Wesley and his true followers will receive a glory far surpassing what they ever thought or dreamed of while under the influence of their greatest inspirations, and they will be saved. Are they also damned? Yes, because they have not attained the victory over the enemy of all righteousness. It is the holy Priesthood of God that gives man the victory in this world, and he begins to reign over the power of the enemy here. The keys of the kingdom of the Son of God outreach and circumscribe the power of the Enemy.

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories,

and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit-world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. I can tell our beloved brother Christians who have slain the Prophets and butchered and otherwise caused the death of thousands of Latter-day Saints, the priests who have thanked God in their prayers and thanksgiving from the pulpit that we have been plundered, driven, and slain, and the deacons under the pulpit, and their brethren and sisters in their closets, who have thanked God, thinking that the Latter-day Saints were wasted away, something that no doubt will mortify them—something that, to say the least, is a matter of deep regret to them—namely, that no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will ex-

claim—"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels or the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, by-and-by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the

birth of that man. He was fore-ordained in eternity to preside over this last dispensation, as much so as Pharaoh was fore-ordained to be a wicked man, or as was Jesus to be the Saviour of the world because he was the oldest son in the family.

Abraham was ordained to be the father of the faithful,—that is, he was ordained to come forth at a certain period; and when he had proved himself faithful to his God, and would resist the worship of idols, and trample them under his feet in the presence of their king, and set up the worship of the true God, he obtained the appellation of “father of the faithful.” “For whom he did foreknow he also did predestinate to be conformed to the image of his Son.” He knew, millions of years before this world was framed, that Pharaoh would be a wicked man. He saw—he understood; his work was before him, and he could see it from the beginning to the end. And so scrutinizing, penetrating, and expanded are his visions and knowledge, that not even a hair of our head can fall to the ground unnoticed by him. He foreknew what Joseph, who was sold into Egypt, would do. Joseph was foreordained to be the temporal saviour of his father’s house, and the seed of Joseph are ordained to be the spiritual and temporal saviours of all the house of Israel in the latter days. Joseph’s seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now before me are the descendants of that Joseph who was sold. Joseph Smith, junior, was foreordained to come through the loins of Abraham, Isaac, Jacob, Joseph, and so on down through the Prophets and Apostles; and thus he came forth in the last days to be a minister of salvation, and to hold the keys of the last dispensation of the fulness of times.

The whole object of the creation of

this world is to exalt the intelligencies that are placed upon it, that they may live, endure, and increase for ever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it. Let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to him, the Supreme, and the Author of their existence. Do all the good you can to your fellow-creatures. You are flesh of my flesh and bone of my bone. God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth: black, white, copper-coloured, or whatever their colour, customs, or religion, they have all sprung from the same origin; the blood of all is from the same element. Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

You see some classes of the human family that are black, uncouth, uncomely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind. The first man that committed the odious crime of killing one of his brethren will be cursed the longest of any one of the children of Adam. Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. Trace mankind down to after the flood, and then another curse is pronounced upon the same race—that they should be the “servant of servants;” and they will be, until that curse is removed; and the Abolitionists cannot help it, nor in the least alter that decree. How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them,

and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam's children are brought up to that favourable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then

the curse will be removed from the seed of Cain, and they will receive blessings in like proportion.

I have but just commenced my remarks, and have presented you a few texts; and it is now time to adjourn. The exertion required to speak to you somewhat at length seems to injure me. I will therefore stop.

I bless you all, inasmuch as you have desired and striven to do right, to revere the name of Deity, and to exalt the character of his Son on the earth. I bless you in the name of Jesus Christ! Amen.

DEVOTEDNESS TO "MORMONISM"—RESPONSIBILITY.

Remarks by President D. H. WELLS, made in the Tabernacle, Great Salt Lake City, October 16, 1859.

REPORTED BY G. D. WATT.

Brethren and Sisters,—I arise before you this afternoon without having any particular subject on my mind upon which to speak, hoping and believing that the Lord will help me, that I may say what I shall say to your edification and comfort.

"Mormonism" presents themes sufficient for our consideration at all times and upon all occasions. We never need be at a loss for a subject, for there is no part of it that we can contemplate that is not fitting and suitable to almost any occasion that may arise.

I feel that the principles of the holy Gospel are all-absorbing. In them are concentrated all my hopes of happiness—my life, my business, all my

interests, both temporal and spiritual, in time and eternity, and I trust will ever be. There is nothing else that I esteem worthy to engage my attention in comparison, and I have no hopes outside my interest in this kingdom, neither do I wish to have.

When I embraced "Mormonism," I let go everything else; and since then I have had no wish or desire but to attend to those things required at my hands. I take peculiar pleasure and delight in doing anything that is for the advancement of this kingdom.

I feel an ardent anxiety to see Israel rise triumphant over every opposing object that may lie in their onward course. With me it is "Hosanna!" and "Glory to God!" when

Israel obtain a single victory. It is "Israel for ever!" all the time.

These are a part of my feelings with regard to this work.

I expect one of the distinguishing features between the Latter-day Saints and the sectarian world is, that they feel so devoted to the cause they have espoused, that they are willing to pass through any amount of suffering, even to the loss of their lives, to subserve its interests.

The outsiders look on the devotedness of the Latter-day Saints to this cause and kingdom with great astonishment. There is a reason for this devotedness they know nothing about. They cannot conceive how men should let their religion occupy their whole affections.

How is it in the United States? They have no confidence in their religious leaders. Have they any in their God? I do not wish to be severe in my strictures on them. They virtually say to their religious leaders, Stand there, and do not dare to interfere with our temporal affairs, or interfere with us in any way except in religious matters. They look upon them as their spiritual leaders only.

The world generally have an idea, and it is too true with many of the Latter-day Saints, that they know better about their every-day affairs than the Lord. They even go so far as to exclude religious teachers from holding offices in their political circles. They do not elevate their religious ministers to the civil offices of the country.

Would not we, as a people, be willing to let the Lord dictate our affairs temporally and spiritually? This is a distinguishing feature, I say, between the Latter-day Saints and the rest of the world: they are not willing that the Lord should dictate their temporal affairs, and we profess to be willing that he should.

If ever we are prospered exceed-

ingly, we shall have to submit ourselves to his dictation temporally, because he is building up a temporal kingdom on the earth, as well as a spiritual kingdom, in the last days. He is gathering the people together from the four quarters of the earth, that he may concentrate a power to bring forth his purposes in the last days—that he may magnify his name in the earth—that he may have a people who will do as he wishes them, that he may exalt and bless them.

The Lord takes us through many channels, through a chequered path, to bring us to the position to be capable and worthy to receive the blessings he is desirous of dispensing to the children of men who will acknowledge him as having a right to rule on a portion of the earth, at least, if not on the whole of it.

Has he not a right to rule on this earth? Who has done so much for it as our Lord and Saviour? The Prophets have intimated that all his enemies should be laid beneath his feet, that he should triumph over every opposing foe, and that the kingdoms of this world should be broken in pieces, and become the kingdoms of our Lord and his Christ.

This is what we are expecting in this our day and generation. The work has commenced, and we have become participants in it—citizens of the kingdom of God, if you please. This thought carries with it joy and satisfaction to the soul of every true Saint, and to every person who is desirous of seeing righteousness obtain a foothold on the earth, and wickedness walked underfoot.

This is what makes the people of God so enthusiastic in regard to their religion. Great blessings are held out to them in having the Lord to reign over them, in being submissive to his will in all things, and thereby doing the work he has allotted them to do in the last days.

It is very encouraging to the Saints to know and realize that this duty and privilege rests on their shoulders. The Lord in his kindness has enlightened their minds to see the ripening of the work he has commenced and will perform.

The world cannot understand the work in which we are engaged. They look upon this Church as another sect or persuasion of people. In one sense we are. Our forms of worship are similar to theirs; but this abiding faith they do not have. We have something to cling to about which they know nothing—which their doctrines do not teach. The blessings we enjoy they think of as being a great way off—something to be hoped for, but not expected. We understand things they do not; therefore we have great cause to rejoice and offer thanksgiving and praise to our God. We have great cause to be industrious and active in the discharge and full performance of our duties, and to concentrate our interests in this kingdom and in its advancement.

Let that be our daily work. Let us have no other business—nothing that shall come between us and our duty in regard to this. Let not the Evil One place any barrier between us and our daily righteous walk.

It is the duty of each and every one of the Saints to feel that share of responsibility that belongs to them. Upon our shoulders the kingdom rests, and the Lord is perfectly willing to roll it forth so fast as he shall have a people that are willing and capable to bear it off. Let us not be impatient if things do not come about as fast as we wish to see them; for, let me assure you, if the Lord were to answer our desires with respect to this, we should not be able to bear up under it. So fast as he can get a people who will be able to bear the kingdom off, he will roll it onward.

The people of God must strengthen

their knees, gird up their loins, endeavour to have their faith increased by living nearer to the Lord, and by shaking off the Evil One.

There are too many among us who shake hands with the Devil; and while this is so the Lord cannot bless this people as he wants to bless them. Were he to pour out the multiplicity of blessings he has in store upon them now, it would send many of them to destruction; otherwise his great blessings will save them when they understand them. It is necessary we should live near to the Lord.

I am not obliged to mingle with evil because it surrounds me. An Elder whose duty calls him into the Gentile world can keep himself as pure and as holy as he was in the midst of the Saints. He may enwrap himself as in a cloak against every evil that would surround his footsteps.

It is in the power of every man to resist the Devil, and he will flee from him. He will not take possession of any man's heart unless he makes him a welcome inhabitant and invites him to share in his affections.

It is in the power of every man and every woman not to give way to evil thoughts and speak evil against their neighbours. If they do this, the first thing they know they are overcome. They will think evil in the first place; and if they encourage the evil thoughts, they will finally give utterance to them; and when they do this, they are still further from the true path than before. And so they go on, until they are overtaken by apostacy, which they did not think of when they commenced this course.

Every one has his own peculiar feelings, and it is well enough for people to be courteous one to another; but suppose a thing is done that comes across our natural feelings and judgment a little,—why should we set our judgment to be above that of our brethren? Why should one

man suppose he knows better than anybody else? Why not yield at once to the superior judgment of another? And if another man's view is not as good as your own, what of it? Let us lay aside our judgment, and let our neighbour have his way in regard to matters that do not particularly concern us. Why not, rather than contend?

If we encourage a spirit of contention, we shall fall into darkness. Why not take a course to live in the light? The result will show which is the best.

Let us all be for the kingdom. Another man's policy for the kingdom may be just as good as mine. If you are called upon to act in a particular place, act in it until you shall be displaced, and act in it according to the best light and judgment you have, though another might go about the same thing differently. Let us, however, sustain that man who is appointed to act, and act with him, so long as he is honest and sincere within. If all the people in this city and in other settlements could see this, there would be less contention.

I have seen good men get at variance, in the outside settlements, because their Bishops did not do as they thought they ought; and I have seen Bishops removed, and others put in their places, and they would do exactly the same things in their own way.

I feel like being generous. I feel like letting men go about a thing in their own way, to benefit the people and the kingdom. Let us look a little beyond the surface, and see a benefit in another man's policy as well as our own, and think that another man has got a little common sense as well as ourselves.

In this way, I think, there would be a great deal less to find fault with; and then we can see and appreciate

the policy of our brother that is as desirous of doing well, even as we are. Then we should get rid of a certain thing called envy, which very frequently besets some people.

I would like to see my brethren learn wisdom. I would like to have more myself. I would like to have them increase in the knowledge of God—in things pertaining to eternal life, as well as in things pertaining to our every-day life and business; and thus let us learn to save ourselves daily, that we may be saved with a full salvation at last.

It is not the great things of the kingdom that cause men to fall away and go to destruction. It is the small things of life—matters of traffic and deal, upon which people stumble. Large mountains are magnified from small molehills, and they loom out greater and greater the longer persons travel in that path.

If I do not want one of my wives or children to go to the Devil—if I do not wish them to be overcome by evil, I consider it my duty to keep them out of the way of evil, and not suffer them to visit places and company that would be likely to lead them astray.

Suppose I place myself and family under the power of influences that are from the Devil—influences that are calculated to lead us into darkness and apostacy; or if I have characters about my house who are filthy, wicked—who curse God and use profane language, having no respect for my religion, for God, for angels, and holy beings,—how far do you think I shall be held responsible, should one of my family go into apostacy through this influence which I have thrown around them? Would I be held responsible, or not?

How far is that mother responsible for her daughter, when she surrounds her with influences that are calculated to lead her astray and into darkness?

How far can the father be held responsible for the future conduct of his daughters, after surrounding them with pernicious influences, and they should, in consequence thereof, fall away?

It appears to me as though persons in pretty good faith, who think they may stand themselves, will be held responsible for many of these things. It seems to me, if I surrounded my family with evil influences, and they were led astray thereby, I should have nobody else to blame for it but myself.

It is true sons and daughters may go contrary to fathers' and mothers' counsel, and parents employ every means in their power to keep them from wandering into by-and-forbidden paths.

Under these circumstances they may not be considered responsible; but when parents place bad influences around their children, or introduce them into their houses, I look quite differently upon the matter of responsibility.

Even at the present time, many are caused to mourn: they have real sorrow of heart, in consequence of their own injudiciousness—of their want of thought and good understanding. They now see where they have missed it; and many a heart will yet sorrow for not pursuing a different course.

Let us not forget these important items, but have our minds stirred up to them, and be careful as to what kind of influences we surround our families with. Let the mother be careful what kind of company she lets her daughter keep. This is the way to preserve their own hearts from bitter sorrow, and their daughters from degradation and death. How far will the father of that young man be held responsible, whose pernicious practices have led him to drunkenness?

I like to have liquor in my house

for family use, in case of sickness; and if I could have my own feelings gratified, I would always have it in my house; but I would rather forego all the benefit it would do my family than to see any member of this Church and kingdom, or any true friend of mine, led into drunkenness and into death. I would rather that not a drop more should ever be manufactured, from this time forth, than that it should be the means of destroying one soul.

If my influence and words could blot out of existence the excessive use of it, I would do so. When I see otherwise faithful and intelligent men overcome and rendered perfectly useless by the intemperate use of ardent spirits, I feel like saying, Never let a drop more be made, but let it go entirely out of existence. But when I reflect, I see it is like other temptations of the Devil: men must know the evil as well as the good.

This is all right; and it is to try them, whether they will show their integrity, by wallowing in the mire, or by using it without abusing themselves by it. If men who have an appetite formed for it overcome it, so much greater will be their reward; but if they subject themselves to it, it becomes their lord and master. We see a good many who are controlled by it.

I despise this abominable practice. At the same time, men must have their agency, and do as they please. If the holy influences of the Gospel will not fetch them out of it, I do not know anything that will.

I do not expect any reward for being tempted with ardent spirits, for I have no disposition to be tempted by it. I have no liking for it, although I could be benefited by the use of it, in the way I would use it; but I would rather forego that for my brethren's sake. I have not that

evil desire to overcome. I have other things to overcome; but this is no besetting sin of mine.

May God bless us and help us to triumph over sin, is my prayer in the name of Jesus. Amen.

THE GOSPEL OF SALVATION, &c.

Discourse delivered by Elder AMASA LYMAN, in the Ninth Ward School House, Great Salt Lake City, December 25, 1859.

REPORTED BY J. V. LONG.

I feel very much to appreciate the privilege and blessing extended to me, and this opportunity of meeting with the brethren and sisters in this Ward, and also to have the opportunity, for a little time, to discuss with you those things that are of interest to us as Saints.

There are a great many things connected with the publishing of the Gospel, and its being believed on the part of the people, and being received by them as a rule of practice, that is interesting for us to consider. There is a great deal of variety connected with it, although its principles are ever the same, and the truth is unchangeable. Yet truth never, even with us, puts on all its beauty, until we comprehend it fully, and realize the great influence that the views we entertain with regard to the truth may exercise over our actions. It becomes important, then, that we should learn to think correctly, and that we should learn to adopt correct views about things which we believe; for as we think of a matter, so we will treat it. If we adopt such views of the Gospel that will lead us to conclude that a large amount of all that has to

be done for our benefit and salvation is the work of some other individuals besides ourselves, it would be very natural for this, in its tendency, and in the influence it would have and exert over us, to lead our minds from that which would tend to our emancipation from sin and iniquity.

There are certain prominent things connected with the Gospel as it is generally treated, and as it has been revealed to us. The Son of God, the Saviour of the world, in the way that it has been taught to us, is made to have a great share in it and a great deal to do with it. Some suppose that he has done so much, and has made such peculiar kinds of provisions for our wants and necessities, that there is but little left for us to do,—little more, perhaps, than to attend to a few ordinances that are instituted for us: this is about all; but that the great plan and work that bring salvation are things that belong to the mission of Jesus Christ. If this is correct, it is what we ought to believe; if it is not, it is that which we should expose; and we should labour to undeceive the people; for we certainly ought to begin to entertain correct

views. If there is a work left for us to do, it will be accomplished as the result of our exertions.

When we cling to what Jesus Christ has done for us, do you not see that our part will never be done? We may pray and sing, and pay Tithing, and go to church, and attend to all the outward forms of religion, and attend to all those things that thousands believed in doing, and then we shall find that our salvation will not be wrought out.

Now, I am not myself very much in favour of preaching long sermons about things that are a great way from home. Some people interest themselves at times by telling and undertaking to explain how Gods are made, and what they are made of, and all about it. There is only one way that I have any idea of knowing anything about Gods. There is only one class of them that I have had the privilege of forming an acquaintance with; and I would only wish, on the present occasion, to allude to this matter with a view to bring it down to our capacities—to our circumstances, as a matter that is practical.

We entertain various notions with regard to the Saviour of the world. Now, whether this excellence that he possessed constituted him the Son of God—the heir of all his Father's vast dominions, whether there were any of them that he inherited, or whether he acquired all the great and glorious qualities that he possessed, we will not now stop to inquire. Now, if Jesus is regarded as God, and if we wish to learn his history, let us read it as it is developed in the Scriptures; and if he is God, and you would know the history of the Father, learn it in the Son; for he assures us that he came do the works which he saw his Father do. Of Jesus it was said, "He was anointed with the oil of gladness above his fellows," and for

this reason—"he loved righteousness and hated iniquity."

This is the way matters look with us—the way we examine everything that is presented to us. We are promised a victory over sin, if we will break off our iniquities and our sins by turning to God. There is no remarkable difference between us and Jesus, if he was anointed because he loved righteousness. What is the difference? We have the promise of becoming heirs of God, and joint-heirs with him to all those extensive domains possessed by the Father, upon the conditions that we are as obedient to the commandments of God as Jesus was. Jesus was anointed and preferred before others, from the simple fact that he loved righteousness better than others, and hated iniquity more. And hence it is written—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. ii. 10.)

We are told, you perceive, in the history of the Son of God, that he was made perfect through sufferings; and therefore we must conclude that if he was made perfect, he must, at some time, (no matter when that time might have been,) have lacked that perfection which he appears to have gained by the sufferings he experienced. "Well, but," says one, "of what practical benefit is that to us?" Simply this: We learn that Jesus—the individual whom we have been taught to adore from our infancy,—to worship and revere—God our Father, possessed of an infinitude of power, ability, and capacity for happiness and glory, and for the accomplishment of his own will and pleasure, was once as we are. Then to think that the same opportunity is extended to us, that we may become all that he is that is great and good—to think that, with all our faults and weak-

nesses—with all the temptations that hang around us, the same privilege that is extended to him of attaining salvation is also extended to us,—that it is simply salvation that was extended to Jesus, and that the same as that which is extended to us. That heaven of glory and perfection which is offered to us in the Gospel is the same that was offered to Jesus; and the right to the possession of all those riches and this great glory that was attained by him are equally open to us. This is encouraging to me. Why? Because I am not only contemplating myself as a mortal worm—a creature that is annoyed with the faults and follies of fallen humanity, but I view myself in connection with this principle that is associated with the work that is to prepare us to be associated in that better condition, in which we view the Saviour of the world as existing in that perfect sunshine of bliss, enjoying the rich reward of the saved and sanctified in the presence of God.

This view of the subject should create within us an ardent wish for the same glory, remembering that this is the door—this the salvation that is offered to us in the Gospel that we have received. But upon what principle shall we avail ourselves of these blessings? Has Jesus done anything that will bring salvation to you and me? The chief of what he has done is that he has revealed the plan of the Gospel—the scheme of human redemption, and manifested himself among his brethren; and we may say he has done a great deal more, for he has shed his blood for it. So have others shed their blood. But whose blood has cleansed you and me? It is said that the blood of Jesus cleanses from all sins. Then why is it that we remain sinners? It is simply because the blood of Jesus has not cleansed us from sin—because it has not reached us. What is the

reason? It is because we have not been found in that perfect path of obedience that ensures us a freedom from sin.

One of the old Apostles boasts of having been made a king and priest, washed in the blood of Jesus. What was required of Jesus? He was required to be baptized the same as you and I. He was required to walk in the path of obedience, in order that he might be an example of that obedience which is required of you and me, by which we may be cleansed from sin.

We will suppose that Jesus had come into the world and died on Calvary as he died, but that he had not left the principles of life in the world. Suppose he had never called the humble fishermen and endowed them, how much wiser would the world have been? Who would have been delivered from sin? Who would have realized the blessings of the Gospel of salvation? But Jesus lived, and Jesus died. Then what is it that should make us rejoice? It is that Jesus, who was here, has returned to the heavens,—that his work is done. We should also be thankful for the truths that he taught, for the many good things that he said, for the Priesthood he left, through which the Gospel is revealed, and a medium opened through which you and I could be brought to the knowledge of the truth, accomplish that which will produce a deliverance from sin.

Then let us not rejoice altogether because Jesus lived, or that he died in the world, but that coming into the world he brought with him the Priesthood—that he brought with him the power, the right to officiate as well as to teach the Gospel of life; and by virtue of his appointment he had power to appoint others to act in his name. When he was crucified, and for a few days left this state of existence, it was to open the door of

salvation to a fallen world. Well, then, it is the Gospel, after all, for which we respect Jesus. There was nothing about Jesus but the Priesthood that he held and the Gospel that he proclaimed that was so very singular. But he died for the world. Yes; and what man that ever died for the truth that he died for, did not die for the world? Prophets have died in our day. Men have testified to the truth, and for that truth have died; but has their blood redeemed us from the sin and transgression we were previously guilty of? Have we found redemption through them? As far as we have obtained it, it has been by walking in the truth. Jesus, who was the bright and full reflection of the character of his Father, was himself a perfect pattern of obedience. He not only recommended to the world obedience, but was himself a living pattern and example of that obedience which he taught, and through that obedience merited that which was conferred upon him. Hence we read that he was exalted above his brethren, simply because he loved righteousness and hated iniquity; and it is that same principle that saves you and me. We may talk of men being redeemed by the efficacy of his blood; but the truth is that that blood has no efficacy to wash away our sins. That must depend upon our own action.

Can Jesus free us from sin while we go and sin again? What is it that frees us from sin? Did not Jesus preach the word of life? Yes. But who is it that shall believe—that shall be benefited and instructed? It is we that are to be redeemed. Jesus could preach of heaven, of the works of Omnipotence, and the vastness of his creations, because he understood them. And if we were only a little more enlightened, we could probably understand a great deal more than we do; but in our present darkness we

need further instruction. Truth exists all around us to a vast infinity, yet we pass on in our darkness from year to year, and add folly to our transgressions, and still continue to hope that yet, through Jesus, we shall be redeemed; but it will be when, by our own actions, we shall be released from the thralldom of sin.

“Well,” says one, “you do not think much of Jesus.” Yes, I do. “How much?” I think he was a good man. “But,” says the inquirer, “I think that is a very low estimate of him.” What, then, would you have him to be better than a good man? What and who is he? “Why,” says one, “he is the Lord from heaven.” Who are the characters or beings of whom the Apostle spoke, when he said—“There are gods many and lords many?” I suppose them to be good men. Jesus himself, when speaking in these last days, and explaining to the Prophet of this great and last dispensation, says, “Man of holiness is my name: man of counsel is my name.” Well, what does this all show? Simply that Jesus was a man. We also learn that his Father was a man.

Jesus came to do the will of his Father, and none other work than that which he saw his Father do. And we, through our obedience, became brethren and sisters with him, and joint-heirs to the rich inheritances that he is heir to. Why, the practicability of this principle is demonstrated in the case of Jesus himself. He came to this earth as a living example of the truth—of the fact that it was possible that man, though weak and feeble, can be exalted, saved from his ignorance, and exalted to the capacity of a God,—that we, poor worms of the dust, partakers of the evils and afflictions that trouble and torment mortality,—that we could be exalted—that we could come into this

low condition, and pass from that low state of ignorance that we were in, and thereby gain an experience that would fit us for exaltation. Then the Gospel comes to us as a source of encouragement and comfort: therefore it should give us strength in our weakness, when the way may appear dark and almost without hope—when afflicted through the perplexities and hardships that we have to encounter; for Jesus has travelled on the way himself: he has travelled it, step by step, and piece by piece, and degree by degree, and has experienced all the grievous afflictions that flesh is heir to. Has he been exalted by it? We shall all say that he has. He has been exalted from that degree of imperfection in which we exist to his present condition, with power, might, and excellence, even all that is possible for him to enjoy. Then if it is possible for you and I to travel this same road, let us begin to inquire if we are doing it; for be assured that if we obtain that victory and exaltation that he possesses, it will be by doing as he did. He was obedient to the truth. He did not even presume to shrink from the bitter cup, though his feeling, as a man, rather inclined him to the seat of life. Hence, said he, Father, I would a little rather that this cup pass by; but on reflection he said, "Father, not my will, but thine be done."

Well, now, how would we have distinguished between this offering and one similar to the natural eye, but different in its design? Suppose a thing of this kind had transpired with us—supposing that it would have taken place in our midst, would we have any idea that it was a good man, a man of integrity, that died? How could we have known this? When he gives his own account of himself, he simply says, "Man of holiness is my name." He did not wish to have it understood that there was any being

in existence, no matter by what majesty, might, and power he might be surrounded, that could go beyond the good men—the holy men.

What view does this lead us to take of the Gospel that this Jesus has led us to look into? Simply that it is a practical system of piety, purity, holiness, and truth,—truth that is to be exhibited in our actions, purity that is to extend to all our motives and designs, and holiness that is to be a characteristic of our lives, and to extend to all there is connected with our lives, our actions, and all that we do and say; for the action of the mind is considered. If these thoughts be correct—be pure, the actions that will reflect those thoughts will be good and beneficial, and the body that sees it will be correspondingly pure.

Then where is this purity to be wrought out—this propriety of thought—this perfection of holiness? Where is it to be read of, that we may be benefited by it—that we may travel in the way that Jesus has travelled—that we may follow in the example that he has set? Can we get our neighbour in the way to be the holy man, the righteous man, for us, and we reap the reward in heaven? Oh no. We must be the obedient men and women ourselves. We must be the patient men and women, and feel all that forbearance and mercy, that loving-kindness and charity ourselves; we must be the men and the women that will put on the habiliments of truth—the garments of holiness, and wear them for ourselves. We must wear them day by day, month by month, year by year, and for ever.

I want you to see this, and to comprehend that the whole matter of your salvation is your own business and work. What else has Jesus done? What did he require of man? You examine principle in the Gospel as it is taught to you, and what

requirement of that Gospel has been obeyed for you? None.

We are required to be obedient from the beginning unto the practice of every virtue that the Gospel can open out. This is what is required of you and me, that we may be saved and become just like Jesus. Then you see that it is entirely a practical affair with every one of us. We may theorize as much as we please, and talk about purity and holiness; and as long as we theorize about them, we shall find that they will do us no good—never, until we reduce them to practice and adopt that kind of holiness that is acceptable to God. How can we know that one great principle of obedience, excepting we comply with the requirements of the Gospel? How can we know what is good for us, excepting we be tried in these things? The Almighty is gratified when his purposes are accomplished, and when we are preparing ourselves to be exalted and admitted into his presence, that we may be prepared by that education to be filled with that knowledge and clothed with power as himself—be filled with that infinitude of capacity that he himself enjoys, and that those principles may be so implanted in our being and sought by us during our existence upon the earth, that we shall increase our own greatness and the glory and power of our God.

“Well, but,” says one, “where does this power come from? Does it come from God?” We should answer, “Yes.” Well, then, where did He get it from? Did he inherit it? No, he did not. When we talk of the Father and of Jesus, we can say they did not inherit it. Why do we say that Jesus did not inherit this greatness and glory? Because he is recommended to us as one who came to do nothing but what he had seen his Father do, (who, like Jesus, had once been imperfect,) and that, like him, he

had risen to might, majesty, and power, and clothed himself with the truth and with knowledge that endowed him with power to act and to be acted upon, to design and to execute those designs. Well, then, the power of God is—what? Why, it is the Gospel; and the Apostle said that the Gospel was “the power of God unto salvation;” and it is the salvation of every individual and everything that is clothed with it.

Who is saved? Why, the individual that has power; and the individual that possesses knowledge has power. It is just as the Apostle says—he was not ashamed of that Gospel that was the power of God unto salvation, that was revealed by Him that loved righteousness and hated iniquity.

The Gospel, then, as preached unto us, is the power of God that saves. What does it do? It enlightens that which is dark; it gives us power where all is weakness before; it endows us with capacity where before there was no capacity, and where there was no strength.

This is what the Gospel does for us: it is that which saves and fills our minds with that which we need not be ashamed of; and it is the simple fact that we should carry to our home, to our firesides, to correct the evils that exist between man and man, between parents and children, husbands and wives: but it is, nevertheless, the power of God that saves. It is that which tranquilizes the power of the soul that is not wholly under the principles of truth. It is not like the empty proclamation of enthusiasm, but it is deliverance to the captives; it is freedom to the sick soul—to the soul that is in the dark, that knows not the truth, that has no hope that reaches into the vast future, and opens up prospects for the immortality and the salvation of the souls of men. This is the way that the Gospel opens to us in regard to the salvation of the

soul: it will make everything in the soul tranquil as the blest in heaven. It is that which must abide constantly within us; it is that which must be developed in our homes. Why? That all the members of that home may become legitimate lovers of the truth, be truthful in all they do and say, and be calculated by their good works to subserve the ends of righteousness and peace, and to bring about the purposes of God. "Why," says one, "the Gospel seems to be a great matter to be carried to the simple circles of our homes, and for it to enter into the trivial affairs of our every-day life; it seems to be a small matter to that vast infinitude of greatness and glory in its fulness that we seek to enjoy in a future state."

Brethren and sisters, what greatness you expect to enjoy, what you intend to enjoy in the fountain of bliss that lies before the Saints! The origin of all this, the region where it must be commenced is in the soul, at the firesides, within the circle of your family. Where is it to come from? If the blessings developed that constitute the happiness of the saved and sanctified, that enrich the pleasures of those that have passed away, are attainable, why have we not been blessed? Why has not the Gospel brought salvation to our firesides and to our homes? Why, we have naught but imperfections of our own. But these could not stand in the way; for the blood of Jesus could have cleansed us from sin, aside from our own works, according to the feelings of some. Then why is it that we are these slaves of sin, and are afflicted with the consequences thereof? Why is it that the sanctuary of home is deprived of these blessings? The Gospel that saved Jesus, that clothed him with power, that bestowed upon him all the perfections that he possessed as a God, why has it not wrought out its work with us? Our

firesides have not been blessed with the harmony and bliss that is affected by its purity and hallowed influence. We would not inquire where is heaven, or say how far it is from us, from our homes; for there would be a fountain of bliss to any one who would partake of the food that angels feed upon—who would partake and realize the perfection in which they dwell, and the harmony by which they are associated, and those that dwell with them. Then it would be no matter of uncertainty with us; neither should we care whether heaven was a little way off, or at a vast or immeasurable distance; for then in our homes, within our own family circles, would be that heaven and happiness for which we are seeking. There would be perfection; there would be the beauty of holiness in spirit and in truth.

Now, this is the religion that should be developed at home; it should be of domestic manufacture as well as the clothes that we wear; and their beauty, you know we are told, should consist in the beauty of the workmanship of our own hands.

If we realized that our salvation depended upon our living in peace at home with our wives and children, and upon our cherishing the principles of virtue, of holiness, and of purity, do you suppose that we should ever be at a loss for an opportunity of doing some good? Do you suppose we should ever be at a loss to do something that would save the cause of truth? Our homes and our heaven would ever be with us. The constitution and establishment of our homes in peace, and making that happiness and giving that satisfaction which will produce it, constitute the burden of our labour at home and abroad.

But we are called to go and preach the Gospel to distant nations, simply that the honest may be gathered together and have homes like you and

I, until a nation shall be imbued with the principle of that heavenly government that we talk and read so much about, that the will of God may be done on earth as it is done in heaven.

According to this, then, the object is the same, whether you labour at home or abroad. I want this riveted on your memories—to have you think upon it every day. I do not want you to think that you can live your religion while you are quarrelling with your wives every day; I do not want you to think that you are travelling the road to salvation while you are quarrelling with everybody around you.

What is the difficulty? What causes this quarrelling? "Why," says the man, "my wife has a contentious spirit: she is not going to heaven; she is not going on the road to those perfections that will bring her to a perfect and sanctified state: she has put far from her the day of sanctification." Then, as ministers of righteousness, I want you to go to work at home. Why? Simply because home is the place where you should live your religion.

"But," says one, "I am going to wait until I go on a mission; then I will devote all my time to serving the Lord."

If you wait till then, when you are gone thousands of miles away, what will your wife and children do? Who, having wife and children, and having laboured to bring them here, and lived with them here from year to year, will neglect to develop in them the principles that will save and make them happy in time, and exalt them in eternity? I want you to save them by implanting in them correct principles; and then, if you are called to go abroad, you can teach the people the principles that will save, for you will have learned them at home. Then, if they should apostatize when they have been gathered here, as some do, to our

own sorrow and to theirs too, you would have the confidence and consolation of knowing that your own family were saved, because you had taught them the principles of salvation while you were with them. Then why do some seem so anxious to live their religion abroad, while they neglect to teach and practise it at home? It is evident that they do not enjoy the spirit of the Gospel; and if they have not within them the principles of purity and holiness, and do not live their religion at home, what assurance have we that they will live it when they get thousands of miles from their friends?

I want you to go to work in your own circles, and cultivate the principles of righteousness, and let the world go their own way. Do not trouble about how your neighbours are getting along, but seek to make your own home the dwellingplace of God; seek to make it a sanctuary where the richest blessings of God shall be enjoyed—where the truth shall be kept in rich stores to bless you and yours. Then that point will become a point of attraction to which your affections may repair with feelings of satisfaction. And if you go abroad, your peace will be increased with the reflection that you have left your family stationed upon the immutable and sure basis of eternal truth; and while time passes, and the angels of heaven carry you safely along, your friends and connections at home are still wending their way onward to the haven of peace and rest, where all is right—where peace and joy flow like a river to those who are sanctified through the truth.

Now, do not excuse yourselves because you are Seventies, and are therefore called to go abroad as special witnesses to the nations; for we are called to save our own: that is our first duty. It is true we can do a great deal towards bringing others to

a knowledge of the truth; and if we can preach to the world—to those that are afar off, we can also preach to those that are near to us, and save them; and how? Do as much to save them as Jesus has done, and then we shall have done our duty. What is it that he has told us? He told us how to save ourselves with the principles of virtue, righteousness, and peace; and let us so live that those principles may be in the young men that are growing up around our hearths. There is nothing that is important to some, except it is a great way off. But the foundation of purity should be at our homes: there God should dwell; there God should reign in all the greatness of his glory, and in all the perfection of his attributes. Where will this be? Why, wherever there is a good man—a man devoted to the truth, whose affections are identified with it and for it, and who loves righteousness and hates iniquity, as Jesus did. This is the way I want you to live, and then there will be less wickedness—fewer lies told—less tattling by the fireside about your neighbours. The husband and wife will have less difficulties of a character and kind that are unendurable. If we can come down from the exaltedness of our feelings and humble ourselves, we can avoid most of the evils that are common among mankind.

Who have these kinds of difficulties to which I have alluded? People that are very religious—people that go to church—people that are favoured in various ways, and who preach long sermons for the benefit of such as themselves. What is the reason that they are not saved? Why, simply because they never have time to live their religion—because they never had an idea that to live their religion was to be at peace at home—that the paying their Tithing was offering an offering that would be acceptable to God; and those who did think so, had

an idea that that of itself would save them. I want you to understand that it is all nonsense to take the latter position. “What,” says one, “should we not pay our Tithing?” Should we not pray? Yes, pray, and pay your Tithing. But this is not all: I want you to pray God Almighty to bless you with strength, with forbearance, with charity, that you may be merciful to each other’s weaknesses, and that you may look with tender compassion upon one another, as God looks upon us, his children, all the day long. This is what I want you to pray for. And husbands, if your wives speak harsh words, don’t speak another in return. “But,” says one, “how can I bear it?” Why, hold your tongue. You talk of ruling nations, kingdoms, principalities, and powers, and yet cannot hold your tongue! What wise rulers you would make!

I suppose, when the Bishop was made or ordained, you all thought that you ought to have been made Bishops,—you were so clever, so accomplished, and so well qualified to rule, in your own estimation. I want you to prove that you are capable of being Bishops, by keeping your mouths shut when a storm of passion arises within you. Let it die. Never let the world hear the breath of heaven wafting away the ill-spoken word—the hasty declaration. No, never. Why not? Because, if hell is within you, keep it there. “Why,” says one, “is it not just as bad to think of hell as it is to speak it out?” No—not half as bad. Why? Because, if you thought of killing me, and were not to do it, I should not be hurt. But, if you took away my life, then I should be hurt. Hence, then, you see, there is a difference between thinking and doing. I want you husbands and wives to carry this home with you, and learn to hold your tongue, when you have nothing but some miserable, provoking thing to say,

"Well, but," says one man, "my wife acts so like the Devil that I cannot get along with her. I thought I was married to an angel, but I have found out I was deceived, and that she is a fiend." If you were such a fool as to marry a wife of that kind, you ought to learn a little by experience.

Now, knowledge is power; and if you have married a woman that does not answer your expectations, that is not an angel, that does not abound in goodness, and that is not the very quintessence of perfection, what will you do? I will go and get a divorce. Then what will you do? Live single? No. You will marry another, then? You answer, "Yes." Then you will live with her, conquer her, and control her, I suppose? "Yes," says one, "that seems like the idea; and I will go home and let my wife know that she has got to mind me and obey me." Why, what are you going to do? "If she don't obey me, I will chastise her; I will beat her." I presume you mean to treat her in the way that some of us are accustomed to treat our mules? "Yes," says the man, "I will let her know that she has got to obey me."

You poor miserable souls who think thus, if you go home and whip your wives because of what I say to you to-night upon family government, the sin shall lie at your own door, and the lash that will be upon you shall be far more severe than anything that you can inflict upon your poor wives.

I want you to go home and let them know that you are better men, that you are improving, that you are better than they, and that you are improving in righteousness faster than they are. Then, if your wife is disposed to quarrel, she will soon get tired of it; she will turn to righteousness and follow your holy example. Then let me urge upon you the necessity of proving to your wives that there is more consistency in your conduct

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than there is in theirs, and that you are capable of living without saying harsh things yourselves.

Brethren, this is the way I want you to govern your wives, and in ninety-nine cases out of every hundred you will succeed in governing them in righteousness; they will be faithful and true to you, and to the Gospel that has been revealed in this dispensation. And if you get a little mortified with something that may transpire, which is often the case, your wife would adopt the course that she has seen adopted by you: she would hold her tongue, unless she could say some very pleasing thing; and in this way there will be peace established in your home. Whenever there is peace, and the home circle lives in peace and quietude, the blessings of heaven and the revelations of the Holy Spirit will be there; its inspiration will be there, and it will be like a burning, never-dying flame within you, and you will walk together in peace and in harmony. You won't stumble and die in the way; there will be no difference of feeling; but the twine of family affection will grow stronger, day by day, and year by year; and the passing year will add intensity to that affection that is within you, and you will have an increased determination to live your religion.

Then your children would see in their parents an example for speaking the truth and acting truthfully to each other. Then there would be an example before them, and they would, no doubt, obey the truth, and regard you as truthful and sincere in all your expressions, whether in regard to the things of God or those of a more trivial character. They would then see that you struggled not only to speak of the truth, but to exhibit it in all the actions of your lives.

This is the way I want you to live your religion in this Ward; this is the way I want you to sustain your

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Bishop, that he may not be taxed with all the little difficulties of your domestic circles. He is a little man, and it is enough for him to be taxed with the general business of the Ward. I want you to understand that he has need of what you promised him. Did you not promise him that you would sustain him by your works as well as by your faith? I want you to redeem that promise; for if it had not been necessary for you to do this, it would not have been asked. Then sustain your Bishop, and uphold him. "But," says one, "I do not know that it is my business. If he is not smart enough, let the proper authorities put in another." Why, bless you, the authorities did not want the smartest men; but they wanted to prove to the world that the Lord could make those smart whom he called and ordained. "Why," says one, "you do not think much of our Bishop; you do not appear to estimate him very highly." Yes, I do; but I want you to understand that he has got his own weaknesses and faults to contend with, the same as other men, and just as much of yours as you put upon him. I want you that are smart men to resolve yourselves into bishops, and to play the Bishop's part at home, and to adopt the principles that he inculcates in your home circles. How very few there are who do this! But it is not too late to learn to judge righteously—to create quietude and peace, virtue and holiness, at your own homes. Then who will there be to annoy the Bishop with their troubles? Who will be sending to the President for a divorce, when you all get your little wards at home thoroughly disciplined? This you can do, by being united, more effectually than he can; for he cannot be always with you. Then you can bring out your little wards, and let him have the advantage of a leaf out of your books.

But if you cannot do this, hold your tongues and be ashamed, and just

conclude that you will fulfil the promise that you made, and strengthen him, and simply because he needs strength; and aid him all you can; afford him all the comfort you can; and this will bring you together in the principles of truth: it unites you in one, so that your action will be one; your feelings and your spirit will be one, and you will walk in the same path together and be agreed.

Take this course in regard to living your religion, and you do well. But possibly you do not need any of this instruction. If you do not, I am very glad of it. And if you have qualified yourselves and cultivated your minds to that degree of perfection that you do not need it here, you may just pass it over to your neighbours. Let righteousness be developed in this Ward, and let that unanimity of feeling be manifested that will cause the instructions of your Bishop to be warmly received; and let faith be exercised for him, that he may be full of knowledge and power, and have influence among the people for whose good he labours day by day. This is the way I want you to act in regard to this matter; and, to do this effectually, you must make all things right at home. Do not leave this great work for the Bishop alone, but let it be the duty of every man in the home circle, and there will be unanimity throughout the Ward; and to the Bishop will be given what is required in his official capacity, and he will have power and strength, and he will be estimated to some extent by the influence which he exercises over the men that are in his Ward.

Well, then, what else shall we do? you may now inquire. There is another matter I want to engage you in. I want your help in a cautious, but effectual crusade against stealing. "Well, but," says one, "the President said we could not stop stealing." This is not what I was going to ask you to do;

but I want every good man in this Ward to consider himself a missionary and a minister. I want you to get hold of the young men, and to advise them as fathers should advise them. "Well, but," says one, "the young men here in this Ward have fathers; and if I should presume to give them advice, their fathers will be displeased." I do not suppose they would. At least, I think you may venture to carry out my advice.

The spirit of thieving stalks abroad in our land, and it has its advocates among the people. It gets hold of the unguarded youth, and causes them to steal from their neighbours, being unguarded by the truth. You fathers, do you know this to be true? "Yes," say some, "we hear that there is stealing done over yonder (pointing towards the west), and that it is Bill Hiekman and his gang that do it. But do you know that there is a thief who visits your son and corrupts his morals, and who is making him believe there is no harm in stealing from a Gentile?"

"Oh, to be sure," say you; "I know that such a man visits my son. I don't know exactly where my son is now, but he is about the city somewhere." This is what I want you should know. Make it your business to know where your sons are, for they have only to go into some of the streets of the city to meet with thieves who tell them there is no harm in stealing from the Gentiles, and who tell them that the Presidency of the Church say so. This is the way the lies were told about us, to lead the unwise and unwary from the truth. Do you want to save yourselves from the scorn and disgrace that will cover your son wherever he goes? If you do, watch over your sons and also over the associations that they form. To you that have daughters, I would say, Watch over them, or by-and-by you will come to your friends with a pitiful face, saying, O my poor daughter, she

is gone! Where? To Camp Floyd, to the States, and to the Devil. O my daughter, that we have raised carefully, and we thought she would live to honour us; but, alas, she has gone!

Yes; but you did not know, while she was with you, that she was forming an acquaintance with habits and making associations with those things that have succeeded in removing her beyond your reach. "True, she went to every dancing party," says the unsuspecting father; "but how could I refuse her the privilege?" Perhaps the Bishop was called to go and pray for them, in order to sanctify the affair; and perhaps she went with the son of your neighbour whom you regard; and hence you will say, How can I refuse and offend my brother? Yes, offend your brother; for that is worth less than the salvation of your child. "But," says one, "shall we not let our children go to parties?" Yes, let them go; I would not dare to advise you not to let them go. And why? Because it would not do any good.

If your daughters associate with those that have no interest in the truth, advise them to discontinue their intimacy with such persons, and enjoin upon them the necessity of pursuing that course that will preserve them in purity and keep them in the truth. If your daughter will go, what then? Why, let her go. Do not break her neck to keep her, for she would not be in heaven if her neck was broken.

I allude to this simply to elucidate the truth, and to show the way those things are accomplished of which I have been speaking. Perhaps your daughters have not associated with Gentiles, you may say. I would as soon my daughter would associate with some Gentiles as with many that profess to be Saints, especially those who have nothing to talk about but balderdash, and nothing in their minds but the wicked plans concocted by corrupt hearts.

I allude to these things thus pointedly and minutely, because they will affect your happiness and wellbeing, as well as that of your children. Do not undertake to crowd things to extremes, to obtain any of the blessings I have alluded to. Do not commit a greater evil than those that already exist, by creating others.

I pray that you may so strive to cultivate a love for the Spirit of God,

and a love for his people, that you may constantly be under the guidance of that Spirit, and always have it abiding in you, that you may do everything in favour of the truth, dwell happily beneath its influence, and lead your children in the way of life. That this may be your happy lot, through diligence and obedience in the Gospel, is my prayer, in the name of Jesus. Amen.

PRIVILEGES AND EXPERIENCE OF THE SAINTS, ETC.

Discertation by Elder ORSON PRATT, delivered in the Tabernacle, Great Salt Lake City, September 18, 1859.

REPORTED BY G. D. WATT.

I have been extremely gratified in the remarks that have been made by brother Gates. The instructions which he has given us have been imparted, as I believe, by the gift of the Holy Ghost. I feel truly grateful that we live in an age of the world when we can receive instructions by the power and wisdom of that Spirit which searches all things—that Spirit that understands all things, and discerns the thoughts and intents of the heart. All other preaching is vain. I can say, with him, that it is one of the greatest pleasures of my life to speak, when I can have the Spirit of the Lord to assist me. Without it, I would rather do the hardest kind of bodily labour. Indeed, I do not think that it is the privilege of any of the servants of God to speak in the name of the Lord without that Spirit. But I have oftentimes thought that no per-

son who was living according to the commandments of God could rise before a congregation of Saints like this before me, and open his mouth in humility and simplicity of heart, but what the Lord would give him something to say. It is through the united faith of the people of God—through that confidence which they have in the Being whom they worship, that he, for their edification and benefit, will grant his Spirit unto his humble and faithful Saints. But we oftentimes deprive ourselves of the blessings and enjoyments which we might receive, through the darkness of our minds, through our selfishness, through our neglect of keeping the commandments of God, through our disobedience, and through the abundance of cares and perplexities with which we have to contend in this mortal existence. All these things have a tendency, more

or less, to darken the understanding and drive away from the heart that peaceable Spirit which whispers peace to the minds of the sons and daughters of God. I often reflect upon this subject much, and inquire in my own mind, and try to search out some of the causes of our being so far beneath the privileges which are guaranteed to us in the Gospel of Jesus Christ. It is not because the promises of God have failed. It is not because we are not worshipping the same Being whom the Saints worshipped in ancient days. It is not because there are insurmountable obstacles in our way; but the cause lies in our own selves. We are the individuals that shut out this light of heaven—this light of truth that would otherwise shine upon our understandings. Do you ever compare yourselves with those people that we read of in ancient times that were called the people of God? I mean some of the best of them. Not but that there were individuals who lived then, professing to be the children of God, who were just as imperfect in their ways and doings and conduct as some of us are. But, then, there were others who lived in ancient times who were far in advance of us. They attained to greater faith and to greater privileges than those we enjoy.

Where is there a servant of God in all the Church of Latter-day Saints that has enjoyed the same privileges that many of the first of the servants of God did 1,800 years ago on the Eastern continent? There are scarcely any. Have we beheld Jesus face to face? Have we conversed with him as Peter, James, and John, and the others of the Twelve did in that day and age of the world? No, we have not. There may have been some few exceptions. Have we attained even to the blessings of the lesser Priesthood, to say nothing about the higher blessings of the greater Priesthood? What are the

blessings promised to the lesser Priesthood? They are not only to hold authority and administer in the name of the Lord in temporal things, and administer in certain outward ordinances; but there are privileges that the lesser Priesthood enjoy far exceeding those temporal administrations. They were to have the privilege of conversing with angels. Did you ever reflect or realize how great a privilege this is?

Is it not a great privilege to go before the Lord and receive the ministration of angels, and instructions from their mouths with regard to what should be spoken to the people? But very few of the lesser Priesthood who sit under the sound of my voice, or who are to be found upon the whole earth, have attained to this privilege. If the lesser Priesthood have not attained to it, let us inquire concerning those that hold still higher authority, concerning the Elders, Seventies, High Priests, the Twelve, the various Bishops, and the various authorities and presiding Elders over different Branches and settlements. Have they even attained to the blessings of the lesser Priesthood? No. With the exception of a very few individuals who may have come up to their privileges, who may have had the visions of eternity opened to them, and may have conversed with angels, and received instructions with regard to their callings and duties, and what they shall say to the people; but, with the exception of these few individuals, the others are away in the back grounds. And when we come to speak of the higher privileges, beyond that of receiving the administration of angels, you can scarcely find a man in all the Latter-day Kingdom that has come up to them. I have not. I speak it to my shame, and I speak it, as brother Gates spoke concerning himself, with shame, that I have not attained to

the privileges that pertain to the higher Priesthood. What are these privileges? They are plainly laid down in the word of God. Those holding that Priesthood have the privilege not only of receiving the ministration of angels, but to have the heavens opened to them, and to behold the face of God.

Now, no man, without the Spirit of the Lord resting upon him to quicken him in body and mind, can have this great and exalted privilege to behold the face of God the Father who is in the heavens. But few have attained to this great and exalted privilege. Are there not some reasons—some causes? Have we not been members of this Church, some of us for sixteen, eighteen, or twenty years, and some of us for twenty-five and almost thirty years? It will be twenty-nine years to-morrow since I was baptized into this Church; and I feel ashamed that I have not made greater progress in the things of the kingdom of God, when compared with the promises that have been made to us. Notwithstanding all this, when I reflect upon the advancement which we have made, compared with our former ignorance, I can truly say that the contrast is very great. We have learned many things pertaining to the first principles of our religion, and pertaining to the first principles of our conduct as Saints of the Most High; and we have learned this lesson most thoroughly too. It is not merely a theoretical lesson, but we have learned it practically.

Many of us have learned to be subject to every word that proceeds from the mouth of God. We have learned that it is not only necessary for us to cease from taking the name of the Lord our God in vain, but to never mention his name only by constraint of his Spirit. We have learned to impose a guard upon our tongues, to speak no evil concerning the children

of God. We have learned not to backbite our neighbours and friends. Many of us have learned this lesson, but not all of us.

We have learned, also, practically, the necessity of ceasing from all light-mindedness and levity and excessive laughter. But there are many, I am sorry to say, who have not learned the first principle of this lesson. We have learned that we can be cheerful without yielding to much laughter; for this is accounted in the revelations of God as sin in the sight of Heaven.

We have learned a great many important principles pertaining to family government. We have learned many important principles pertaining to giving heed to all the counsels of the Priesthood that may be imparted unto us, from time to time, by the voice of the Spirit of God. We have learned, in a great measure, to discern those who have the Spirit and those who have it not, when they speak to us in Church or in Ward meetings. We have learned that our religion consists in doing the things required at our hands, instead of hearing from Sabbath to Sabbath, and not doing.

We have learned the necessity of giving the most earnest heed to every counsel and word which the Lord our God has given to regulate our conduct. And many of us have learned, also, that when the Lord speaks, not by command, but by the word of wisdom and advice, that we should give heed to the same, in order to enjoy that flow of the Spirit of the living God in our hearts which is necessary to prepare us for further blessings. But, after all we have learned during the last quarter-of-a-century in this Church, we have not yet prepared ourselves sufficiently to receive the great and important blessings I have named pertaining to the two Priesthoods of the living God.

When shall we learn this lesson?

When we have learned to govern ourselves more perfectly than we have hitherto done—to guard ourselves on the right hand and on the left from the encroachments of evil—to set a seal upon our mouths and tongues, and only to use them according to the principles of eternal truth—according to the mind and will of God. When we have learned to do unto others as we would have them do unto us in all things, and to regulate ourselves not only by the written commandments of the Most High God, but by the words of wisdom and counsel imparted to us day by day through his servants—when we have learned these important lessons more perfectly, then we may expect the promise of the Lord to be more perfectly fulfilled to us, and not before.

I can recollect, twenty-nine years ago this present autumn, that I went into the chamber of father Whitmer, in whose house the Lord manifested himself in the organization of this Church, consisting of six members. I went into that chamber with the Prophet Joseph Smith, to inquire of the Lord; and he received a revelation for my benefit, which was written from the mouth of the Prophet by John Whitmer, one of the witnesses of the Book of Mormon. I was then only about nineteen years of age, and was desirous to know what my duty was. The Lord commanded in this revelation that I should preach his Gospel. I thought that was a very great and important calling, and I felt altogether incompetent unless the Lord qualified me by his Spirit.

Among other things contained in this revelation, the Lord gave me a command in these words:—"Therefore lift up thy voice and prophesy, and it shall be given by the power of the Holy Ghost." I thought to myself, that unless the Lord shall pour out his Spirit upon me more fully than anything I ever yet have

experienced, I never can perform these duties acceptably in his sight.

To prophesy without the Holy Ghost—to reveal—was something I dare not do. I would rather have had my head severed from my body than to have been guilty of so great a crime. Indeed, there is one of the most awful denunciations pronounced upon that man who undertakes to prophesy in the name of the Lord, without the Holy Ghost to inspire him. Such a man in ancient days was to be cut off from the midst of Israel.

I felt, therefore, the importance of those sayings; and truly, when I looked at the magnitude and importance of the command given to me to prophesy by the power of the Holy Ghost, I felt oftentimes to tremble and shrink, for fear I never should be able to fulfil and accomplish so great a work.

And I recollect another revelation that requires all the servants of God who are sent forth, to lift up their voices and preach and prophesy as it shall be given by the Spirit of God. Have we attained to this gift of prophecy as we ought as the servants of the living God? How few of us have obtained a message beforehand by the Spirit of the living God to deliver to the people, as Jacob, one of the ancient servants of God, did on the American continent. Jacob, the brother of Nephi, came into the temple to preach to the people, and declared to them that the Lord had previously revealed to him what he should say to them. He went and inquired of the Lord, and he revealed his mind and will, and thus Jacob found out what was wanted for the people: he understood their condition and what sins they had committed before the Most High, and he knew how to reprove them, because God had visited him by the Spirit of revelation.

How many of us have gone forth

and received our errand from the Lord by the voice of the Spirit of revelation, before we have ventured before the people to teach the things of the kingdom of God? Although I have often prayed and sought earnestly and humbly that I might be assisted to preach to the people, and to say something to benefit them, yet I have not, by my earnestness and diligence and faith, been able to obtain those revelations and visions that belong to the High Priesthood and to the Apostleship, that I might know what to preach to the people to the extent of our privileges for their edification. Yet I do know the Lord has blessed me and my brethren, and given us a portion of his Spirit; and our hearts have been dictated, as I believe, by the spirit of wisdom and counsel; and the things of the kingdom of God have been made known to us in the very moment; and we have been able to speak to them, but not in that power and demonstration that belongs to the Priesthood of the Living God.

I recollect reading the prophecy of Enoch, that he, after having gathered together his people from the different parts of the earth, the same as we are doing, commenced preaching righteousness to them. He built up the city called Zion, and the Lord revealed himself to Enoch, and he saw him face to face. God walked and talked with him, and he dwelt in the midst of the city of Zion for the space of three hundred and sixty-five years; and then God took Enoch, city, people and all, to heaven.

I recollect reading of Enoch's having gathered his people, and that their enemies came up against them to battle. What kind of weapons did Enoch use to destroy his enemies? It says, "And he (Enoch) spake the word of the Lord, and the earth trembled, and the mountains fled, according to his command; and the

rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."

That was the power given to that Priesthood and authority which was conferred upon Enoch in the early ages of the world. It is also your privilege, ye servants of the living God, to obtain by faith the same blessings and the same power, that when you shall be appointed upon foreign missions, you can open your mouths by the power of the same Spirit that rested upon Enoch—that you can not only teach them what they shall do, but prophesy to the people and tell them what shall be in the future—tell them of the judgments and calamities that shall overtake the wicked. It is your privilege to prophesy to the great and to the low, to the king on his throne, to great men in high places, to the inhabitants of the earth, and to foretell that which shall befall their cities, villages, nations, countries, and kingdoms,—to foretell all these things, not by your wisdom, nor by the spirit of false prophecy, but by the power of that Spirit which rested on Enoch in ancient days. With such a qualification, you could go forth and perform the mission appointed to you acceptably in the sight of God.

What is the privilege of the servants of God that are remaining here in the midst of the settlements of Zion? It is our privilege to sanctify ourselves and have even greater power than those who go to the nations. Why? Because here is the great central place of gathering, and here should centre all the powers of the everlasting Priesthood. Here, in our midst, should be poured out the blessings of that Priesthood to their fullest extent. Here the ser-

vants of God should be clothed upon from on high with the glory of God, and be able to foretell all things which would be for the welfare and benefit of the children of Zion. All these blessings belong to the Priesthood here.

You have the keys of the Priesthood; you have the key-words of the Priesthood here; you have the signs of the Priesthood here; you have all the ordinances of the Priesthood here which have been revealed; you have learned the rules and laws of the Priesthood; and why not, ye Elders of Israel—ye servants of the Most High God, rise up in the power of the Priesthood and magnify your callings throughout the settlements in this Territory? Why give way to darkness, to debauchery, to low and degraded things, and mix with those who are calculated to fill you with the spirit of evil continually?

Why suffer a cloud of darkness

to hover over your minds, even a cloud of thick darkness that is almost impenetrable? Why suffer your faith to die away, that you cannot prevail with the heavens and obtain the blessings of the Priesthood revealed in the last days?

Awake, awake, O ye Elders of Israel, and be clothed with the spirit and power of your callings, and do the work assigned you, and prepare for the great day of the Lord, which is at hand.

I feel, in some measure, the importance of these things. It rests on my mind; it weighs me down by day, and oftentimes I lay awake at nights contemplating the greatness of our privileges and the backwardness of the Saints of God to claim them.

But I do not wish to occupy too much of the time. May God bless you! Amen.

SOWING AND REAPING—FULFILMENT OF COVENANTS.

Remarks by President ORSON HYDE, made in the Tabernacle, Great Salt Lake City,

October 6, 1859.

REPORTED BY G. D. WATT.

As liberty was extended this morning to confess our faults and speak our feelings and our experience, I now avail myself of the privilege granted.

For some length of time I do not know that I have committed any very grievous sins or serious iniquities. At the same time, I feel that the light

of heaven in me reproves me for many things; and I seek to receive the admonitions of the Spirit, and profit continually by them.

I am sensible that I am subject to weaknesses, to many foibles and failings; yet, as I before said, I am not conscious of having committed any very grievous sin,—at least, since the

reformation. My desires are to keep the commandments of God, and to retain in my own bosom his good Spirit. That Spirit was particularly manifested here this morning; and while it was upon me, I endeavoured to look at myself, and it seemed as though a live coal was in my heart, that caused it to burn with joy and gladness, with thanksgiving and praise to our God. Had I given vent to my feelings, without restraint, I might have made more noise than would have been acceptable to this congregation. But "the spirit of the prophets is subject to the prophets, and wisdom is justified of her children."

The counsel we received this morning commends itself to every man's conscience. The good which we feel, and with which we are often exercised, may be freely dispensed to others; but the bad feelings which we sometimes possess should not often be suffered to burden others, but should be buried—smothered, until they die out. The good which we possess we may reveal to our friends for their edification and comfort, but withhold from them our griefs and sorrows, and reveal them unto God, who bears our sorrows willingly, without endangering himself.

If we never sow gloomy, desponding, or evil principles, we shall not be likely to reap them. If we sow cheerful, lively, and good principles, we shall most likely reap an abundant harvest of the same; for, according to that which a man soweth, that also shall he reap. Let us learn to restrain every evil feeling; for if we give them birth, there is no telling the amount of evil they may create, and when or where they will end their work of death.

The Son of Man sowed good seed in his field; and while men slept, the enemy came and sowed tares: consequently, there was a mixed crop. Let us sow pure seed, as did the Son of

Man, and watch, lest the enemy sow bad seed, and cause a great amount of trouble thereby.

A few thoughts have suggested themselves to my mind in connection with some remarks I made last Sunday in the afternoon. It is not my province always to say that things are so-and-so; yet, under some circumstances, it is. But I will now do as I did last Sabbath. I will suppose a case.

We all acknowledge that we had an existence before we were born into this world. How long before we took our departure from the realms of bliss to find tabernacles in flesh is unknown to us. Suffice it to say that we were sent here. We came willingly: the requirement of our heavenly Father and our anxiety to take bodies brought us here. We might be sent on a mission to some foreign country, and feel under obligation to go, not only from respect to the moral condition of the people to whom we are sent, but also out of respect to the authority which required the service at our hands. But if we were to consult our own feelings, and be allowed our choice to go or stay with equal approval, we might prefer to remain at home. But we understood things better there than we do in this lower world. Here, in this world, Paul says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" [of return]. The creature itself shall be delivered from the bondage of corruption and brought into the glorious liberty of the children of God.

Then, if it be true that we entered into a covenant with the powers celestial, before we left our former homes, that we would come here and obey the voice of the Lord, through whomsoever he might speak, these powers are witnesses of the covenant into which we entered; and it is not impossible

that we signed the articles thereof with our own hands,—which articles may be retained in the archives above, to be presented to us when we rise from the dead, and be judged out of our own mouths, according to that which is written in the books.

We are situated here in various relations, not only to the servants of God that are given us to guide our energies, but we also stand in various relations to one another, as husband and wife, parent and child,—which relations are branches of that everlasting covenant, because they are legitimate and ordained of God. Did we covenant and agree that we would be subject to the authorities of heaven placed over us? What do you think about it? Do you think we plighted our faith and came here with that view and under that covenant? And, in this respect, is the whole world on the same footing? Yes, verily: "He that receiveth you receiveth me."

The veil is thick between us and the country whence we came. We cannot see clearly—we cannot clearly comprehend—we have forgotten! For instance, when we leave our homes on earth for a long time, and roam abroad in foreign lands, we forget many of the little incidents of our nativity, barely recollecting and being impressed that we have a home in some far-off country, while in others the thought is entirely obliterated from their memory, and is to them as though such things had never existed. But our forgetfulness cannot alter the facts.

Did we covenant to be subject to the authority of God in all the different relations of life—that we would be loyal to the legitimate powers that emanate from God? I have been led to think that such is the truth. Something whispers these things to me in this light. Again, for instance, the husband and wife unite their destinies under the seal of this everlast-

ing covenant, for this covenant covers all the just transactions of the legitimate authorities and powers that be on earth. We therefore regard marriage as a branch of the everlasting covenant.

What did we agree to before we came here? If to anything, I suppose the very same things we agreed to since we did come here, that are legitimate and proper. The husband agreed to be a faithful servant of God, to do his duty to all that were placed under his charge. The wife, on her part, covenants that she will be a faithful and devoted wife, and will obey her husband in the Lord in all things. If this were so, it is all right; for it is just as we are taught on the earth.

But the question is, Did we subscribe to any such doctrine as this on the start? I will not say that we did; yet I have had such thoughts, and they whisper strongly in my heart.

Children agreed to obey their parents, as parents agreed to obey their superiors in the kingdom of God; and parents were brought under obligation to train their children in the way they should go. This is written in the Bible, if nowhere else. How many of us look upon the rearing and training of our children, and the correction of their wrongs, as about the least duty that is enjoined upon us? There are too many that look upon it in this point of view. Do you ask what evidence I have of that fact? When I go among the children of the city, and hear them use profane and unbecoming language, there we have the evidence not only of their parents' neglect, but of their shame and dishonour. It is said, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." What is it to honour thy father? Is it to say, "Oh, father, how I love you!"

or, "Oh, how I love you, mother! how glad I am to see you! I really feel glad and happy to be with you!"

As far as these go, they are all very well. But suppose the child would never lie—would never curse and swear, but observe the rules of propriety; do you not see that he honours his parent? and the observer comes to the conclusion that the fountain is pure. The tree is known by its fruit. The children are our fruit, and the character of the children is an index, more or less, to the quality of the tree that bore them. It appears so to me.

I find that after covenants have been entered into among the Saints, as, for instance, between husband and wife, there are sometimes divorces called for, and the covenant is broken. When we go back whence we came, to give an account of our stewardship, what apology can we plead before the King of kings and Lord of lords? If either party have been guilty of adultery, then divorce may be justifiable; but upon what other ground? I await the answer. Will the plea of the hardness of hearts meet with favour at the final bar?

Look, for instance, at the person who renounces his faith, and goes again to the spirit and practices of the world. He has broken the terms of the everlasting covenant, and is gone whoring after other gods, and is consequently divorced. What kind of an account can he render, if he repent not? How is he going to meet it in a coming day, when the vail shall be rent asunder, and he shall see his own handwriting subscribing to the everlasting covenant produced against him. Is it not written in the beautiful song sung by brother McAllister this morning, that "Angels above us are silent notes taking?" and was not that song inspired by the Spirit of God, and just as true as any line in the Bible, and just as faithful?

Well, then, it stands us in hand, brethren and sisters, to look well to ourselves, and be sure that neither the husband nor the wife is the transgressor; for the one that is really in the fault, when weighed in the balance, will be found wanting; and I fear for such.

It is well for us to look at these things, and make ourselves fully acquainted with the obligations we are under one to another, to discharge them in the fear of God; and I know not how we can discharge them, unless we have the Spirit of the true and living God; for that is what gives life—what gives energy and animation, and should inspire us in all our ways.

In relation to the wickedness that is alleged to exist among the Saints, I will tell you what conclusion I have come to. When I have seen persons that I thought were out of the way, if a convenient opportunity offered, and I have felt it was wisdom, I would reprove them. At the same time I say, Let me take that as an admonition to regulate my own conduct, and see that I do not go astray, that I may not be swamped in the spirit of evil—in the spirit and pride of this world. Let me take care of number one, and keep him clear of all iniquity, free from a spirit of murmuring or fault-finding.

Some suppose that because men in higher authority than themselves do so-and-so, they can do so-and-so with less impunity. It is immaterial to us what So-and-so does; it gives no license to us to do wrong; and we may plead that argument before God and angels, but it will avail us nothing. Our own improprieties and unwise course will be so plain in our minds that we shall never think of giving utterance to any such argument.

If we have good, let us distribute it as we have heard this morning. Let us sow good. It is immaterial what

others do, so far as we are concerned. If we sow good, we shall reap good.

I do not feel to prolong my remarks. There is one word more I want to say, however; and that is, I feel that there is good near at hand for this people; and I have felt so for a number of weeks and months.

Now, for heaven's sake, let us go to and regulate ourselves, and prepare for it, lest, peradventure, by postponing to do this, our dish may be bottom-side up when it comes. I tell you, Good is coming to those whose dish is right side up. May God bless the faithful! Amen.

UNION, ETC.

A Discourse by Elder JOHN TAYLOR, delivered in the Tabernacle, Great Salt Lake City, October 7, 1859.

REPORTED BY G. D. WATT.

I have been very much edified since the commencement of this Conference. My heart was led to rejoice yesterday exceedingly, when I saw the spirit and feeling that was manifested among the Saints, and in listening to the remarks made by President Young and others to-day. I have felt joyful in the Lord, and I bless the name of the God of Israel that I am associated with his Church and kingdom on the earth. These feelings I wish at all times to cherish in my bosom and carry out in my life; and I believe there are hundreds, if not thousands, before me to-day, who have the same spirit and feeling, and the same desires.

It is true, we have seen, for a few months past, many things that are painful for good men and women to reflect upon. Wickedness has seemed to triumph; but when we see the spirit and feeling that is manifested among the Saints, we are confident that we can find many more faithful

men and women among them than the Lord did in Elijah's day, when idolatry, wickedness, and corruption of various kinds prevailed.

The old Prophet felt a little sorrowful. He thereupon went alone, and there was a voice, as it were the voice of thunder; but the Lord was not in the thunder: there was the voice of an earthquake, but the Lord was not in the earthquake: finally, there was a still small voice whispering in his ear, saying—"What doest thou here, Elijah?" He answered and said—"Lord, they have killed thy prophets and dug down thine altars, and I am left alone, and they seek my life." But the Lord gave him to understand that it was a mistake, informing him that he had reserved to himself seven thousand men in Israel who had not bowed their knees to Baal. I think he would find more here, without finding so much of the evil which the Prophet complained of in that day and age of the world.

One thing in particular strikes my mind, and probably strikes the minds of many, that the spirit of evil is bold, uproarious, rampant, and fond of exhibiting itself everywhere, while the spirit of righteousness, virtue, integrity, and truth is modest and retiring, and not very anxious to exhibit itself: consequently, when a spirit of this kind prevails, it seems as though the Devil is to pay. When you feel after the heart-strings of the people and touch them with the touch-stone of truth, all good men and women will answer to the test, showing that the spirit of truth, of intelligence, of union, of virtue, and integrity still exists and prevails in the bosom of all the faithful; so that when we meet together in the capacity of a Conference, every opposing feeling to these noble qualities and truths in the character of a Saint is subdued, the Spirit of the Lord becomes the prevailing influence, and we feel as we have often felt on former occasions.

We realize that we have not lost his Holy Spirit; and if we continue to encourage it, it will be in us a spirit of life, light, intelligence, and truth,—in fact, a spirit springing up unto everlasting life. It is the principle embodied in the words of Jesus to the woman of Samaria.

We feel that we are in possession of the principles of eternal life, which are as a well of water within us and around us, and of which we drink and participate in when we live our religion. It emanates from God, issues from the Fountain of life and truth—the Source of all intelligence, and is imparted to us through the medium of the everlasting Gospel. It has enlightened our minds, enlarged our understandings, extended our feelings, informed our judgment—has warmed up our affections to God and holiness, has nourished and cherished us, and put us in possession of principles that we know will abide for ever and for ever.

We have been seeking, in a great measure, to do the will of our heavenly Father, to keep his commandments, magnify our Priesthood, honour our calling, and do that which is right in the sight of God continually.

Inasmuch as we have done this, the Spirit of God is yet with us—a living, abiding, eternal principle, which is extending, growing, and increasing within us, until we shall be prepared to associate with the Gods of eternity.

What makes us so buoyant and joyful on occasions like this? Why is it that the Spirit and power of God is more visibly manifested at the time of our General Conference, when the authorities of the Church from all parts are assembled together to talk on the things of God, regulate the affairs of his kingdom, to put in order anything that may be wrong, and counsel together pertaining to the interests of Zion and the building up of Israel? It is because there is a union of good feelings, good desires and aspirations; and one spirit inspires the whole, forming a phalanx of power, of faith, and of the Spirit of the Lord. A single taper will give a light, and it is pleasant to look upon; but thousands of the same kind of light make a general illumination. With us it is a time of union, of light, of life, of intelligence, of the Spirit of the living God. Our feelings are one—our faith is one; and a great multitude possessing this oneness forms an array of power that no power on this side of earth or hell is able to cope with or overcome.

We feel mighty to-day. We are satisfied that we are associated with the kingdom of God upon the earth. We know that this is the Church and kingdom of God, and our temporal and eternal interests are centred in it. We know that it was established for the gathering of Israel, for the redemption of the Saints, for the per-

manent establishment of the principles of righteousness upon all the earth, for the introduction of correct principles of government, for the salvation of the living and the dead—for the salvation of our progenitors and posterity.

We believe that we, as a body of people, embracing all the various Quorums of this Church and kingdom, are engaged in this one great work; and hence there is a feeling of faith, union, and intensity—or power, if you please—of the Spirit of the living God, that quickens and vivifies the mind, gives energy to the body, and joy to the bosom. In this we all feel to participate. The Lord is here by his Spirit and power, and our hearts are joyful.

Speaking, then, upon the principle of union among the Saints, for this seems to be the topic of conversation at this Conference,—union with each other, union in families, union with our Bishops and Wards, union with the Twelve and with the first Presidency, union throughout the Church and kingdom in all its various ramifications;—this seems to be the spirit and feeling and teaching that flows from the various speakers who have during this Conference addressed us.

How can this union be brought about more extensively? All agree that union is a great and powerful principle. The several States of this great American confederacy have chosen for their national motto—“*E Pluribus Unum*,” which means—“Many in one.” They think that union is very good. Professedly every good man thinks that it is good to be united in anything that is good; but the great difficulty with the world is to bring this about. The nations of the world are not united, and each nation is divided and split up, and confusion and the spirit of war and animosity and evil abound everywhere. They are not united, but

they are full of jealousy, hatred, strife, envy, and malice.

Witness the late European wars. What did they fight for? Who can tell? They fought for nothing, and they made peace for nothing. I have searched the papers diligently, but I must confess that I have been unable to discover what they fought for; and I question very much if the Emperor of France, the King of Sardinia, or the opposing powers could tell you: yet one hundred thousand men have been sent into eternity to satisfy the caprice of a few individuals, and for what purpose? I cannot tell, and I do not know anybody else that can. I have not met with a man or with a writer yet that knew what they fought for, or what they made peace for. What are they now doing? France is building extra ships, and England is building extra ships. What for? They do not know.

A nation is afraid its neighbouring nations are going to possess a little more power than it possesses, and it must create more power to cope with them. That is all the union I know anything about in the world.

What is the union that exists in these United States? And what are the feelings that prevail among them? Pretty much the same that prevail among the European nations.

Look at the animosities, strife, hatred, and jealousy, and the spirit of war that prevail between the North and the South. Yet the Northern and Southern States are said to be united together: they have entered into certain compacts to make what they call “*E Pluribus Unum*.” How far they are united, the past, present, and future events must declare. What do the world say about the Saints of God? They say we are united, and they are fearful of our union. They say we think as one, act as one, believe as one, and are “led by the nose by one man.”

Horace Greeley says it is nonsense for the United States to send any public officers here, and advises the Government to appoint President Young Governor of the Territory of Utah; for he says he carries the "keys of the Territory in his breeches pocket" anyway.

The world do not like the Saints, because they are united; and another thing is very evident—they do not understand the principle of our union. Some suppose it is a species of Danitism or terrorism—a sort of tyrannical power that is made use of to bring men down into subjection; and hence, in accordance with these ideas, the Government sent out an army to give protection to the oppressed people of Utah, and escort back all who want to go back to the East or to California, and dare not, for fear of Brigham and the Twelve.

When Governor Cumming came here first, he offered deliverance to the captives in Zion, and told the people in public that if there were any that wanted his protection, it should be had. How many sought it? I think his Excellency's mind has become better informed since his association with the people. He has found out that, with very few exceptions, the people are well contented to remain in Utah and build up their adopted country.

I speak of this as an example, to show the spirit and feeling that exists in the minds of many of the leading politicians of the United States, and the erroneous ideas they form in relation to us as a people; for Governor Cumming was instructed in relation to this matter. They do err, not knowing the Scriptures nor the power of God, as the Sadducees did in the days of Jesus. They do err, because they understand not the fundamental principles of the kingdom of God. They do err, because they do not know how it is that this whole people

can be controlled by one influence and spirit, and how they are under that control willingly and voluntarily, and of their own free individual action and accord; and so far from their being controlled, it is impossible to drive them out of it.

The world do not know the all-powerful influence that pervades the minds of this people, called Latter-day Saints, creating the union they so much wonder at and fear.

The governments of the earth make use of different means to unite their people, or, rather, sustain their power. In some of the despotic governments they have vassals, or serfs, whom they make serve them in the capacity of armies. With these and police forces, they make use of the people to rivet their own chains by concentrated earthly power. They appeal not to the will, judgment, feeling, or spirits of men. They make them obey by force. In this way they bring about a kind of false union. This prevails, to a great extent, in Turkey and Russia; and as far as I can learn, the same prevails in China and Japan, and, to a certain extent, in Austria, Germany, and other European governments. There men are absolutely forced, to a certain extent, to bow down in servile submission to the will of one man in right and in wrong, as the case may be.

The same principle exists, to a great extent, in France, but not so extensively as in those other countries; yet she went forth with magnanimous enthusiasm to deliver downtrodden Italy, while in that very France twenty men were not permitted to meet together without a permit from the police department. Were we assembled in France as we now are, without a license, the police force would have power to possess themselves of the keys and lock up this door, after turning out every one of the congregation.

These are some of the blessings of despotism. That is a kind of union which they enforce, and hence they can command the popular vote for anything they please. The people dare not resist the will of their rulers; they are brought down into subjection by force, bound in chains, and their chains riveted upon them in every imaginable form.

In the British Constitution, as it now stands, there are three powers, all opposed to each other, called kings, lords, and commons. The king pulls one way, the commons another, and the lords another, on the same principle that you prop up a steamboat pipe by chains pulling different ways: the moment you cut one of those chains, down comes the chimney-pipe. The British Government presents a sort of pulling policy instead of propping up. It is so with all other political institutions of our day.

The great cause of all this evil is, God has not established their governments, nor framed their laws, nor inspired their law-makers, nor given wisdom to their kings and emperors. They have governed by their own wisdom, but heavenly intelligence they have not possessed. One evil has followed on the heels of another, corruption has followed corruption, and there has been no man to point them out the right way; or, if there was, they have not listened to his counsels.

What is to be done in this deplorable state of things? The Lord wants to establish a kingdom that shall break in pieces all these kingdoms. The Devil has held the reins long enough; kings and rulers have borne rule without the Lord long enough; the nations have groaned under tyranny and oppression and every kind of maladministration long enough; and it is now time for the Lord to regulate his own vineyard, and put things to right that have been

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put wrong by the reign of wickedness.

To bring this about, does he speak to the Emperor of France, or to the Emperor of Russia, to the King or Queen of England, or to the President of the United States, to the Emperor of China, to the Ruler of Japan, or to any other earthly power? They would not listen to him. What do they know about God, his rule, or his authority? Nothing at all. What could he do with them? Simply nothing at all. Suppose he were to speak to the Pope, what does he know about God? Nothing.

The Almighty wishes to accomplish a great purpose on the earth in the last days. Whom is he going to speak to, and send to prepare the way for the fulfilment of his latter-day purposes?

Suppose you were God, and placed in such circumstances, and had such a set of kings, governors, rulers, potentates, and priests to deal with, how could you put them right? And suppose you wanted to introduce your form of government upon the earth, your spirit, your law, your intelligence, and the way your government in the heavens is administered,—and were you determined to establish your kingdom on the earth, how would you do it? [Voice in the stand: "The only way would be to lead them all into the Red Sea together."] How could you get at these kings and great men of the earth? You could not. Would they listen to a revelation from God? Verily, no.

You may go to any of the priests of the day, presidents of colleges, and you will find them too great to bow to God: their reputation would be at stake: if God should reveal his will to them, they would be called false prophets, and this they could not endure.

Under the circumstances, what could God do? He could not do

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better than he has done. Men are now wandering in darkness, like you and I were before the Gospel greeted our ears. What did we know previous to that? Nothing. I did not know that it was necessary to be baptized for the remission of sins until the Gospel taught it to me; yet I knew the Bible from A to Z. I could read a great many things in the prophecies, and make calculations about the Millennium and the gathering of Israel, but did not know the first principles of the Gospel of Christ; and there is not a man here that knew them.

I have travelled extensively in the world, and have never met with a priest or scientific man that knew the first principles of the Gospel of Christ in any country.

What could the Lord do with such a pack of ignorant fools as we were? There was one man that had a little good sense and a spark of faith in the promises of God, and that was Joseph Smith—a backwoods man. He believed a certain portion of Scripture which said—“If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.” He was fool enough in the eyes of the world, and wise enough in the eyes of God and angels and all true intelligence, to go into a secret place to ask God for wisdom, believing that God would hear him. The Lord did hear him, and told him what to do.

Yes, there was one man that believed God—that had simplicity, honesty, truth, and integrity enough to ask wisdom of him, while the presidents of churches and men of extensive erudition and research sought wisdom from the musty records and uncertain traditions of the ancient fathers. The votaries of the Catholic and Greek churches all do this: they have all sought to their idols for a knowledge of God, except Joseph Smith, who sought true intelligence from him; and he sent his angels, one

after another, to instruct him; and thus the Lord commenced to communicate his will, his knowledge, and wisdom to him and others as fast as they were able to receive them.

Joseph Smith was considered a fool—a gold-digger. Although all the world nearly have turned gold-diggers since that, it has become a respectable profession; but it is highly unpopular to be a Prophet and receive revelation from God. And these priests and professors have always been the most bitter opposers of God and his revelations.

Some twenty years ago, when I was out preaching the Gospel, I always expected some priest to pop up and create a disturbance by opposing the truth; and I never had any peace until I met them and made manifest their folly before their own congregations. Then I could go peaceably about my business.

The priests were always the first to oppose the truth, the Bible, the revelations of God, containing the principles God had revealed for the salvation of the human family.

The Lord sent Joseph Smith, gave him the gift of the Holy Ghost, and the spirit of wisdom and intelligence rested down upon him, and he unfolded and made plain the Scriptures to the Elders that first came to him. They were not educated, but they spake as I had never heard man speak before. They knew the Bible a thousand times better than I did. Where did they get their information? From the Bible. Where else? From that record which the Lord revealed through a holy angel to Joseph Smith, and gave him power to translate the same. That record contains wisdom and intelligence we knew nothing about.

Again, God gave sundry revelations, and in them he unfolded things pertaining to our position and the position of men of God who have lived in the different ages of the world, and per-

taining to the condition of all classes of men and angels in the eternal worlds, the future destiny of the human family, the salvation that has been wrought out for them, and how they are to obtain it.

Again, the Lord has imparted the gift of his Holy Ghost to his people, and opened a communication between the heavens and the earth. Worldly-wise men stumble at these things, while the Saints of God are being built up in intelligence and in light by the administration of angels—by visions of the Spirit of the living God, teaching them, guiding them, and instructing them under all circumstances, opening out their way in time of persecution and trials in a way that the hand of God is visible to all intelligent Saints.

What else did the Lord do through Joseph Smith? He restored the holy Priesthood. And what is that? It is the government of God, whether in the heavens or on the earth,—the principle and power by which he regulates, controls, dictates, and manages his affairs, his worlds, his kingdoms, his principalities, his powers, his intelligencies, and all things that are underneath him and above him, and with which he has to do. He has restored that Priesthood, and a restoration of that Priesthood necessarily implies a restoration of his rule and power, and an organization of his kingdom and government on the earth. This, therefore, is that kingdom, and is organized according to the revelations, wisdom, communications, or order of God: hence it has its First Presidency, its Prophets and Apostles, its Seventies and High Priests, its Bishops, Teachers, and Deacons, and every appendage that is necessary to completeness, and to promote the happiness and welfare of the human family, and for all purposes of government on this earth and in the heavens. Or, in other words, this organization is

a pattern of things in the heavens, and is the mediums or channels through which the blessings of God flow to his people on the earth, and through which intelligence is communicated concerning all subjects with which the Saints are concerned, whether they relate to this world or to the world which is to come.

We are not left to grope any longer in the dark about what kind of government we are to have, for the Lord has revealed it; and if you do not yet know it, you will. Do you want to know what is our Constitution, what our laws, and who are our lawgivers? The Scriptures shall answer—"The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he will rule over us." How? Through the Priesthood. Do you want to know what kind of courts, what kind of judge, and what kind of lawyers you ought to have? Go and ask your High Council and Bishops. They will instruct you in relation to your judiciary, and tell you who should judge matters, and regulate them, and put them in order. Do you want to know what kind of morals you ought to be governed by? You ought to be governed by the morals contained in these books. Do you want to learn the duties of husband and wife, of parents and children? The Gospel of Jesus Christ unfolds them, and the Priesthood are the true exponents of that Gospel; in fact, what we have here—the government of God restored again to the earth. We have here a people who are not ashamed to acknowledge God, who are not ashamed to acknowledge his law and his power, who are not ashamed to acknowledge his authority, nor afraid to submit to his laws.

How extensive has this union to be? and who understands anything about correct principles—how to put in order things that are wrong, and straighten up the crooked paths?

The same power that governs in the heavens, that rules and regulates the planetary system, that causes seed-time and harvest, day and night, summer and winter, and all the regular changes of the heavenly bodies in their proper succession,—this same intelligence is required to govern the world, produce order out of chaos, and bring back that same state of things which has been forfeited in consequence of the transgressions of man,—to restore correct government, legitimate rule and dominion, true religion, morals, and science, and every other correct principle; for there is no good or perfect gift that does not proceed from God, either in regard to religion, government, mechanism, or science.

What do we wish to do? To obtain more and more of the same spirit, of the same light, and of the same intelligence. We read some curious manifestations of power that occurred in the days of the disciples of Christ. Peter, after he had baptized the eunuch, was caught up by the Spirit and carried to another place. Much has been developed in latter times as to the application of the power of steam to machinery, and great results have been attained in the application of electricity to the conveyance of intelligence.

The principles always existed, but it remained to be discovered how to apply them to the wants of mankind, which information was given by revelation. But there is one power we cannot yet find out—how to lift ourselves up as Philip did, and pass to another place. Such a power exists, or Philip could not have exercised it. That power we cannot know until the Lord reveals it.

What do we know about the resurrection? What do we know about a great many more things we talk about? We are only, as it were, in a state of embryo. We have scarcely

learned the first letters of the alphabet; we have only learned some of the first principles of the Gospel of Christ; but we have not yet learned how to be in perfect subjection to the authorities of the kingdom of God.

We see in part, and we know in part, we prophesy in part, believe in part, and we try in part to do right. The Lord has blessed us with great blessings, but he has only blessed us in part.

We are in the school of the Prophets, trying to learn; and the Lord teaches us by peace and by wars, by prosperity and by adversity. He teaches us by bringing our enemies upon us, and by taking them away from us. He shows forth his great power, and maketh manifest our wickedness and infirmities, leading us to know that our trust and confidence only is in God.

The Lord has given us the blessings of the knowledge of the fulness of the Gospel of Christ, through his servant Joseph Smith. And when he was martyred, the Lord raised up his servant Brigham to be his mouthpiece to tell his mind and will. What for? Because he has got a little handful of people here in these mountains, gathered from the nations of the earth, who are beginning to open their eyes to the truth, and can see men and trees walking, as it were. We sometimes think we were very intelligent and wise; but our actions do not show that we know much.

What we have learned, we have learned from this book, and from this, and from that, and from Joseph Smith, and from a little of the spirit of revelation, which we have obtained by being obedient to the Gospel, by the laying on of hands, and the reception of the Holy Ghost, and by our faith from time to time. In this way we have obtained a little smattering of something pertaining to eternal life:

we feel it, and it makes us jubilant and happy; but in reality, the extent of our information is very limited in comparison to the eternity of knowledge that is in store for the faithful. He has organized the different Quorums, authorities, helps, and governments in his Church and kingdom, to convey his will to his people, and through them to the people of the world, to bring them to a knowledge of correct principles, laws, and ordinances, that they may learn to do right and fear him, that there might be a people on the earth who will fear him, acknowledge his law, and submit to his authority, which is the power of the holy Priesthood.

Jesus says, "My sheep hear my voice: they know me and follow me; and a stranger they will not follow, because they know not the voice of a stranger."

The reason this people will not break up and follow strangers is because they know not their voice. Some few have gone after strangers; but, as it was formerly said, "They went out from us because they were not of us." They fell into darkness, and were led astray. But those who have within them the true and living principle of life eternal, it leads them to rejoice: they have something that buoys them up and unites them together. What is it? It is the Spirit of the living God—the Holy Ghost, which flows to them through the proper channel.

Could any of you have that Spirit and not have fellowship with President Young and the other authorities of the Church and kingdom of God? No, you could not.

When you hear a man talk against the authorities of this Church and kingdom, you may know he is sliding down hill. He does not know what spirit influences him; he is ignorant that he is in the dark; and, unless he retraces his steps quickly, he will go

overboard. You may set that down as a fact all the time. Why? Because, if this is the Church and kingdom of God, and President Young is the elect of God, and his Council and the Twelve and others are the elect of God, and you seek to injure them, you run a great risk, and will be found fighting against God; for Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me; and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me."

You cannot say that you love God while you hate your brethren. You cannot say that you submit to the law of God while you reject the word and counsel of his servants.

There was a man in Missouri who said he did not believe in Joseph Smith, because he said he was not a true Prophet. Why? Because the revelations say, "If any man committeth adultery, he shall lose the Spirit of God and apostatize." "Now, [said he,] I have committed adultery, and have not apostatized." You can judge where he was. He did not see that he had apostatized when he discarded Joseph as a false Prophet. The Scripture says, "The branch cannot bear fruit of itself except it abide in the vine, neither can you bear fruit except you abide in me." "If I abide in you and you in me, you may ask what you will, and it shall be granted unto you." Why? Because there is a spirit of union, of faith, and concentration upon correct principles.

I want to show you the difference between this kind of spirit and the spirit of the world—between this kind of government and the government of the world, and the influence that has been made use of by despotic governments, emperors, kings, and rulers, who have abused the power vested in their hands. What is the difference?

Did anybody force you into this Church and kingdom? Is there a single person here that can say that he was compelled to join this Church? If there is, let him speak. Did anybody force you to come to Utah against your will? If there are any that were coerced, let them speak. [Voices: "No."] You entered this Church, and came here voluntarily. Did ever anybody force you to stop here when you wanted to leave?

There are some few instances where men have been forced to stay who have been guilty of stealing, and would like to escape, but cannot. There are also men who have wanted to go away without paying their debts, and were followed by their creditors. Independent of those instances, has there ever been any influence exercised over any man that would in the least jeopardize him in liberty in body or in limb? There has not. Then where is there any coercion. I am at the defiance of this congregation and of the world to show it.

Let us look at others. Who places kings, rulers, and potentates upon their thrones? Napoleon Bonaparte was more honest than the rest. When the Pope was about to put the crown on his head, he took it from him, and placed it on his own head, and crowned himself, saying, "I have won it." Other kings have obtained their authority by the sword, or received it from those who have thus obtained it; and the very people that they coerce and rob of their freedom are made to give them their power, and it is permitted by the Great Ruler of the universe. But in relation to us, we are here of our own accord. We have embraced the Gospel of our own accord. We continue here of our own accord.

I will go a little farther. All the authorities of this Church, from President Young down, will be presented before this Conference for reception

or rejection. If any of us have committed any mean act, you have a chance to tell us twice a year. Will they allow that in any other kingdom upon earth? No.

There has not been a President of the United States yet that could have held his office twelve months, if this privilege had been given to the people. Where is there an authority or a government that is subjected to the same ordeal that the authorities of this Church are? Nowhere; and yet people are afraid of bondage.

Great conscience! what bondage can there be that you have not the privilege to resist? People have got to do right, or else be disfellowshipped from this Church. And I tell you now, before you vote for me, if you know anything against me, tell it; or if you know anything against any of the authorities you are called upon to sustain, tell it. But if you do not, and vote to sustain the men God has chosen, you cannot complain if they expect you will sustain them in their endeavours to establish the kingdom of God.

We talk sometimes about *Vox populi, vox Dei*—the voice of the people is the voice of God; yet, sometimes it is the voice of the Devil, which would be more proper by *Vox populi, vox diaboli*; for the voice of the people is frequently the voice of the Devil. In the first place, it should be the voice of God, and then the voice of the people.

Formerly God made known his law, and all the congregation said Amen. They acknowledged it. It is so now in the kingdom of God.

If you vote for the constituted authorities of this Church, you must be notoriously mean, and as corrupt as the Devil, if you find fault afterwards with the way in which they manage. I tell you this before you vote, that you may have an understanding of what you are doing. If

these authorities are sustained by your voice, it is then the voice of God, and his kingdom is in full organization, going forth to do his will.

What next? The Lord speaks to President Young and manifests his will to him, and he says, Do this, or do that. What is your duty? Why, to do it. A good Saint would never dream of anything else. I should be anxious to know the President's will, and should think I was knowing the will of God, and should want to be doing it as quick as I could.

There is union in faith and in intelligence. God must have a mouth-piece, and his words must be obeyed. He must speak through his servant, and he to his people, and thus through the various channels. This is the way with the Lord. We read in the creation that the Gods said, "Let there light." And the Gods said, "Let the light be divided from the darkness;" and it was so. And the Gods said, "Let there be beasts of the field, and fowls of the air, and creeping things to creep on the face of the earth;" and it was so. The moment that the Gods spoke, there were personages ready to carry out their will and fulfil their designs on

the earth. He that is wise can understand.

Jesus taught his disciples to pray. "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven." How is his will done in heaven? In just the way that I have told you.

If you realize the true nature of this prayer which you have often prayed, when President Young, or any of the authorities of this Church would tell you to do anything, it would be done. When this is so, there will be that kind of union we have a right to look for and expect; then the will of God will be done with us as it is done by the angels in heaven; and whenever this kingdom shall extend over all the earth, the will of God will be done over all the earth as it is done in heaven; and there will be one government, one law, one spirit of truth, of light, and of intelligence. That is God's law, God's government, God's Spirit, God's truth, and the people will be God's people.

May God bless you all, in the name of Jesus Christ. Amen.

ONENESS, &c.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City,
October 7, 1859.

REPORTED BY G. D. WATT.

I have been much gratified to hear the remarks of brother Turley. And I was exceedingly pleased to see him this morning. I naturally love him, for he is a true man. He is as true as gold that has a little dross in it. There is a good deal of the true metal in him. We all, more or less, partake of the world and the flesh and the Devil, and that is the dross which is in us.

Brother Brigham has given us a text upon oneness; and, in support of it, I would quote another portion of the words of Jesus when he says, "I am the true vine, and my Father is the husbandman: that is, he sprang from his Father, and was trained and nursed by him. "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. 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. 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."

How is it possible for us to exist as true disciples of Christ without partaking of his attributes and the attributes of the Father? If a limb abide in the tree, and the tree in the root, they are one. Upon the same

principle, the Father, his Son Jesus Christ, and his disciples are one. The Father gave up his Son to be sacrificed for the sins of the world, that he might draw all men unto him. "Greater love hath no man than this—that a man lay down his life for his friends. And ye are my friends, if ye do whatsoever I command you."

He called Apostles—Peter, James, John, and nine others, and committed unto them the keys of his salvation. He says to them—"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." Jesus Christ is the heir of the Father pertaining to this world, and we are his brethren.

Peter, James, and John committed the same keys to Joseph Smith in this last dispensation, and he committed them to his Twelve Apostles before his martyrdom, Brigham Young presiding over them, who is now our Prophet and leader, and holds the keys of the kingdom of God on the earth in the last days; and he will hold them for ever; and Joseph holds those keys in the spirit-world, and will continue to hold them,—President Young holding them in connection with him, and every other man in his order and standing in this Church

holding them in connection with President Young.

Again, Jesus says, "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." It is the nourishment which flows from the true vine that preserves all those who remain in the vine, giving them eternal life. A branch that remains in the vine cannot be burned, but it endureth for ever.

You expect our leader, his Council, the Twelve Apostles, and the Bishops to honour their callings because they are your leaders; but they are under no more responsibility to honour their calling, abide in the vine, and live their religion faithfully, than other departments of the Priesthood are. Unfaithfulness would lead to their destruction just as quick as it would lead to yours. It is necessary we should be one, as the branches are one in the vine, that we may partake of the nourishment that cometh from the Father, through the Son and the Holy Ghost, and through the different authorities in heaven and on earth.

I feel to thank God that the little branch that was down in San Bernardino is on its way here; and my prayer to God is that all the distant branches will gather themselves closer and closer together, and unite themselves as one man; and when they have done that, in the name of Israel's God, we can rise above the world, the flesh, and the Devil; for they can then have nothing in common with us. Let us be one in principle, one in righteousness, one in heart and action, seeking in all the pursuits of our lives the chief interest of the kingdom of God; and in doing this we seek the individual interest of the whole, doing unto one another as we would wish others to do unto us under like circumstances; for upon this practice hang the law and the Prophets.

Prophets and righteous men and women of all ages have clung to these principles as perfectly as they could in the flesh. That we may attain to the salvation they have gained, it is necessary we should pursue the same course they pursued to gain it.

If I do not wish a man to take the advantage of me, I should not take the advantage of him. If I do not want a man to steal from me, I should not steal from him. If I want my neighbour to hold my property sacred, I should hold his property sacred.

That which the world calls "Mormonism" is the kingdom of God—the kingdom which Daniel saw; and this kingdom Joseph Smith was sent by the Almighty to establish, with its Priesthood and authorities; and we shall prosper exceedingly, if we cleave to it, keeping ourselves pure and clean.

It is very painful to my feelings when men who hold the holy Priesthood in this Church set an example that is unworthy their high calling, and would influence simple men and women to go astray. Instead of being saviours of men, they destroy them, and will sooner or later have to account for their conduct for the injury they have done by an unwholesome and destructive example.

Let us wake up and keep the commandments of God more perfectly, cleansing our hands from evil actions and our hearts from unholy affections, keeping humble and lowly at the feet of Jesus. I find that I have to live near unto God, exercise all the faith in my possession, and practise all the integrity I can command. An Elder said yesterday, "When a man goes in secret before his God, he does not act the hypocrite; but often before men he will make a beautiful flowery prayer, to be heard of men." When I was a Baptist, I learned some of their prayers to deliver in public, to tickle the ears of men, and have them

say, "What a beautiful prayer that was!" I do not feel so now; but I feel to ask my Father and God for just what I need; and I find it very useful to say, "Father, I ask thee, in the name of Jesus, to teach me how to pray, and inspire me to ask for the things thou desirest to confer upon thy son." When I go before the Father in this way, I notice I have a powerful spirit of prayer.

It has been said, "A man needs a portion of the Spirit to drive oxen." [Voice in the stand: "Yes, a double portion of it."] I know, as well as I know my name is Heber C. Kimball, that a spirit of kindness in a man will beget the same in his animal, in his child, or in persons over whom he exercises control. The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants, and our handmaids, but it will control the armies of men that are in the world, the mountains, seas, streams of water, tempests, famines, and pestilence, and every destructive power, that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer and good works. If we live our religion, we shall never suffer as the world suffers. We shall not be perplexed with famine and pestilence, with the caterpillar, and other destructive insects, which the Lord will send in the last days to afflict the wicked.

God will sustain us, if we will sustain him and be his friends. But how can you be his friends, except you are friends to his cause and to his servants? You cannot find favour with your God while you are opposed to his authority, or to the ordinances and regulations of his house.

This is the work and kingdom of God, and it will triumph over every opposing foe. Joseph Smith was ordained a Prophet of the Most High. His brother Hyrum was ordained a

Prophet and Patriarch to hold the same Priesthood his father Joseph Smith, senior, held. Brother Brigham is Joseph Smith's successor, and holds the keys of the kingdom of heaven; and every man who stands by him will stand while heaven and earth shall continue, and they will never lack for the comforts of life while the earth stands.

The Spirit of the Lord God was upon every Elder here yesterday, and my prayer is that it may increase upon all the people. If you had a fulness of that Spirit that President Young brother Heber, brother Daniel, and hundreds of others in this community have got, the sutlers and followers of this army and these merchants would not get another kernel of wheat from us.

I fear you will bring yourselves unto want and sorrow, to hunger and nakedness, through your improvidence and reckless procedure in relation to your breadstuffs, and not listening to what has been told you by your best friends. I know, as the Lord God liveth, the words which have been spoken by our President will surely be fulfilled; for his instructions are the words of God to this people.

I do not wish to dwell on this theme all the time; but I know thousands of this people have not bread to subsist upon for three months to come. In many portions of this Territory—the northern part of it for instance—they have not enough grain to last them until another harvest, and supply seed. Then, why do you go and dispose of that wheat when we are threatened with a scarcity? It is written in the New Testament, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

"Well," says one, "that means my wife and children; and if I provide for them, it is enough." Yes; but a man

has to provide "for his own," and especially for those of his own house. Are you not of the family of Christ? Are you not required to provide for the household of faith to which you belong?

If there are members of that household that have not means to step for-

ward and save themselves, it is our duty to support and encourage them, setting them an example worthy of imitation.

May God bless you. May the peace and blessing of our Father be upon you, in connection with the whole of Israel throughout the earth. Amen.

PROGRESS IN KNOWLEDGE, &c.

Remarks by President BRIGHAM YOUNG, delivered in the Tabernacle, Great Salt Lake City, October 8, 1859.

REPORTED BY G. D. WATT.

In the remarks I am about to offer, I do not design to cast the least reflection upon the honesty, integrity, truthfulness, and faithfulness of this people; but I really feel to praise them. And I repeat what I have frequently said, that, in my opinion, Enoch and his people, during the first twenty-nine-and-a-half years of their history, did not make greater progress in the knowledge of the Father and Son than this people have. This thought gives me great comfort, encouragement, and consolation.

Our traditions and education, from our birth until we embraced this Gospel, were in many instances contrary to the plan of salvation, antagonistic to the word of God, and opposed to his character,—not designedly; but we and our fathers grovelled in the deepest shades of mental darkness and ignorance touching God, his character, and the Gospel plan. Our teachers were no better than ourselves, for thick darkness covered all. The blind were leading the blind.

They are still doing so, and both will fall into the ditch.

Under these considerations, I think that we, as a people, are doing as well as we know how. We are advancing from year to year in the knowledge of God. Before we came into this Church, we knew, comparatively, but little in regard to the true religion of Christ. Is there now a man in all the world, outside of this Church, that can tell the first thing about it? Although they have the Old and New Testament, and day by day scrutinize every letter, word, and sentence of those books, yet they cannot rightly tell one thing in regard to the kingdom of God.

Brother Taylor said that, before he heard this Gospel, he did not even know that it was necessary to be baptized for the remission of sins. He had read the Bible many times and really did not believe it, though he supposed that he believed every word in it. Had a person said to him, "Mr. Taylor, here is the New Testament, which gives

a true history of the Saviour of the world and of the religion he produced for the salvation of the children of men, but you do not believe it," Mr. Taylor would have considered himself persecuted for righteousness' sake, and perhaps would have put the person out of his house.

There is not one of us who professed to be Christians before we embraced this Gospel could have borne to be told that we did not believe all that is written in the Old and New Testaments. We should have deemed such a statement very unwarranted and past enduring; yet such was the fact.

We had read, over and over again, that baptism was for the remission of sins; yet none of us knew that it was true and requisite. We had often read the commission of the Saviour to the disciples, that the believer in their words should be baptized to be saved; yet who of us fully believed that he spoke the truth? We read the Bible with the idea that it gave a history of something that was, but is not now, and never will be.

In this state of ignorance and blindness the Gospel found us; yet we have learned many great and glorious truths during the short experience we have had in this Church. We now see the consistency of the vital truths that the ancient Apostles left recorded for the world to read. We might say that the Bible is a guide-board to the world, as it points out the path for them to walk in: it draws a line to guide their conduct.

We have learned much from the Bible. We have also learned much from the Book of Mormon and the Book of Doctrine and Covenants; but all the salvation you can obtain by means of those books alone is comparatively of little value. They contain a history of what other men have done, show the path they walked in, and the way in which they obtained

the words of eternal life for themselves; but all the Scriptures from the days of Adam until now cannot, alone, save one individual. Were they all committed to memory so perfectly that they could be recited with the greatest ease, that alone would not save one of the smallest of God's creatures, nor bring any person nearer the gate of the celestial kingdom. In visiting a foreign nation, an understanding of their language, geography, manners, customs, and laws is very agreeable and beneficial. So the reading of the Bible gives comfort and happiness to the traveller to eternity, and points out to him in part the character and attributes of the Being whom to know is life eternal. We have not yet attained to that knowledge, and the mere reading of the Scriptures can never put us in possession of it.

When the vision of your mind is opened by the Eternal Spirit, you measurably see Zion in its beauty and perfection, and are filled with ecstasies of joy; but when the vision closes, you still find yourselves in this dark and benighted world. In a vision of Zion in its glory, you do not see your own and your brethren's foibles, while you are struggling from day to day to prepare yourselves to participate in the glory you gaze upon while you are in the spirit.

We are still warring against the darkness and imperfections, temptations and vicissitudes inherent to the flesh in this dark and benighted world; and it is by a steady, unwavering course of daily progression that we can be prepared to enjoy the glories of the celestial kingdom with God our Father.

If a person is baptized for the remission of sins, and dies in a short time thereafter, he is not prepared at once to enjoy a fulness of the glory promised to the faithful in the Gospel; for he must be schooled, while

in the spirit, in the other departments of the house of God, passing on from truth to truth, from intelligence to intelligence, until he is prepared to again receive his body and to enter into the presence of the Father and the Son. We cannot enter into celestial glory in our present state of ignorance and mental darkness.

I know that we have been taught from our infancy, and it is now a popular doctrine with all the denominations of the Christians of the nineteenth century, that, when the mortal tenement is committed to the grave, there is an end of all further progress in intelligence and learning with regard to this probation. In support of this idea, they advance the scripture, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The worms have work to do in the grave until the body is reduced to mother earth. But the active, intelligent, divine organization that inhabited the body does not descend with it into the grave to work with the worms; but it goes to the spirit-world, and is much more busily engaged there than when it was a tenant in a mortal tabernacle.

Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit will enter the spirit-world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a

much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.

The people called Christians are shrouded in ignorance, and read the Scriptures with darkened understandings.

Do you read the Scriptures, my brethren and sisters, as though you were writing them a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation, or as you are with your workmen or with your households. You may understand what the Prophets understood and thought—what they designed and planned to bring forth to their brethren for their good.

When you can thus feel, then you may begin to think that you can find out something about God, and begin to learn who he is. He is our Father—the Father of our spirits, and was once a man in mortal flesh as we are, and is now an exalted Being.

How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity. You cannot comprehend this; but when you can, it will be to you a matter of great consolation.

It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a finite being; and yet we are not in such close communion with him as many have supposed. He has passed on, and is exalted far beyond what we

can now comprehend. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive all the things of God. We are not capacitated to receive them all at once; but God, by his Spirit, reveals to our spirits as we grow and become able and capacitated to comprehend, through improving upon every means of grace placed within our power, until we shall be counted worthy to receive all things.

“All is yours,” says the Apostle. Do not become disheartened, give up your labours, and conclude that you are not to be saved. All is yours, if you will but live according to what you know, and increase in knowledge and godliness; and if you increase in these, you will also increase in all things pertaining to the earth; and by-and-by, you will be satisfied that all is the Lord's, and that we are Christ's, and that Christ is God's. All centres in the Father; wherefore let us all be satisfied that he gives to us as we are capacitated to receive.

We need not be discouraged; but,

as I have exhorted on another occasion, Let the Elders of Israel manfully man the old ship Zion—let every man faithfully stand to his post, and they will ultimately be worthy to enter into celestial glory. This is all the business we have on hand at present.

Doubtless you understood and bear in mind what brother Taylor said with regard to voting for the authorities of the Church. I wish all the brethren and sisters to vote by raising their right hands, the meaning of which many of you understand. If there are any who do not feel like voting in the affirmative, when the name of one of the authorities in the Church is presented, and they suppose that they have sufficient cause for withholding their support, they may have the privilege of entering their complaints or objections before the Conference. If you present good and sufficient reasons for not voting for an individual, we will give the subject a candid investigation.

We will now present the authorities.

RE-ORGANIZATION OF THE HIGH COUNCIL—APPOINTMENT OF
YOUNG MEN TO OFFICES IN THE PRIESTHOOD, &c.

*Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City,
October 8, 1859.*

REPORTED BY G. D. WATT.

With regard to the High Council, I wish to make a suggestion which has just occurred to me. It seems to me best, in voting for the authorities, to pass over their names for the present. I do not think there is much fault to be found with the High Councillors now in office. We are willing to give them credit for all the good they have done, and we do not wish to know anything against them, although some of them have injured themselves more than they have others. Solomon declared, "Better is a poor and wise child than an old and foolish king who will no more be admonished." This is a true saying; and I wish to apply it, in some respects, in the present instance. In the remarks I shall now make, some may think that I am quite plain-spoken and frank with my brethren. Grant it: so also I am with myself.

When I was baptized into this Church, it was in its infancy, although a considerable number had been baptized before me, and many of them were older when they were baptized than I was. They improved, their minds expanded, they received truth and intelligence, increased in the knowledge of the things of God, and bid fair to become full-grown men in Christ Jesus. But some of them, when they had gained a little spiritual strength and knowledge, apparently stopped in their growth. This was

in the eastern country, and but a few years passed before the fruit-trees began to cease bearing fruit. The cherry and plum-trees where this work commenced began to fail in fruit-bearing, and the black bunches began to increase on their trunks and branches, caused by the depredations of insects which destroy the sap and life of the trees. The apple-tree also has nearly ceased bearing in that and the adjacent regions. One of our old neighbours, whose name is Allen, says that good apples have for years been very scarce in that country, where, to my certain knowledge, they used to be excellent and abundant. And in the few that mature, a worm is generally found at the core. So it has been with many who embraced the Gospel in that country: like the fruit-trees, they have ceased to grow and increase and bear the fruits of the Spirit.

It is a common adage, "Old men for counsel, and young men for war." Until men born in the Priesthood grow old therein in faithfulness, I would say, with comparatively few exceptions, "Young men for counsel, and young men for war." For knowledge and understanding, I would rather, as a general thing, select young men from eighteen years of age—the sons of men who have been in this Church from the beginning, than to select their fathers. Their minds have been but little, if any,

trammelled with erroneous traditions and teachings. Let the yoke of the Gospel be put upon those young men brother Joseph referred to in his remarks, who have been sowing their wild oats for years, and they are generally better and more correct in the offices of the Priesthood than many of the gray-haired fathers. They understand more about God, about Jesus Christ, and the government of God on the earth, than do many of the fathers and grandfathers.

It never hurts my feelings to see young exuberant life and animation manifest themselves; but I do not like to hear swearing: to that I strongly object. I also strongly object to their getting drunk, to their pilfering their neighbours' property, and to their doing anything else that is wrong. I love to see our young men wide awake, ready for anything in the line of right, having their minds bent in the channel of truth. They learn the truth from their childhood, and know but little else, if their parents have done their duty in properly directing the growth of the young branches. Their wild, foolish, childish, boyish caprices will occasionally be exhibited; but when those pass off, you find in them a solid basis of truth and good principle. Some few of those who give rein to their wild and foolish notions, and seemingly give themselves up to destruction, will meet hard times: suffering and trouble will arrest them in their wild career, and then they will begin to inquire after their friends. They will seek those whose bosoms are filled with compassion and goodwill towards them, will cease their follies, and their friends will rejoice over them in their efforts to become good and wise. Do not be discouraged about the follies of the young.

I know that parents are often much troubled about their children. I have

heard many relate their troubles and sorrows in this respect, though they are comparatively trifling, unless your children disregard all your tender solicitude and wise counsels and examples, and, when arrived at maturity, forsake you and go headlong to destruction, when you will think that you never had any trouble until then. The want of bread for them in their infancy was no sorrow, when compared with such a trial. Parents—you who continue to live the life of true Christians, and are filled with faith, virtue, and good works, I promise you, in the name of Israel's God, that you will have your children, and no power can rob you of them; for all will be saved, except the sons of perdition. If they go to hell, you will have the privilege of dragging them from there, if you are faithful. That is the promise made to Abraham. You are aware that the children of Israel acted as badly as the Devil could make them, and the Lord afflicted them in this life, because of the promise he made to their father Abraham that he would save his seed.

You may inquire of the intelligent of the world whether they can tell why the aborigines of this country are dark, loathsome, ignorant, and sunken into the depths of degradation; and they cannot tell. I can tell you in a few words: They are the seed of Joseph, and belong to the household of God; and he will afflict them in this world, and save every one of them hereafter, even though they previously go into hell. When the Lord has a people, he makes covenants with them and gives unto them promises: then, if they transgress his law, change his ordinances, and break the covenants he has made with them, he will put a mark upon them, as in the case of the Lamanites and other portions of the house of Israel; but by-and-by they will become a white and delightsome people.

Brethren, I wish you to understand things precisely as they are. We shall dissolve the present High Council of this Stake. Many of them are far advanced in years, and some of them live at considerable distances from this city. They have laboured according to the best of their ability; but I would like to see men who never become so old that they cannot learn. I desire to see everybody on the track of improvement, gaining all the knowledge, power, and advancement possible for them to gain and possess. But so it is: many of the first members in this Church appear as though they never could keep pace with the times, increasing in the knowledge of the truth and improving thereupon.

I will tell you how to expand and increase as far as I know. Let your whole soul—affections, actions, wishes, desires, every effort and motive, and every hour's labour you perform be with a single eye to the building up the Zion of God on the earth. If you will pursue this course, you will learn every day and make advancements every hour. But when you so love your property as to quarrel and contend about this, that, or the other trifling affair, as though all your affections were placed upon the changing, fading things of earth, it is impossible to increase in the knowledge of truth. The thrones and kingdoms of earth are frequently changing hands. Adventurers rise up or go forth and establish new governments, and in a few short years they are cast down to give place to more successful powers. All earthly things are changing hands. The gold, the silver, and other property pass from my hands to yours, and from yours to the hands of others. Shame on a people that place their affections upon this changing matter! Love God and the things that change not.

I have a little more counsel that I wish to give during this Conference,
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and you may tell it to your Presidents, Bishops, High Councillors, High Priests, Seventies, &c. My counsel to the Elders of Israel is to let whisky, brandy, and other strong drinks alone. I will tell you how drunkards appear to me. Although I have been a man of the world, yet I have never seen a moment, since I thought I had a character or had to establish one, when, with very few exceptions, I would count them worthy, in regard to moral character, to wipe my shoes upon, figuratively speaking. I would not abuse them, but I would give them something to kill the life of the liquor, and, when they were sufficiently sober, ask them if they did not think they were extremely foolish. Probably scores, who are not here, are drunk now; and it is my positive counsel and command that drinking liquor be stopped. If I had the influence the world gives me credit for, I would not have a single drunkard, thief, or liar in this society. I do not profess to have that influence, but I can raise my voice against those evils.

In the name of the Lord Jesus Christ, I command the Elders of Israel—those who have been in the habit of getting drunk—to cease drinking strong drink from this time henceforth, until you really need it. But some may think they need it as soon as they go out of this house. Let me be your physician in this matter. So long as you are able to walk and attend to your business, it is folly to say that you need ardent spirits to keep you alive. The constitution that a person has should be nourished and cherished; and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life. I am physician enough to know that. When you are tired and think you need a little spirituous liquor, take some bread-and-butter, or bread-and-milk, and lie down and rest. Do not
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labour so hard as to deem it requisite to get half-drunk in order to keep up your spirits. If you will follow this counsel, you will be full of life and health, and will increase your intelligence, your joy, and comfort.

As I have already requested, I now again request the authorities of this Church in their various localities to sever from this society those who will not cease getting drunk. If you know a man to be guilty of pilfering, or any species of dishonesty, disfellowship that man in his Quorum, and let his Bishop cut him off from the Church. I have no fellowship with thieves, liars, murderers, robbers, whoremongers, or any such characters. I never have had, and I hope I never shall have. [The congregation exclaimed, "Amen."] If I had the

influence that the wicked accuse me of, I would straighten up the perverse among this people, and bring that Zion we see in vision. They would either repent and do right, or go where society is more congenial to their evil habits and practices.

Brethren, I desire to so live that I can remain with you until my work on the earth is finished. But were I as good as you wish me to be, I could not. Brother Greeley says that Brigham appears to be in no hurry to get to heaven. No: I wish to stay here and fight the Devil until he is bound, and all wickedness is cleansed from the earth, and it is made ready for Christ to come and receive his right. And it is for us to be ready to abide the day of his coming.

May God bless you! Amen.

THE GOSPEL—TITHING—RELIGION IN THE HOME CIRCLE.

A Discourse by Elder AMASA LYMAN, delivered in the Tabernacle, Great Salt Lake City, December 25, 1859.

REPORTED BY G. D. WATT.

I am glad this morning, brethren and sisters, to enjoy the privilege again of meeting with you, with the opportunity that is afforded me of occupying a portion of time devoted to worship; and I would indulge a hope that the little time we are together may be so devoted as to be a benefit to us all. To effect this, I know of nothing better than to have our attention called again, as it has so often been, to a consideration of the principles of our religion. One might suppose that all had

been said that could or that need be said upon this subject. The necessity for our attention being called to the consideration of the principles of our religion must exist until such time as we properly and fully comprehend those principles, and from comprehending them are unable to reduce them to practice; for it is not until they are reduced to practice that they yield to us the fruits of salvation. Hence we shall have to refer to the principles of the Gospel again and again, that they may be kept before

our minds, that we shall not lose sight of them in the multiplicity of things that exist around us to engage our attention.

When we consider the great amount of wrongs that are to be corrected by the Gospel, in connection with our being in the world, and then the amount of opposition against which we have to receive and practise the truth, a little reflection will lead us to conclude that the consummation of our work is far in the future.

When we consider the condition of the mind, influenced as it is by the prejudices of education, by the influences of those habits of thought and reflection which have been established in the mind, which is the result of the influences of circumstances with which we have been surrounded, we find that there is but a very small portion of the powers of our minds that are faithfully, patiently, and undividedly devoted to the consideration of the principles of our religion.

We have fallen into a habit of fashion with regard to the preaching of the Gospel, that if we say but a very little—preach but very short sermons, they must generally extend over a large extent of country. Comparatively speaking, we travel over earth and heaven frequently, when in our notions of things we have made these places to be a great way apart: we travel often over the extreme of degradation, wretchedness, misery, and ignorance in which we ourselves exist, to that better condition of things that we hope for in the vast future, when sin, with all its concomitant train of evils, shall cease to afflict us, or to oppose an obstacle to our enjoyment of the happiness and blessings promised by the Gospel.

This is the way, in short, in which we look at the subject, when the Gospel is presented to us as a remedy for all the evils that afflict us—a

sovereign balm for all our ills. We only think of what we are now, and of what we shall be when our salvation is consummated.

A moment's reflection will satisfy you, as well as myself, that this view of the matter leaves all that extensive and unexplored region that intervenes between our present sinful and our future saved and happy condition out of the question.

In order that we may be saved by the Gospel we have embraced, it becomes indispensably necessary that we should reduce the principles of that Gospel to practice. In order to do this, we must, for a little while, leave out of the question this general view of things, and perhaps refrain from the gratification of our feelings in the contemplation of that brighter picture of what we may be by-and-by, to contemplate in the light of truth our present condition, and learn how to apply the principles of the Gospel that will save us to the details of life.

We may say the Gospel will save us from all that afflicts us—from all that to us is a source of trouble and annoyance of any kind whatever. That embraces a great deal; it covers all the ill feelings that may ever be again awakened in the human bosom—every unholy passion and every evil in the soul, resulting from the influences of any corrupt habit that may have been formed from the education that we have received. I say it covers all this: it promises to remove all this; but in what way?

There are certain generalities in our religion that we all seem to become acquainted with more or less—those things that are preserved to us as requirements—that are placed before us in a form that is defined so that we can comprehend them. Those things we understand to be binding upon us to attend to as a people.

We consider it right and proper to

observe the institution of the Sabbath. We regard it to be right and proper to observe the institution of Tithing. In short, we regard it as being right to observe sacredly every duty that is defined and pointed out to us; so that we, like the people of old, are particular about paying our Tithing, although perhaps not any more than we should be. But this duty we can think of; we can remember it. "It is not right," says one. Yes, it is right. But as it was with the people of old, so it is a little with us Latter-day Saints: we think that the Tithing of what we produce by our labour will open to us the gates of celestial bliss and happiness—that it will bring us to that redemption from sin that we look for, when the Saviour has declared simply and plainly, and in a manner that it would seem no one needs be mistaken, that "it is eternal life to know God," &c.

Now the thing to which I would direct your attention is this, that you should remember your Tithing; but be sure at the same time to remember the object for which you are required to pay Tithing. "Well," says one, "is it not to support the poor?" That is one thing. You suppose, then, that, if the Tithing goes to feed the poor, build up temples and houses of worship, to establish institutions of learning, to forward the cause of education in our midst, that the great object of its institution is reached. If this were all, then probably Jesus might have said that this is eternal life, to pay your Tithing punctually and faithfully: but he did not say his.

What is the greater object for which this institution was ordained? We speak of this because it is before all people. The reason for this institution is simply the same as that which the institution of the preaching of the Gospel, as it is denominated, was ordained of God.

Why was the Gospel taught to you in your scattered condition among the different nations of the earth? For the simplest of all reasons—the preaching of the word became an ordinance of the Gospel; that is, that it is necessary mankind should be enlightened, and for that very reason are the Saints gathered together, and for that very reason are they surrounded by institutions ordained to preserve them together.

By the preaching of the Gospel you will discover, by a reference to the course you are induced to take, following the direction indicated by it, that you all walk in the same path. In gathering you are brought to the same place, and you are supposed to receive the same instructions: the same principles are taught, the same advantages are extended to you, and the same blessings promised to you all, through your faithfulness.

What, then, can be plainer to the mind than that the great object was to bring mankind to the knowledge of the truth? For this cause you are required to pay Tithing, to favour the accomplishment of this great object. For what should the poor be nourished? For what should the Priesthood be sustained? For what should temples be built, and educational establishments be reared in our midst? Simply for the accomplishment of this great work of educating the human mind in the knowledge of the principles of truth—for the correcting, as a matter of course, of every error that may have found place in their minds.

This, then, is the object for which we are brought together; and here we are taught from time to time what is denominated the Gospel. We are told to live our religion. What does this embrace? Everything. It extends to every duty that devolves upon us in the accomplishment of the work that is before us. It is to give the principles of the

Gospel that application to ourselves and to our actions that will leave in us and with us no error that shall not be corrected—no wrong principle whose deformities shall not be dragged into the light, that we may see it and turn away from it, that we may be able to substitute in its place a view of things that is correct and fully consistent with the accomplishment of the object for which we labour.

What I would wish with regard to the Saints is simply this, that they may learn to apply the principles of the Gospel to the details of life—to the small matters in our moral existence, which, when associated together, constitute the great sum of all that fills up our time.

I want you to pay Tithing faithfully, and respond with an affection that is undivided to every requirement. For what? For contributing to that amount of means that is necessary and requisite for the accomplishment of this work that has for its object the emancipation of our race from the ignorance that has bound them. But remember that it is to learn to know God that we are associated together, and that all these institutions are established around us and in our midst.

I want you to learn that to live your religion is to apply the Gospel to the regulation of your actions in every department of human life. I do not wish you to think that you are living acceptably before God, and in the manner that he requires you to live when you pay your Tithing, and are doing other things that you know to be wrong, and that you are fully aware is not acceptable in his sight or conducive to your own happiness!

I want you to remember that the Gospel must have its application at home. I might preach to you here for forty years to live your religion. Is it possible, while doing this, there are people who would listen that length

of time to the proclamation, day after day, week after week, month after month, and year after year, and then practise in the circle at home things that are directly opposed to all good principles, to good, and to happiness.

Who is it that commits sin in all Israel to-day? Do the best among the people? Do the most faithful and the most humble and the most contrite in spirit? Are they afflicted with any evils? Are they afflicted with any temptations to do wrong? Do they in any case whatever do wrong?

Who are they that do wrong chiefly? Those who have been taught, perhaps, for a quarter-of-a-century to do right. This has been sounding in their ears continually from year to year—"Do right, live your religion, break off your sins, be righteous, and forsake your iniquities by turning to God."

Why is it they are yet afflicted with sin? Is it because they have not paid their Tithing? Perhaps they have been punctual in paying it. They may have been constant in their observance of the institution of the Sabbath, in attending meeting, and of ceasing all unnecessary labour on that day; yet once in a while a very curious thing gets out in the wind. What is it? "Brother So-and-so has done wrong; sister So-and-so has done wrong. Why—would you believe it?—they have actually had a little family disturbance, or what we sometimes call a quarrel!" Why is it? I know of no reason only that that religion, to the institution of which they have been paying so strict attention for so many years, has failed as yet to have an application—to what? To that portion of their lives and actions that pass within the circle at home. They come here and pray, and, for aught I know, they go home and pray as much as they can for the ill-feelings they have.

The point that I would like to impress upon your minds to-day is,

that to live our religion acceptably before God, and in a manner that will be conducive to our happiness and salvation and permanent exaltation in the kingdom of God, we must give it an application to the details of life. The minutest of life's details must be rendered holy, just, true, and proper, by its application to them.

I do not want men and women to consider they are living their religion when they indulge in quarrelling at home. Husbands and wives living at variance with each other in their feelings at home are not living their religion. They are not applying the principles of the Gospel around their hearths and within the home circle.

Says one, "If we pay our Tithing, do you not think we shall get to heaven, though we do quarrel, &c.?" It will be a peculiar kind of heaven! It would be, as a matter of course, that heaven where men and women quarrel, simply because it is the only one for which they are prepared and adapted. If they were in any other, they would be rendered wretched to a certain extent. Why? They would want to get mad and have the old difference of feeling, to gratify a disposition to say a rash word for a rash word, instead of adopting the old scriptural maxim which is so good and heavenly—"A soft answer turneth away wrath, but grievous words stir up anger."

Perhaps people may suppose it is none of my business to allude here to matters that are transpiring within your home circle. If it is not, then I have nothing to do with your salvation. Is there no obligation resting on me as a servant of God—as a minister of righteousness in the midst of the people, to administer the words of truth to them in a way to save them, that they may have the advantage through an application of the truth to the regulation of their actions of deliverance from sin?

Then if this is the case, and I find a dark spot in your lives which is not developed in the public congregation, when you meet with the assembled thousands to hear the principles of righteousness treated upon in a general way, what must be done? Simply to require, in a spirit of kindness, a disposition to discharge faithfully the duties that rest upon us in these dark portions of your lives, if they exist; and if they do not, no one will be hurt.

Were you to bring to this assembly the feelings and the actions that evidence the existence of these feelings all through the week, we should have a very different assembly, so far as appearance, condition, and spirit are concerned, from what we generally have here. "Would you want to have us bring them here?" No.

I want to give you a few plain, direct hints, that you may take home with you as a sort of Christmas present, that you may give them an application around your hearth, that you may become better men and women, better husbands and wives, and become there the ministers of righteousness and truth, to correct the evils that exist there, if there are any; and if there are none, you can go home and rejoice, and thank God that you are delivered so far from the power of sin.

We have been taught, with regard to the Gospel, in general terms, what we are to do, and how we are to act; and we are told again and again to live our religion. I want husbands and wives, fathers and mothers, and their children that have arrived at years of accountability, to understand that the great place of places where the principles of our religion should be applied, where they should be treasured, where they should produce their own legitimate fruit, is the circle of home. It is around the fireside in every home where the principles of right-

eousness must be developed, where the principles that will give stability, power, and eternal endurance to the kingdom of God and to its institutions, must be in full force and daily application: they must there obtain a place within the affections of the persons associated in those circles.

We may talk about attending to the generalities of religion; but so long as we neglect its details that enter into the home circle, that are concentrated around our fireside,—so long as we neglect the cultivation of the principles of heaven and happiness there, so long we shall fail to enjoy the fulness of what the Gospel promises to us. Here is where heaven must have its beginning—where its foundation must be laid, not only for our present happiness, but for its eternal perpetuity.

What do these home circles make? They make what I see around me to-day. They constitute the people, the community, the nation. If the principles of the Gospel are developed at home, when you come to the place of public assembly, you bring them with you: you bring with you the spirit of heaven, the spirit of peace and harmony. It is that principle which will lead to the consummation of that great work, the object of which is to bring about that condition of things wherein the will of God will be done on earth as it is done in heaven.

If you could do all this with a reference to those little things that disturb the peace at home, that plant a thorn where a rose should be planted, that cultivate principles of strife where quietude and harmony should prevail, great would be our happiness as a people, both at home and in our public assemblies.

If you neglect the cultivation of these virtues, their opposite will prevail and exert a deleterious influence over the minds and actions of men

and women, which are made evident in their lives.

Would we live to enjoy the Spirit of God? This we are exhorted to do. If we would secure this inestimable blessing, there is no better way than to cultivate in the home circle that frame of mind and feeling that will render the Holy Spirit a constant and welcome visitor there; and not only a welcome visitor, but he might be changed to a constant guest that would be present ever to impart that knowledge which is life, that understanding that causes the soul to be fruitful in the elements of peace, happiness, and glory.

But while that little circle of home is distracted by broils, quarrels, dissension, and strife, by a lack of that affectionate regard for the principles of truth that should characterize all the children of God devoted to the principles and interests of his kingdom, the Spirit of Truth cannot find a resting-place there. The soul may complain that it is barren and unfruitful in that happiness it fain would enjoy.

Here, then, is the great field of our labour. If we have thought, in our own extended views of the work of God, that we should go from one end of the earth to the other to publish salvation and save men, we find here a field is opened at our very homes—a field that should engage the attention of every man, woman, and child that has arrived at years of understanding in all Israel.

Here is a field for the Seventies. "Should the Seventies engage in this field?" says one. "They are called to preach in all the world." Yes; and because they are called to preach the Gospel in all the world, they seem to have no idea that Salt Lake—the place of their homes—is any part of the world. They never seem to have the spirit of their calling, unless they are called to go away from home.

Why is it so? I know of no reason only because they do not court that spirit at home—that they do not make their homes the same field of faithful, honest, and persevering exertions that they would make in the field away from home.

If the same prayers were to ascend to God with the same degree of fervency—was the same attention paid to the propriety of examples that are set—was the same word of wisdom and truth and goodness and virtue constantly flowing from them in the midst of the home circle that might characterize all their labours abroad, then the misery at home would become prolific in truth, in which plants of righteousness would spring up and yield the fruits of peace.

“I am a Seventy, and consequently have nothing to do here! There is a First Presidency here, a High Council, and a whole host of Bishops. I shall only be regarded as guilty of meddling with other men’s business, if I should say anything.” Then you will not even presume to talk to your wife at home—to call your sons and your daughters around you to advise with them and explain to them the parental anxiety and care you have for them, by making them acquainted with the duties that they are strangers to, by placing them above that which would lead them from the path of virtue, that they may escape the evils that surround them.

I want to say to the Seventies, High Priests, Elders and Apostles, Prophets and Presidents, It is your privilege and duty to extend the principles of righteousness in the field at home. You need not tell me, you Seventies, that you are qualified to preach salvation to the people of distant nations, when you cannot preach it around your own hearth at home. You must be a Saint, an Elder, a Seventy, an Apostle, &c., around your fireside, in the circle of

your home, in the midst of the Saints gathered home. The best and most conclusive evidence that you can tell the truth abroad, and show an example worthy of acceptance, is to do it at home. If I am satisfied a man can tell the truth and live it at home, I have no fear of him anywhere else.

I want to say to all Israel, Wake up to your interests at home. “But how can this condition of things exist among us when the great mass of our community here are ordained to public service—to service abroad?” I want you to carefully consider one thing—that your calling, whatever it may be, was not to neglect your home and the cultivation of the principles of salvation within the home circle.

You may never be called to go abroad. “But,” says one, “I was ordained to be a Seventy, to preach in all the world.” Some that have been thus ordained die before they fulfil their mission, and some apostatize;—which, by-the-bye, is a matter that can be most effectually remedied by simply adopting my little advice I have thrown out this morning—to cultivate perseveringly and faithfully those principles that are calculated to emancipate the soul from the thralldom of sin, misery, and death.

Cultivate this in your homes, and you will become ministers of salvation indeed, whether you go abroad or not. You will then discharge the duty you owe to God, to mankind, to yourselves, and to your families around you.

I want the Seventies to remember that this is a part of all the world where we now live. And if an evil exists in our streets here, it is as much an evil as though it existed a thousand miles from this place.

Is there a benighted soul here that can be enlightened by the words of instruction imparted by the servants of God? If so, why wait until you travel ten thousand miles? Make

that benighted soul that lives here the object of your care. If you win it through the words of truth and knowledge, it is a soul saved, as much so as though you had brought it ten thousand miles.

What would be the result of this course of procedure? Vice, folly, and wickedness would receive a constant and firm rebuke, and no great noise would be made about it. We would simply be minding our own business in a quiet way. The young, in whose minds the habit of thought and reflection are being formed, could be corrected; their footsteps could be directed in the paths of truth and virtue; and there would be less inclination to steal, and less corruption of the youth in our midst.

"But," says one of the Seventies, "Is all this lawful for the Seventies to do? Would we not be found fault with if we were to make it our business to talk with our neighbour, old or young, in the street, touching these things?" I do not think you would be taken up for treason by the authorities of the Church, at any rate; and I do not think the civil authorities in this country would take any exception to the preaching of honesty, virtue, and truth. But, above all, try to preach it in that most effectual way by your own truthful example. If you would preach to the wayward to restrain themselves from their folly, show an example yourselves of circumspection in your conduct—of propriety, consistency, and truth. Would you win the wayward to paths of rectitude, address them in a spirit of kindness, charity, compassion, sympathy, and love.

If this principle is good in a public and general way, apply it also at home. And before you go away on that distant mission you anticipate among distant nations that may occupy years of time, try to develop the principles

of righteousness in the home circle, and establish them there, that they may be growing thriftily there—that in your absence the fruits of heaven may be developed,—that blessings of peace and harmony may have their existence there: then your home circle is the seat of heaven—the nursery of truth, where all the perfections must originate that will constitute all your future greatness and glory.

Seek to make your heaven in your home; seek to develop its perfections there; seek to develop its truthfulness there. Why? Simply because you cannot make it anywhere else. It is not possible, because home is the nursery where all the constituent principles of heavenly bliss and glory are to be developed. Why, then, think of finding them in your wanderings over the face of the earth, when home is the only place where they are to be found, and where they must be developed. You bring the people from distant nations, that homes of this character may exist—homes that shall be rich in treasures of heavenly bliss developed and perfected in their circles.

This is the way I look at and think of our religion, and this I consider to be the right, the proper way for us to patiently, faithfully, and properly live our religion. We are afflicted in our country with a great deal of evil: there are evils of an out-door character that are very troublesome and annoying, aside from those things that annoy us at home, when, if we lived our religion at home effectually, there would be less inclination of the youthful mind to vice, folly, and nonsense.

Now, that we may, as a people and as individuals, be wise, prudent, humble, and faithful in prosecuting this work of ours to its final consummation, is my prayer in the name of Jesus Christ. Amen.

ONENESS OF THE PRIESTHOOD—INDEPENDENCE OF ZION—TIME AND
ETERNITY—EVIL HABITS AND PRACTICES, &c.

*Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City,
January 1, 1860.*

REPORTED BY G. D. WATT.

Excuse me, brethren and sisters, if I appear before you with my head covered, as the day is cold and uncomfortable. I deem it necessary to adopt every means in my power to ward off death, and remain as long as possible in this state of existence. We cannot live too long, if we live our religion, worship the Lord our God in the way that pleases him, and continue to be his friends.

How can we be the friends of God? We are acquainted with but one way. We cannot approach his presence so as to see him in person, while in the flesh and unchanged; but we can approach him and see him in his representatives. Then, to become the friends of God, it is plain that we should be the friends of his legally authorized representatives on the earth—the men whom he has placed to lead his people—the men who hold the keys of the kingdom of heaven.

There are many, no doubt, who do not believe that the servants of God possess any greater power and authority from him than other men. Such persons have a perfect right to their belief, and must risk the consequences of it.

I know that President Brigham Young holds those keys and power to seal on earth and in heaven—to loose on earth and in heaven. I know also another thing—that I hold that authority in connection with him; and

not only do I, but hundreds of others. All those who do should be one with him, the same as the branches are one with the trunk and the roots of a vine. For it is impossible for a branch to continue in the vine and bear fruit, if it is not one with the vine. I think you understand the simple and beautiful comparison used by Jesus Christ where he says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." This applies particularly to this principle of oneness.

Jesus Christ spoke very frequently by comparison, and no doubt used that style of language because it is the most impressive. I speak a great deal by comparison, and know of no better way to express myself and make plain to my hearers the idea or principle that is on my mind.

What a pleasure it would be to us to see every Elder of Israel partaking freely of the Spirit and power of God, being clothed with the power and and realizing the responsibility of his calling, and separating himself from the wickedness of the world, that we might be one in Christ, as he is one with the Father, that the Holy Ghost might take up his abode with us, and abide with us continually, showing us

things to come, and bringing things to our remembrance.

All those who possess this Spirit cannot help becoming Prophets, and it would be as much in their nature to prophecy, as it is in the nature of the fountain of City Creek to give out its constant supply of water; and that fountain depends upon another for its supplies. So the Holy Ghost taketh of the things of the Father, and revealeth them unto us. There never was a fountain that had not itself a fountain from which it drew its supplies; and so it is with the creation of all things in heaven and in earth. It always was and always will be.

There are some people in our community who feel very much discouraged for fear we shall have to leave the valleys and flee into the mountains. Supposing we have to flee into the mountains, what of it? I care not. I would as readily go into the mountains as stay in the valleys, if it were the will of God. But we never shall be forced into such circumstances, if we do right. I have told you, President Young has told you, and hundreds of others have told you that we never should leave this country until the Lord wanted us to.

There was a man here a few days ago, who has been in the Church nearly as long as I have, who told me we should have to leave the valleys and flee into the mountains—into the secret chambers, and close our doors around us. I told him the mountains were nothing more than sloping masses of Mother Earth—that we were now in the chambers, and should not yet go on to the roof. You need not trouble yourselves upon that matter.

Let us be more diligent than ever in building and improving, in cultivating the earth, and raising from it wheat, corn, flax, cotton, fruit,—everything necessary for our comfort and the sustenance of life—sheep, and cattle, and horses, and all kinds of

useful animals. Cease to cultivate the earth, and it is impossible for us to exist in life. It supplies us food and clothing, silver and gold, and precious stones; yea, everything to comfort and bless our mortal existence—everything to adorn, beautify, and embellish. Let us, then, by a diligent and judicious cultivation of Mother Earth, and by a careful husbanding of her products, work our way into permanent independence as a people. Industry and true economy are the elements of the independence of any people. If every man in this kingdom would pursue this wise and profitable course, there would not exist among us much more trouble.

The United States and all the nations of the earth are about to have as much to do as they can attend to, without troubling us. Not many years will pass away before we will build our temple here, and the sons and daughters of the Almighty will enter into it and receive the endowments and blessings that are in store for the faithful. But do not expect that I shall prophecy that that house will be built without hands. Though the kingdom that was to be set up in the last days, according to the Prophet Daniel, was compared by him to a stone that was cut out of the mountain without hands, we cannot suppose that temples can be built without hands. The Prophet had reference, no doubt, in this comparison to a block of rock detached by an invisible power from a mountain side, which commenced in its rough and unpolished state to roll down to the plains beneath.

Joseph Smith, in his day, used a similar comparison when speaking of men who are polished. He compared them to a smoothly-polished stone, which, when set to rolling, would lose all its fine polish, and turn up marred and bruised, without even leaving a line to mark its course. On the other

hand, set a stone to rolling that is unpolished and rough from the mountain side, and it will do great execution in its course, and leave a visible path behind it, and become smoother as it rolls. Joseph compared himself to a rough stone. What is the use of polishing stones for building purposes before they are taken out of the mountains?

It is not always the outward appearance that shows the true man. That man who has a good heart is very apt to manifest outwardly good fruits. There are thousands in this place who are nearly as good as they can be at the present time, though the next minute it is possible for them to be better.

People talk much about time and eternity, and they say they do not care so much for eternity as they do for time. And again, others say they do not care so much about time as they do about eternity. They do not think for a moment what they are talking about. What is time? (striking the pulpit.) That is all there is about it. That little circumstance of my striking the pulpit is in eternity. It is eternity on the right and on the left, behind and before, and the time being, as it appears to us, is the centre of it. So we pass on from time to eternity every day we live. We are in eternity, in eternity. Civilized nations have divided a portion of eternity into seconds, minutes, hours, days, months, and years for their own convenience, to mark their passage through time.

The uncivilized, or savage tribes of men, the American Indians, for instance, have no other calendar than incidents in nature, such as the rising and setting of the sun,—hence they count by so many sleeps; the full and dark of the moon,—hence they count by so many moons. In short, the only idea we have of time is gathered from natural phenomena in eternity. We might introduce here a beautiful

comparison of a ship in the middle of the Atlantic. Is it not a pathless waste of waters all around to the passengers on board, except on the frail timbers where they stand? So it is with eternity, with this difference—eternity is shoreless.

Let the brethren and sisters come to the conclusion that now is the time to set out anew, and then continue from this time henceforth and forever in doing right. If any of you have been in the practice of drinking spirituous liquors to excess, cease at once the wicked and destructive practice. If such a practice is committed, it has its time, and makes its mark on the broad face of eternity: if you cease the practice, no time is given to it, and it cannot leave its trace on eternity from that instant until you again commit the same wrong. This reasoning will apply to every other wrong committed by the children of men.

Let us spend time in doing right, and we shall receive in the Lord's time right for right, grace for grace. If we do not associate with the wicked world any more than is unavoidably necessary for the time being, do you think they will have anything in common with us in eternity, or we with them? No. This is all I have to say now about time and eternity.

If we were to take the right course, it would not be long before we should be nearly independent of supplies from abroad. It would not be long ere we should be able to sustain ourselves independently, and then with greater ability bring about the purposes of our God; and this would make all men amenable to him and to his rule. A man will give all he has to save his natural existence for the time being; at the same time he can neglect with perfect impunity the things that pertain to his eternal existence and interests.

Is it not better for us with one

accord to determine to be Saints indeed—to live our religion every moment by serving our God and keeping his commandments? How can a man keep the commandments of God and suffer himself to be dishonest, to be deceitful, to steal, and take the advantage of his neighbour in every possible way, and lie to him to gain a dollar? A man cannot both be a Saint and be dishonest. No doubt the dispositions of the parents have some influence in laying the foundation of the character of the child, morally and physically; and God, in one of his revelations to Joseph Smith, has said, “But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they cannot sin, for power is not given to Satan to tempt little children until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their parents.” And Jesus said, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

How do people become dishonest? By, in the first place, yielding to temptation, and suffering the spirit which is in them to become contaminated by the power of the evil one. Men become confirmed drunkards by nourishing a depraved appetite for spirituous liquor, and thus they become slaves to a destructive habit.

If men by their organizations were compelled to steal, to murder, and do a thousand other evils, they could not be held accountable, and the agency of man would be destroyed. Satan tempts men to evil, and they have power to resist the temptation. The more sin is cultivated, the stronger it grows, until it binds down men with strong chains.

Satan whispers in the ears of those

who list to obey him, “Lie a little, deceive a little, take the advantage of your neighbour a little, drink whisky a little: it will not harm you;”—leading them along, as it were, with silken cords, until he binds them with his strong chains, and readily leads them down to destruction.

Do you inquire whom I mean? I mean those who are guilty. Are there any of this character here? Yes; I see some of them now. Are they to be seen disgracing themselves in the public streets? Yes: you may go down into “Whisky” street, and you can see them every day. How does it appear in the eyes of good men and in the eyes of God and angels, when they see those professing to be Saints and Elders in Israel, holding the Priesthood of God, drinking whisky and swaggering with those who hate God and his people, who, if they had the power, would kill President Young, and me, and Daniel, and any of our friends who are determined to uphold and sustain righteousness?

The scene that occurred down that street on Christmas-day is still fresh in our minds. O heavens! what a celebration of the day on which Christ the Saviour of the world was born! O horrible example! for men professing to be Saints and friends of God, with murder in their hearts, to thirst for each other's blood! The duty of the Seventies and Elders of this Church is plainly defined. I would separate all such unprofitable branches from the vine, and let them wither and be burned. I say unto you Seventies—ye authorities of the Church of God, You are not doing your duty if you do not do this.

President Young has cried unto you loud and long, ye Elders of Israel; and he has shaken his garments, and the responsibility is upon you. It seems as though you cannot prune the vineyard, in the righteousness of your

calling, unless he shall step forward and do it at the peril of his own life. Hear this, ye Bishops and Elders, for I will tell you of it. Why do not you do your duty? "Why," some of you, perhaps, can say in great truthfulness, "I was drunk myself last week, and dare not, for fear of being told of it." Then go forward and repent of your sins before the people, and then step forward and separate; take the diseased sheep from the rest of the flock.

O ye Elders of Israel! how long are you going to sit under these things in tame inactivity and let the wickedness of the world debauch and lead away this people? How long shall we wait for you to go forward in the faithful performance of your duties? Shall we have to wait until the Spirit shall say, "Cut off the unprofitable servants"?

In the few remarks I have made, I have expressed my feelings very pointedly, and mean what I say.

I am now near sixty years of age, and I have no need of spirituous liquor. I do not use it. I feel much better without it than with it. Without it, I enjoy the natural exercise of the functions of my nature; whereas, were I to use it, the opposite would be the case.

I look upon men who keep whisky shops, and vend it, in the same light as I do those who frequent such places, and get drunk, and swear, and wallow in the mire. A few days ago a drunkard was severed from the Church; and it will not be long before more of them will be, if they do not repent.

Would I suffer a wicked man to hire my house to sell whisky in? No. If I did, the moment he went out of it I would put fire to it, and clean the whole thing out.

There are men whom we have nourished and cherished in our midst, and purchased their goods, and comforted them, invited them to our

parties, and blessed them, and made them rich; and for the space of nine years and over they have been lurking like an adder in our path. Will I still feed them? Yes, when they are hungry and destitute. But will I cherish them to cut my throat? That is what you are doing. You are nourishing men who would cut our throats the very first opportunity. Why do you do it? Because they sell goods a little cheaper than they can be manufactured here. Let us send for our own goods, and raise in our own country, as much as possible, all the staple articles of our own consumption.

Let us love according to the order of God, according to the principles of righteousness and truth. It is not the tabernacle that I love, but the spirit that dwells in it,—not the tenement, but the tenant. Why should I love the poor, sickly, frail body that is daily going back to the dust? Let us place our affections upon spiritual and heavenly things, that endure for ever, and not upon things that are earthly and perish with the using; but let us regard them in the light for which they were created by the Great Creator and Ruler of the universe.

Money was not made to worship, but to be a convenience. You cannot eat it, but you can buy bread with it, which will keep you from starvation. When I was in London, I used to think I was well off if I could get two penny loaves a day and a little water. The pennies were of no use to me only to buy the bread. So with all earthly things. As I have already said, Let us love heavenly things; let us place our affections upon the things that are eternal. I honour, love, and reverence the spirit of a good man who honours his calling. I do not care if he has but one eye, one arm, or one leg.

You may take away almost any

member from the body, and the head can live, though it may not accomplish the same amount of good as it could if all the members were healthy and in active usefulness. The head is the mainspring of the body, the centre of light and intelligence. Take away the head, and the natural body ceases to live and to be intelligent. If the man who leads us was destroyed, it would very materially affect the body. But if every one of this people should turn away but him, he holds the Priesthood and power of God just the same. All those who hold the Priesthood and honour their callings can put it upon others in every part of the earth where they may be in the discharge of their duties.

May God bless you, brethren! Peace be upon you! The peace and blessing of God be multiplied upon all the righteous here—upon all the

righteous that are in the east, in the west, in the north, and in the south, throughout the extension of the whole earth! May this blessing be upon the righteous, and upon their righteous seed after them for ever!

May he help you to withdraw yourselves from unrighteousness and cleave to righteousness in time, and then you are eternally in it. May the Lord comfort the righteous, and help them to overcome the little evils. It is the little frivolous disputing and contention in families that creates the greatest difficulties and troubles, and hinders us from merging into the blessings of God, and from that communion with the Holy Ghost we might enjoy. Now, ye Elders of Israel, step forward and do as you have been told in righteousness and truth. If you are not righteous, repent and begin anew. Amen.

[SUBMISSION TO THE DIVINE WILL—ETERNAL LIFE, &c.

A Discourse by Elder ERASTUS SNOW, delivered in the Tabernacle, Great Salt Lake City, January 5, 1860.

REPORTED BY G. D. WATT.

I have lately held certain conversations which have caused a train of reflection in my mind this morning, and a few passages of Scripture to float across my mind, which, unless I should be led in another train of thought, I will give to my brethren and sisters: but I desire not my own will, but the will of my Father who is in heaven. That which is meet to me might not be to a mixed multitude of people. God knoweth best that

which is suitable unto our circumstances.

If we would do the most good, we must feel the most passive in the hands of our heavenly Father. We must be like a musical instrument in the hands of a skilful performer. Shall the instrument say to him that performs upon it, Why do you play thus? Or shall the law say to him that speaketh it, Why dost thou use me thus?

True, every individual intelligence

is possessed of a will, which is a propelling power within himself. Good and evil are placed before us, and we have to choose between them. Light and darkness exist; and if we are not influenced by the one power, we shall be by the other. When we entered into the fulness of the Gospel—into a sacred and holy covenant with God, we virtually agreed to surrender our will to him; we agreed to place ourselves under his direction, guidance, dictation, and counsel, that our will should be merged in his. Hence we are in duty bound, and it is for our best interest to strive to attain to that state of mind and feeling that we shall have no will of our own, independent of the will of our Father in heaven, and say in all things, "Father, not mine, but thy will be done." Let me speak, therefore, not according to any selfishness that is in me,—not to speak simply my own feelings, but that the mind of Christ may be in me, that I may speak as he would, were he in my place this morning, and act as he would if he were in my circumstances. Nor have we the promise of our Father that he will dictate in us, unless we arrive at this state of feeling.

If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, the Father withholdeth his Spirit from us in proportion as we desire the gratification of our own will. We interpose a barrier between us and our Father, that he cannot, consistently with himself, move upon us so as to control our actions. He may set bounds around us and hedge us in round about, that beyond a certain point our will cannot be gratified. When he cannot influence our wills in any other way, by bringing a combination of circumstances to

bear upon us to circumscribe us, he may eventually bring our wills into subjection, like we would corral a wild horse, or one that has grown cunning and is unwilling to be caught and bridled, and keeps out of the way of his pursuers. They are under the necessity of taking him by guile, by alluring him into some large field or corral, to gradually hem him in, until he is brought into a small compass, where, before he is aware of it, he finds himself taken. Our Father operates in a similar way.

I might say also that our Adversary profits by a similar example, understanding the same policy to a degree. When he would involve us in his snares, he is careful to do it in a way we shall not know it until our feet are in. This arises from our limited capacity—from our weakness, and the weaker power becomes a prey to the greater.

Our Father in heaven is labouring for our exaltation; his work for ever and ever is doing good: good is the part he has chosen; evil he escheweth. He seeks to unite and concentrate the faith and feelings of intelligent beings to improve them, to teach them the benefits of doing good, and the consequences resulting from doing evil, that the one principle tendeth to dissolution and to eternal death and disorganization, while the other principle tendeth to life, to perpetuate the organization which has already been effected, and bring it to the highest state of perfection; or, in other words, to secure to intelligent beings the boon they most earnestly desire—namely, the continuation of lives.

What desire has been planted in the human breast that is equal to the desire of life? What will a man not give in exchange for his life? To use the words of the Saviour—"For what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange

for his soul?" What man under the sentence of death for a breach of law that would not give all he possessed of earthly substance to atone, if his life could only be spared? How few there are that would not be willing to give the whole world, if they possessed it, for their lives.

Why is this universal desire planted in the human breast to live? It is a law ordained in nature for good. We may call it instinct, or by what name we please,—it is a universal law in all intelligent beings to seek to retain the organization they possess. Hence when sickness assails us, an enemy appears in deadly array with a show to lay us low in death; every faculty of the soul is aroused to repel it, and we use all the means in our power to stay the progress of disease.

The Scriptures inform us that the greatest gift of God is eternal life. Is this a gift of God in deed and in truth? Yes; I understand it to be, to all intents and purposes, the gift of God. Yet eternal life is not attained without compliance on our part with those principles that lead to the attainment of it. I will illustrate this by what we see daily in our natural life. We understand, by what we learn daily, that there are certain things that tend to destroy this tabernacle; and there are other things which, if we deserve, have a tendency to prolong the organization of this tabernacle and our temporal existence.

For example, we have learned, by numerous observations and examples, that if an individual cast himself into the sea, without having any means of floating, he will sink in the water and under it, and he cannot live. A certain thing is necessary to his existence, which is the pure, wholesome air inhaled into the lungs. Anything that cuts us off from this supply terminates our earthly existence: the machinery of this tabernacle cannot be kept in motion without it. We

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have also learned that excessive heat or excessive cold will stop this machinery of life. There are various other causes which stop the machinery of life in our mortal tabernacles. If we would prolong our organization for any certain number of years, we must carefully guard against those evils that endanger our tabernacles. Excesses of every kind have a tendency to weaken, and ultimately to destroy the tabernacle of man. An excessive appetite, if encouraged with rich viands, and this persisted in, will make the possessor a glutton, and shorten his mortal career.

If a person having a strong desire for stimulants, such as spirituous liquors, tea, coffee, tobacco, opium, &c., that stimulate the nervous system to excess, and continues to gratify this appetite, will soon destroy the elasticity of his nervous system, and become like a bow that is often bent almost to breaking. If a bow be kept strung up to its utmost tension, it loses its power and strength, until it is of little or no use.

So in nature: the more any powerful stimulant is made use of in the human system, the sooner the human machinery will be worn out. It follows, then, if we will secure life and preserve the organization of this tabernacle, we must observe the laws of life—we must abstain from intemperance of every description. We must neither indulge in excessive eating, excessive drinking, nor in excessive working, whereby to overtax our physical energies or our nervous system. Perhaps no kind of labour will so rapidly weaken the power of life within us, or strength of these tabernacles, like excessive mental labour, because it has a more direct influence upon the nervous system. The nervous system seems to be a sort of connecting link between our spirit and our tabernacles. Yet a proper amount of labour, physical and mental, be-

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comes necessary to the proper development of the faculties of both body and soul.

The child that has never faith to attempt to walk, as a matter of course, will never learn to walk. When he first begins to exercise his feet and legs to walk, they are weak, and scarcely capable of supporting his little frame; but the more he exercises them, the more he receives strength. And so with every other portion of the tabernacle. The same may be said of all mental gifts and endowments. The mind that is naturally stupid, dull, and inactive, and no outward circumstances are brought to bear upon it, to impel it to exercise,—that mind remains comparatively undeveloped; that spirit does not improve, nor increase in strength and capacity.

The more the mental faculties are brought into exercise, if it is not immoderate exercise, the more these faculties receive strength, and the greater powers of research are developed in that spirit; and where shall the end thereof be?

There is no end to its increase of knowledge and truth, unless we turn round and go the other way; in other words, unless we persistently pursue the path of death and violate every law, both physical and mental, until we become dissolved.

If we cease temperate habits, and give ourselves up to the gratification of our lusts and appetites, and pursue this course from year to year, we shall find ourselves steadily going down to the chambers of death, and no power can hinder it: it is a fixed law of our physical existence. Can the Lord change it? I will not stop to inquire whether he can or not. I will say, however, I never heard of his doing it on any other condition than that individual repenting of his evil course. When he does this, and observes the laws of life and health, God will add his blessing to his efforts, and he will

begin to ascend the hill again, and he may regain in some measure that which he has lost. But as long as he continues that course of evil, no power can redeem him.

What I say, therefore, in regard to the mortal body is equally applicable to the eternal life of the soul.

There is no such principle as saving a man in his sins, neither physically nor spiritually. Our Saviour has never offered himself as an atonement for mankind to redeem and save them in their sins. I regard this as an utter impossibility.

Some of my friends who may have been reared up in the old strait-jacket school of modern theology may be startled with the idea of anything being impossible with God. But I conceive it to be a fixed axiom that two and two make four, whether the addition is made by man or God.

It is just as impossible for God to add two and two together and make ten of it as it is for me or you. Mathematical truths are as true with God and angels as they are with man. I understand that what has exalted to life and salvation our Father in heaven and all the Gods of eternity will also exalt us, their children. And what causes Lucifer and his followers to descend to the regions of death and perdition will also lead us in the same direction; and no atonement of our Lord and Saviour Jesus Christ can alter that eternal law, any more than he can make two and two to mean sixteen.

One may ask wherein the atonement of Jesus Christ has affected us. Through his atonement is granted unto us repentance and remission of sins. He came from the Father to sojourn in the flesh among men, to take upon him the infirmities of the flesh and the weaknesses of human nature, subjecting himself to the contradiction of sinners, exposing himself to all the physical ills that prey upon

the human system, and to all the powers of darkness that prey upon the intellectual faculties of man, exposing himself to the temptations of the hosts of hell. He had to combat all these contending powers, to resist Satan and all his armies, and to resist every other evil flesh is heir to, and set forth an example of purity and perfection to the human family. In the language of sacred writ—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

Thus he demonstrated to human beings that it is possible for them to live without sin, that our God might be just in condemning sin in every form, and in every place, and in every being; so that in truth he might say, as he says in the preface of the Book of Doctrine and Covenants, that he cannot look upon sin with the least degree of allowance. We can understand also why he is of a merciful and forgiving spirit, exercising a fatherly tenderness over us, to pardon our follies and weaknesses; yet he cannot justify them in the least degree.

Should we seek to become like him, to be actuated by the same principle, striving to ascend to the same glory? We should: we should imitate his example. And while we exercise the same unbounded mercy and compassion over the weakness of our fellows, yet in no case whatever should we look upon sin with the least degree of allowance, or in any manner justify it. However much may be said in palliation of the faults of mankind, nothing can be said in justification of them. The Scriptures say that our Saviour was tempted in all things like we are, yet without sin. And in order that he might be tempted in all things like we are, he was born of a woman as we were, possessing like passions with ourselves, and was exposed to the

same kind of temptations to which we are exposed in life. Yet he withstood them all.

The Scriptures say he tasted death for every man. Did he taste death for every man with a view that every man should be saved from death? No. If so, it would destroy the principle I have been speaking of, and would save the children of men in their sins. But while death had passed upon all mankind because of sin, there was no power that could avert it; yet, by offering himself an offering for sin, he opened a way for mankind to be raised again from the dead, and for ever afterwards be set free from its power.

His death has also opened up a door of repentance unto us, giving unto us a hope of redemption through his blood. Has it given us a hope of salvation in our sins? Not to me. I hope not to be able to eat fire with impunity, and still prolong my days. I have no such promise that I can have melted lead running down my throat instead of wholesome diet, and expect it is going to be converted into life-giving food in my system. I have no better grounds to hope that I shall, by the death of Christ, be saved from the consequences of persisting in a wicked course of life.

The consequences of our transgressions must fall upon us. Yet Christ has placed before us the principles of faith, hope, and charity. If we will exercise faith in him, we may have hope of redemption through his blood, on condition that we repent of our sins and turn about and pursue the path of life. We and our fathers before us have so far partaken of the elements of death that we cannot save our mortal tabernacles from that change that awaits them.

[This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his

power and dominion over the hearts of the children of God for the space of a thousand years, the children that shall grow up unto the Lord shall not taste of death; that is, they shall not sleep in the earth, but they shall be changed in a moment, in the twinkling of an eye, and they shall be caught up, and their rest shall be glorious.

I thus distinguish between them and us, because at that time they shall grow up with a more complete and perfect understanding of the laws of life and health, and they will observe them. And the temptations and evils that surround us on every hand shall be removed from them. The elements that are now under the control of the prince and power of the air, and charged with death, which we are constantly brought in contact with, will then be removed; the elements will be sanctified, the curse will be removed from the earth and its surrounding atmosphere, and the powers of darkness that rule in the atmosphere will be confined to their own region, and the tabernacles of the children of men shall grow up without sin unto salvation.

Hence their tabernacles shall not be subject to pain and sickness like unto ours. There will be no pain and sickness, because there will be no breach of the laws of life and health. There will be no intemperance of any kind, because there will be no evil spirit at the elbow continually ready to allure and draw into sin. But the Spirit of the Lord will be with every person to guide him constantly, and the law of the Lord will be written in his heart, so that one will not need to say to another, "This is the way; walk ye in it." There will be no Devil to tempt on the right hand and on the left, saying, "This is the way, walk in it." Thus having this good influence continually around them to keep them in the straight path, they

will grow up without sickness, pain, or death.

There will be a change wrought in their tabernacles, which is equivalent to death and the resurrection; but they will not sleep in the dust of the earth. Their tabernacles shall not moulder back into corruption; but they shall be like Jesus Christ's most glorious tabernacle, who never knew sin; and he is the only being we read of whose tabernacle did not see corruption, except a few who obtained beforehand the privilege of translation.

We read—"Enoch walked with God, and he was not, for God took him." The Apostle Paul says he was translated. The revelation given through Joseph Smith teaches that a great many others in Enoch's day obtained the same blessing.

We read in the Book of Mormon of three Nephites, upon whom the Lord wrought a change, that their bodies should not see corruption; but that change was in itself equivalent to death and the resurrection. Whether the complete change took place in that day, or whether a still greater change remains to take place with them, we are not informed positively. But Mormon, writing about it, gives it as his opinion, and says it was so signified to him by the Spirit, that there remained for them a greater change in the great day when all should be changed.

Suffice it to say that because of the fall of Adam, the elements of the earth of which we partake have sown the seeds of mortality in the earthly tabernacle, so that it becomes necessary they should all undergo the same change, whether by returning to the dust, and being raised again, or by that change which takes place in a moment, in the twinkling of an eye.

The principle to me is inevitable, that the penalty of our transgressions

must fall on us, and that salvation and full redemption from our sins is only to be obtained by ceasing to do evil, and learning to do well,—by turning from the path that leads to death, and taking the road that leads to life. In this way we secure to ourselves the blessings of the atonement, which opens the door of salvation to all such, and points out the way of life which he himself has entered.

Let us follow him. As it is written, "I am the true shepherd. The true shepherd entereth in at the door, but a thief climbeth up some other way." He is also denominated "The Captain of our salvation," "The Great Apostle and High Priest of our profession, to show our feet the way."

There is one precious privilege which the Gospel of Jesus Christ has extended to those that believe and obey it—their sins go to judgment beforehand. It is written, "Some men's sins go to judgment beforehand, while others follow after." Who is it that has the privilege of being judged beforehand? And who is it whose sins follow after? All who repent of their sins and turn to the living God, their sins go to judgment beforehand. "What, immediately at the time they repent?" Yes. When they repent and pursue the course that is marked out to them by which to obtain pardon, their sins go to judgment beforehand; that is, they obtain pardon to the extent they are capable of receiving it.

Do I obtain pardon for my transgressions, so that I shall escape the penalty of death? No, I do not. I may so far obtain forgiveness by faith in Christ that the sentence of death may be commuted, and life prolonged, like it was with Hezekiah of old, whose life was lengthened out fifteen years.

There are hundreds and thousands before me here and in this Territory who have had their lives lengthened

out through obedience to the Gospel of peace, who were languishing upon beds of death, under the sentence of death, and they were on the verge of the grave; but, through repentance, and the Elders of Israel administering to them, the power of death was stayed, and their lives were prolonged: yet the sentence of death was not revoked, but it must pass upon all mankind. Through the exercise of faith we may gain a reprieve for a few days longer, or at the farthest for a few years, to live and do good. And some might possibly attain to that glorious privilege Enoch and others obtained, that they should not sleep in the earth, but be changed in a moment, in the twinkling of an eye, and pass from mortal to immortality, by which means the penalty is executed and the law satisfied.

But it pleased God our Father that the Saviour should be subjected to all the temptations and pangs to which flesh is heir. I will say that his grief and sorrow was not that which is unto death, but it sprang from his sympathies for his blood-relatives; I mean his Father's family that is here on the earth, for whom he came to suffer. He bore our sorrows and carried our griefs. He took upon him the sicknesses of us all and felt our infirmities. No blind man or leper cried to him for help in vain; but he felt their infirmities, and stretched forth his hands and helped them, and exerted himself to ameliorate their sufferings. Did he suffer hunger and fatigue? Yes. And when his hour was coming, and he felt his end was nigh at hand, all the infirmities of the flesh, as it were, crowded upon him, and he felt even to shrink from drinking that bitter cup; and said three times, "O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt."

It pleased our Father that he should be clothed in mortality, that he might

be subjected to all these sensations and feelings of our infirmities, that he might fully comprehend them all to the extent that henceforth, in his mediatorial services for mankind, he might of a truth be touched with the feelings of all our infirmities, understanding them most perfectly, in order that he might be filled with compassion, not to justify our sins, but to have mercy and compassion upon our infirmities. Thus, by his atonement, he has opened a door, that, after we have paid the penalty, which is death, we may be raised again from the dead.

This is the salvation that is wrought out for us; this is the hope which was begotten in the disciples of Jesus Christ by his resurrection from the dead, which Peter alludes to in his Epistle, 1st chapter, wherein he says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

Here is a promise that the faithful should receive immortal tabernacles—an enduring inheritance in the world to come. But they were never authorized to hope that the penalties of their transgressions should never be inflicted upon them: but after they had suffered the penalty of the law, then they might find redemption, that the eternal death should not pass upon them.

"Blessed and holy are those that have part in the first resurrection," saith the Scriptures; for on such the second death hath no power."

"The second death," what is that? In this we are more directly interested, for this mortal tabernacle must die; and we have a sure and certain hope it shall be raised again from the

dead. I can endure this: I can pass through the momentary afflictions I am called to suffer in this life; and I will try not to complain, if I see there is a prospect of not being again subjected to that second death. What is it? There are some sayings in the Revelations of St. John in reference to the lake of fire and brimstone, which is the second death, where their worm dieth not and the fire is not quenched, where there is no end to their torment. There are a great many sayings in the Scripture of the same import, which is denominated "the second death."

There is a revelation in the Book of Doctrine and Covenants, which, to my mind, is more explicit than any I find in the Old and New Testament on this subject. It is in that revelation in which our Father speaks unto us concerning the transgression of Adam, and death that passed upon him because of his transgression. He partook of a spiritual death. That which was spiritual was first, and afterwards that which was temporal. Again, says the revelation, "The last shall be first, and the first shall be last."

The spiritual death is that which shall be passed upon the wicked when he shall say unto them, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." You can read this revelation in the Book of Doctrine and Covenants when you go home.

I understand that that second death is a spiritual death. Is it meant that the spirit shall die? Each of you can draw your own conclusions as well as I. Your traditions may be such that your thoughts do not run in the same channel with mine in this respect. But I can conceive of no other spiritual death than dissolution. I understand, when applied to the mortal tabernacle, it alludes to the dissolution of that tabernacle: it

ceases to act in its functions, being dissolved, to return to its native element.

I conceive that the same term is applicable to the spirit in like manner. Whether it be a dissolution, or whether it be an eternal preservation of that spirit in a state of torment and misery, which I do not admit, one thing is certain—that the hope of redemption and eternal life is past for ever from those who are the subjects of the second death.

I understand this to be a curse upon those who give themselves up altogether to work wickedness and abominations, who have sinned so far that they have no longer any part in life: they have sinned that sin which is unto death, for which there is no redemption or forgiveness in this world, nor in the world to come.

Some people entertain the idea from the sayings in the Revelations of St. John, that those wicked ones are to be preserved in a literal liquid lake of fire and brimstone, to suffer the torments of fire for ever and ever, without the possibility of being consumed or changed. I do not so understand the meaning and intention of the sacred writers. The Saviour says—“Fear not him that is able to destroy the body only, but rather fear him that is able to destroy both soul and body in hell.” “Hell” may be an analogous term, and applicable in different places to different things; but in this passage it is evident he implies the destruction of the soul as well as the body.

These reflections of mine I do not

teach as doctrine, binding your consciences, but as views which I have of the sacred Scriptures, referring to the second death.

One thing is taught clearly in all the revelations, ancient and modern, that there is a class on whom the second death shall pass; and the thought of their returning to their native element is the thought which all intelligent beings shrink from. The instinct within us is to cleave to life—to cleave to our organization; and the greatest joy we feel is in the certain hope of a resurrection from the dead. The idea of the second death, or dissolution of the spirit, is that which is the most terrifying to the soul. But our Father has so ordained that our spiritual organizations, as well as our tabernacles, can only be maintained and perfected through obedience to the laws of eternal life.

Blessed is the child that is corrected, for he shall learn wisdom. Blessed is the man who is called to an account for his sins from day to day. Blessed is the congregation of the Lord and all Saints who are permitted to have the Holy Ghost manifested on them, and through the servants of the Lord, to call them to account for their sins, reproofing them for their transgressions, that they may be corrected. This is far better for us all, that our sins be brought to judgment in this life, than to have them put off to a future day.

May the Lord help us to repent day by day, and to receive the chastisements of the Almighty, that we may attain to everlasting life. Amen.

THE GOSPEL.

A Discourse by Elder JOHN TAYLOR, delivered in the Tabernacle, Great Salt Lake City, January 15, 1860.

REPORTED BY G. D. WATT.

I came here this morning anticipating the pleasure of listening to some of my brethren. But it seems to have fallen to my lot again to address you, and I do so with pleasure at this time, as upon all such occasions, and willingly communicate anything that may be imparted unto me which may be a benefit or blessing to those who may listen.

The great principles of truth are so varied and comprehensive, that it is difficult to know where to commence our illustrations of a portion of them, and where to leave off. They reach back into the past, exist in the present, and stretch forward into the future. In the Gospel of Jesus Christ is embodied all truth, so far as the salvation of the human family is concerned; and hence it is spoken of in the Scriptures as being the everlasting Gospel.

To those who have not reflected seriously upon the dealings of God and his laws, the Lord appears to be changeable in his way of saving the human family. In the different dispensations from Adam until Christ, they suppose that he has adopted as many different ways of salvation.

We are told by Christian divines of the dispensation that existed before the flood; we are informed of the Patriarchal dispensation, the Mosaic dispensation, and finally of the Christian dispensation; and it is a prevailing idea among the uninformed

that each of these dispensations presented a different system of salvation adopted by the Almighty in teaching the human family, in enlightening their minds, and in giving unto them correct information in regard to God and eternity. Hence I have often heard eminent divines refer to the dispensation before the flood as a day of almost utter darkness; then to the Patriarchal dispensation as one in which a faint glimmer of light began to be made manifest; of the Mosaic dispensation as a time in which the sun began to rise a little above the horizon; and of the Christian dispensation, as it now exists in the world, as being the fulness of light and intelligence, or the full blaze of Gospel day. These views of the different dispensations generally obtain among professors of Christianity.

I entertain a very different opinion of the Almighty. God, like his Son, Jesus Christ, is "the same yesterday, to-day, and for ever,"—the same in intelligence, the same in purity, the same in his projects, plans, and designs. He is, in short, unchangeable. And I apprehend, if the Saints who had communication with him in ancient days were to appear on this earth at the present time, they would find the same medium of communication, the same way of imparting intelligence, and the same unchangeable Being that existed 1,800, 4,000, or 6,000 years ago.

It is true mankind have not at all times been susceptible of receiving and appreciating the same degree of light, truth, and intelligence that they have at other times. God has in certain instances withdrawn the light of his countenance—his Holy Spirit—the light and intelligence that proceeds from him, in a certain degree, from the human family; but his laws are immutable, and he is the same eternal, unchangeable Being.

The truth does not change. What was true 1,800, 4,000, or 6,000 years ago, is true to-day; and what was false in any age of the world is false to-day. Truth, like the great Eloheim, is eternal and unchangeable, and it is for us to learn its principles, to know how to appreciate it, and govern ourselves accordingly.

As the Gospel is a principle that emanates from God, like its Author, it is "the same yesterday, to-day, and for ever,"—eternal and unchangeable. God ordained it before the morning stars sang together for joy, or ere this world rolled into existence, for the salvation of the human race. It has been in the mind of God, and as often as developed it has been manifested as an eternal, unchangeable, undeviating plan by which to save, bless, exalt, and dignify man, and to accomplish this end by one certain, unalterable method of salvation, according to its degree or manifestation.

I speak of the Gospel of Jesus Christ in its fulness and of the blessings associated therewith. It is perfect folly to entertain the idea that the Gospel has only existed about 1,800 years, and yet this foolish idea is strongly entertained and almost universally believed throughout Christendom. This mistake is for want of calm reflection and correct information upon that subject.

It may here be necessary to inquire what the Gospel is. Commentators tell us it means good tidings of great

joy. This language had particular reference to the announcement of the birth of the Saviour to the shepherds of Galilee, by the angel of God. "And lo, the angel of the Lord came upon them (the shepherds), and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.'" This was simply the announcement of the birth of Christ. As to its referring to the Gospel, it might certainly admit of an argument. The birth of our Saviour and the message he came to deliver are two different things.

I do not think the message Jesus came to communicate was at all joyful to the Pharisees and hypocrites of his day, for he told them they could not escape the damnation of hell; nor to those individuals whom he proclaimed to be "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." They looked upon him as an impostor, who said to them, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is not to be supposed for a moment that those men would receive such an announcement as good tidings of great joy, which was to be to all people.

Again: We are told the Gospel is the New Testament. I do not find any such declaration even in the New Testament itself. There are certain records in the New Testament giving an account of the birth, life, suffering, and death of our Lord and Saviour Jesus Christ. It contains also an account of the doctrines he taught, the discourses he delivered, and the moral sentiments he inculcated. It gives us an account of the organization of his Church, and of the teach-

ings of his Apostles, and the manner of their administration, &c. But this is not the Gospel.

The Gospel is a certain living, abiding, eternal principle. That which is written in the New Testament is like a chart of a country, if you please; but the Gospel is the country itself. A man having the map of the United States in his possession would be considered foolish if he supposed he possessed the United States; and because a man may have the Old and New Testament in his possession, it does not argue that he has the Gospel. But is it not written in some of our good Bibles, "The Gospel according to St. John," "The Gospel according to St. Matthew," &c.? Certainly. But what has that to do with it? The Gospels according to Matthew, Mark, Luke, and John describe certain teachings and instructions which Jesus gave, and among the rest the officers constituting his Church are named. "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," &c. These are the living substance of which they write an account.

Well, but the Gospel is contained in the Old and New Testament. It is not, nor in the Book of Mormon, nor in the revelations we have received. These are simply records, histories, commandments, &c. The Gospel is a living, abiding, eternal, and unchangeable principle that has existed co-equal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest.

We will quote from the Gospel according to St. Paul, and see what he has to say in relation to this matter:—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."

Now, I presume Paul knew a little more about the Gospel than some of our learned commentators, and was better acquainted with its operations, organization, spirit, and power. In addition to what Paul has said, I will here assert that the Gospel of Jesus Christ always was, from the very commencement of this earth, "the power of God unto salvation to every one that believeth;" and the righteousness of God was always revealed through the Gospel as specified by this Apostle. Whenever and wherever the the Gospel of Jesus Christ existed, there the power of God and the knowledge of God existed; and therein at all times, and in every age, the righteousness of God was revealed through it from faith to faith. That is an assertion of my own for the time being, and I do not know but I have as much right to assert that as Paul had the other.

But as it is proper that men should give a reason at all times for their statements, this I am willing and ready to do. Before, however, we enter into the investigation of this subject, we will look at another for a short time, which seems to be intimately associated with it.

Paul in his time reasoned about a certain Melchisedec Priesthood, and about a certain Melchisedec, who he says was greater than Abraham, and who he said was without father or mother, without beginning of days or end of years, and abideth a priest continually, and that Christ was "a priest for ever, after the order of Melchisedec." I speak of this because it will be necessary to refer to it in the argument we may be led to adduce in relation to this subject.

Who was this man Melchisedec?

He was simply a man which the Bible gives an account of, and he positively had a father and a mother. It is not really said he had not. I say he had, and can prove it, if the Bible be true. We might differ so far as words are concerned, but not in ideas and facts. Paul was talking about a Priesthood: Melchisedec had this Priesthood. It was the Priesthood of which he was speaking, and not the man. It was this Priesthood of Melchisedec that was without beginning of days or end of years. "And he abideth a priest continually, and ever liveth to make intercession for us;" that is, the Priesthood continues in the eternal world as well as in the world of time.

We will now go back to the Gospel and endeavour to show that wherever the Gospel existed, there existed also the power of God and the revelations of God, and therein men had a knowledge of God, and "therein was revealed the righteousness of God from faith to faith." But let me make another remark here concerning the Priesthood. We are told it holds the mysteries of the revelations of God. These are sayings we have a right to look into and investigate, to find out upon what principle they are based.

How did Adam get his information of the things of God? He got it through the Gospel of Jesus Christ, and through this same Priesthood of which we have been speaking. God came to him in the garden and talked with him. We are told that no man can see the face of God and live. How was it that he obtained his knowledge of God? Through the Gospel; and he was the first man upon this earth that had the Gospel and the holy Priesthood; and if he had it not, he could not have known anything about God or his revelations. But God revealed himself to him and told him what he might do and what he might not do, what course he was

to pursue and what course not to pursue; and when he transgressed the laws which the Lord gave to him, he was driven from the face of God, and left in a measure to grope in the dark.

Let us pass on to Enoch's day. The Bible only gives a very short account of Enoch. We are told that "he walked with God, and was not, for God took him." Then he had the Gospel, for it is through the Gospel that "the righteousness of God is revealed from faith to faith." It is that which holds the keys of the mysteries of the revelations of God. It is that which imparts a knowledge of the Priesthood, and it is by the Gospel that mankind can commune with God: it is that which is the power of God unto salvation to every one that believeth. Enoch had this through the Gospel. Being in possession of this, he was enabled to communicate with God—had revelations from him. And further revelations which have been given in these last days go to show us that Enoch built a city, and that he taught the citizens of that city the great principles of eternal truth as they emanated from God; that God communed with them—taught them correct principles; and that by-and-by, when the people waxed full of iniquity and the earth became ripe for destruction, Enoch and his city were caught up into heaven.

The Bible gives a very short account of this, saying, "Enoch walked with God, and he was not, for God took him." Jude also speaks of him—"And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'"

Enoch, how did you happen to know about things that should transpire some thousands of years hence—you that lived so far back in the remote ages of the world, that were so dark and benighted, according to the ideas of modern theologians? “I had the Gospel, and the Gospel holds the keys of the mysteries of the revelations of God; and by the spirit of that Gospel I was enabled to look through the dark vista of the future, to draw back the curtain of eternity, and contemplate the things of God, and his purposes concerning the nations of the earth, until I gazed upon the winding-up scene.”

And Jude, how did you happen to know that Enoch prophesied of these things? for we have no account of it in the Bible. Where did you obtain your information? “I had the same Gospel that Enoch had, and the same power of revelation, and the same Spirit that he had, so that I was enabled to develop the same things, and to know precisely what Enoch prophesied about, and have given my testimony in relation to that matter.”

But Joseph Smith, where did you get your information from? “I had just the same Gospel that Enoch had, and the same that Jude had; and I also testified of the same things, and we all agree.”

In tracing out this history, we find it written that God was about to destroy the inhabitants of the earth with a flood. How did he make this known? “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” All flesh had corrupted its way before the Lord, with the exception of a few. There was Noah, who was a man that feared God and worked righteousness, and had in his possession the Gospel and the holy Priesthood; and the Lord God communicated with him, and this he did

by revelation, and told him to build an ark to save himself and family from the flood. And he gave Noah the dimensions of the ark—how it was to be constructed, and with what kind of materials. He also told him what kind of animals he was to bring into it, giving him instructions relating to the whole matter. How did you happen to know all this, Noah? “I had the Gospel, which is the power of God unto salvation; and it proved my salvation and the salvation of my family; and through it I was enabled to understand the designs and purposes of God, and prepare for those great events about to take place on the earth.”

We next come to old Abraham, and we find that the Lord talked with him:—“And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day.” And the Lord talked with Abraham and with his wife Sarah, and told her she should have a child at a certain time. They had quite a long conversation. Sometimes the messenger that was sent to Abraham is called an angel, and sometimes the Lord. Suffice it to say that the Lord did reveal himself and communicated his will unto him; and finally he tried and tested him in every variety of way. “And it came to pass after these things that God did tempt Abraham, and said unto him, ‘Abraham;’ and he said, ‘Behold, here I am.’ And he said, ‘Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.’” In this manner the Lord tried Abraham.

The great principle I wish to keep before your minds is, that men in those different ages of the world did have a knowledge of God, and they obtained it through revelation and a knowledge of the Gospel. Through this, Abra-

ham obtained a knowledge of God—of his purposes and designs; and there was no other way in which he could have a knowledge of God, only in the way here specified; and hence the Gospel to Abraham was a principle wherein the righteousness of God was revealed from faith to faith; and it was to him as much the power of God unto salvation as it was in the days of Jesus Christ and the Apostles, or any other day.

Jesus, in speaking of Abraham, says, "Your father Abraham rejoiced to see my day; and he saw it and was glad."

Then, Abraham, you saw the day of the Son of God and was glad some two thousand years before the dawn of that day burst upon the earth. How did you happen to see it? Was it not enough for you to know that God spoke to you and gave you certain great and glorious promises concerning your seed? No. You must actually penetrate events that should transpire in after ages. How did you know all this? "By the Gospel." Do you mean to say that you, too, had the Gospel? "Yes; for life and immortality are brought to light by the Gospel; and the Gospel is the power of God unto salvation to every one that believeth, and therein is the righteousness of God revealed from faith to faith; and whoever knows anything about life and immortality and the power of God must know something about the Gospel of salvation."

"Well," say some, "we would really like a little more testimony from the Bible on this subject; for we have great confidence in the Bible." You shall have it. What does Paul say?—"And the Scriptures, foreseeing that God would justify the heathen through faith, preached the Gospel before unto Abraham, saying, 'In thee shall all nations be blessed.' So, then, they which be of faith are blessed with faithful Abraham."

Then Abraham had the Gospel preached to him, and so had Melchisedec. "How do you prove that?" Paul says, speaking of this ancient king of Salem, that he was "made like unto the Son of God," and "abideth a priest continually." And "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." "He, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better."

Abraham had the Gospel, and was the father of the faithful; yet Melchisedec was greater than he—greater in the Priesthood and in the Gospel.

We will now inquire a little about Moses—a deliverer that was raised up to Israel, who was set apart to deliver his people from the bondage under which they groaned in the land of Egypt. The Lord spake to Moses and sent him to Pharaoh, and kept sending him from time to time until Pharaoh let Israel go; and Moses was their leader, and led them forth out of the land of Egypt.

How did Moses know about this deliverance? How did he know how to give Israel instruction and revelation? Because he had received it himself. The Lord had spoken to him, and had revealed his will to him, and manifested his purposes to him from time to time. When the Lord first called him, he felt incompetent for the task, and answered the Lord as follows:—

"And Moses said unto the Lord, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue.' 'And the anger of the Lord was kindled against Moses, and he said—'Is not Aaron the Levite thy brother? I know that he can speak well. And he also cometh forth to meet

thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Thus Moses led the people out from the bondage of Egypt: by visions, by revelations, by the voice of God, by the manifestation of the power of God, with a high hand and outstretched arm, he led them out, and destroyed the Egyptians when they essayed to follow them, after smiting them with plagues and various afflictions that overtook them, in consequence of their rebellion against God and the testimony Moses delivered in their midst.

How was it that Moses understood anything about the will of God in the leading forth of that people? It was because he had the Gospel, which is a principle of revelation, as we have before stated; and through it intelligence was communicated unto him.

But you say you would like to see something from the Bible to prove this. I should think what has been already said in illustration of this great leading principle is sufficient to satisfy anybody. It satisfies me.

But I will give you a little of the Bible touching Moses having the Gospel. Paul says, "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?" "So we see that they could not enter into it because of unbelief. Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not

being mixed with faith in them that heard it." Here Paul not only declares they had the Gospel as well as we, but he makes use of them as an example to all unbelievers.

We will now touch upon a lesser dispensation, if you please to call it by that name, and try to find out how that happened to come. I speak of that dispensation that existed previous to the ushering in of the Gospel, as people suppose.

Paul says, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "Wherefore, then, serveth the law? It is added, because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." He further writes on this subject, saying, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, and could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation."

What was the transgression of ancient Israel? They rejected the teachings of Moses. When he came down from the mount, where he had been talking with God face to face, he found the people had made unto themselves a golden calf, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." They had forsaken God, the Fountain of living waters, and hewed out to themselves cisterns—broken cisterns, that could hold no water. And Moses was wroth with them; and so was the Lord, who was about to destroy them: but Moses pleaded with him, and he spared them. But

seeing they judged themselves unworthy of eternal life, and the Gospel of Jesus Christ, and revelations, and communications with him, he placed them under a law of carnal commandments and ordinances, placing a yoke on their necks, which one of the ancient Apostles says, "Neither we nor our fathers were able to bear." He placed them under ceremonies and forms, and it was said, Do this and live; refuse to do it, and die.

This code of laws and ordinances was given to them under the auspices and direction of the Aaronic Priesthood; and the Melchizedec Priesthood was taken away from them to a certain extent, which deprived them of its succession, &c.

Still the spirit of revelation was among the Prophets that still remained among them; but, as a nation, they were placed under a system of carnal ordinances, because of their transgressions.

What was the law added to? It was added to the Gospel. This we should have known, if Paul had never said a word about it, because Moses held the keys of the revelations of God, could go into the mount of God, and by that power led seventy Elders of Israel into the presence of God, and they saw the God of Israel. I know that the law was added to the Gospel on that principle, because the Gospel always was a power that enlightened the eyes of men, and put them in possession of revelation and communication with God, and that gave them a knowledge of things past, present, and to come.

We will pass by the time when they were under a law of carnal ordinances, consisting of burnt offerings and sacrifices, &c., and come to the time when the Gospel is again restored, and when a Priest after the order of Melchizedec, Enoch, Abraham, Noah, Moses, and Adam, again appeared upon the earth,—namely,

the Son of God, who was "a priest for ever, after the order of Melchizedec." It was not necessary that he should be enabled genealogically to prove that he was of the seed of Aaron and of the tribe of Levi; but his Priesthood was after the order of Melchizedec, which was without beginning of days or end of years,—a Priesthood not indebted directly to human descent, but one that administers both in time and eternity.

At the time Jesus Christ came upon the earth we find the same kind of revelations began to be made manifest,—the same Spirit, and the same power, blessing, and the same communications with God. And hence, when he came he went forth baptizing, as John, his predecessor, had done, John said concerning him, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Did he do this? He did. When he made choice of his Apostles, he breathed upon them and said—"Receive ye the Holy Ghost." And they began to have visions and revelations, and the power of God was made manifest on them. Paul, in writing of this power, says—"I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." By-and-by, Paul begins to let out some of these things. He says he saw the dead, small and great, stand before God, speaking of the resurrection, and the state of man after death, and the glory that awaits the faithful.

An angel of the Lord opened the prison-doors, and set Peter and some others at liberty. The angel of the Lord appeared to Paul in a dream, and comforted him when he was in danger of being shipwrecked, and told him that no one on board should perish. How came they in possession of all this knowledge? and how came they to be such favourites with the heavens? It was all through the Gospel.

We find the Apostle John driven as a poor exile and outcast to the Isle of Patmos, in consequence of his religion, where he had to labour among the slaves in the lead mines, oppressed and bowed down in consequence of the tyranny and severity of his task-masters. But he was in the spirit on the Lord's day, and the heavens were opened to his view, and he gazed on the past, on the present, and on the future, contemplating events that should transpire through every subsequent period of time until the winding-up scene. He told of the time when the grave should deliver up its dead, and when the sea should deliver up the dead that are in it, and all nations should stand before God and give an account of the deeds done in the body.

He told of Jesus Christ coming with his holy angels to execute judgment on the ungodly. He told of the New Jerusalem that should descend from God out of heaven as a bride prepared for the bridegroom.

He told of the Millennium, when not only the Saints should burst the barriers of the tomb, but come forth and live and reign with Christ a thousand years on the earth, when righteousness and truth should prevail, and iniquity hide its hoary head, and the power of God be made manifest; and every nation, tongue, and people bow to the sceptre of King Immanuel, and all acknowledge him as Lord over all.

How did you know all this, John? "I had the Gospel of Jesus Christ, that restored this power to the earth, which unfolded unto me these things; and I have communicated only part of the things I saw."

This power was enjoyed not only by the Apostles, as some suppose, but it existed among the Saints; and hence Paul, writing to the Church, says—"Now, concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For the body is not one member, but many," &c. Consequently, this Spirit extended not only to the Apostles and permanent disciples, but to the whole Church, the Spirit being given to every man to profit withal. And what was that? It was the gift of the Holy Ghost, which Peter told the people, on the day of Pentecost, they should receive; for on that day he told them to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost. Why? Because, says he, "The promise is to you and your children," &c.

"To us who are Apostles," and to whom else? "To you, and to your children. Whom else? To all that

are afar off, even as many as the Lord our God shall call." You show me a people that the Lord our God does not call, and I will show you a people to whom this promise does not apply.

There is the Gospel, as I understand it; and wherever this principle exists, the principle of revelation and the knowledge of God exists—a principle wherein the righteousness of God is revealed from faith to faith—a principle that opens a communication between God and man. Wherever this exists, the Gospel exists; and wherever this does not exist, the Gospel does not exist. It is a principle that places man into a legitimate relationship with God, who is our Father. Hence, when Jesus taught his disciples to pray, he said, "When you pray, say, Our Father who art in heaven, hallowed be thy name." He is the God and Father of the spirits of all flesh, and we are told to approach him as such, and have faith in him. And he says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Or, what man is there of you, who, if his son ask bread, will give him a stone? Or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

By means of the Gospel of Jesus Christ we are brought into a relationship with God. As one of the ancient Apostles says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." God is our Father, and a medium of communication has been opened between God and us.

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And inasmuch as we live our religion, we shall be prepared at all times to receive blessings at his hands, and learn to understand correct principles in regard to our salvation as individuals, and the salvation of the human family.

John said, among other things, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgments is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This angel had the same Gospel to preach that Adam possessed, and the same that Enoch, Noah, Abraham, Moses, Jesus Christ, and the Apostles preached.

Joseph Smith, what did you proclaim? "I called on the Lord and a holy angel appeared to me, and God revealed his will to me, and showed me the true position of the world religiously and every other way; and he told me what I was to do to obtain eternal life, and he told me what his designs and purposes were concerning this earth." What did he do besides? "He sent some of those who existed in former ages, who held the keys of the everlasting Priesthood, to administer to me and set me apart." We read in this good book an account of Peter, James, and John being with Jesus on the Mount—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him." How happens it that you are upon the earth, Moses? for we thought you were dead long ago! "I am not dead, as you suppose; for I drank of
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that well Jesus spoke of, the water of which, if any man drinks, shall be in him a well of water springing up to eternal life. I hold the keys of the Melchisedec Priesthood and the everlasting Gospel, that administers in time and in eternity; and after having got through with this world and its cares, holding still that Priesthood behind the veil, I have come to administer to you, Jesus, James, Peter, and John, on the earth."

In consequence of the same Priesthood, Elias was translated, and got associated with Moses behind the veil, and became his companion in bringing a message of comfort to Jesus and his companions on the Mount. Peter, who held the Priesthood while he was upon the earth and after he left, could come and administer to Joseph Smith, and impart to him the same blessings and the same power, and reinstate those principles and powers upon the earth that had been lost in consequence of transgression. What is it that we have received? We have received the everlasting Gospel—the same that existed in the days of Jesus; and it is this that has enlightened our minds, enlarged our capacities, and given us a knowledge of the past and of the future; and it has thus revealed to us the purposes of God; and through the order and organization of this Priesthood we are blessed, saved, protected, and upheld as we are at this day.

Why is it that the world rage? Why is it that the priests of the day are angry—that politicians are mad?

It is because the Lord has set forth his hand to accomplish his purposes and bring to pass the things spoken of in the holy Prophets.

As one of old has said, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

The Lord will bring to pass his strange purpose, and accomplish the thing he has designed. It is for us to live our religion, to fully appreciate the Gospel we possess, and fully obey its requirements, submit to its laws, and yield to its dictations, following the direction of the holy Priesthood, which hold the keys of the mysteries of the revelations of God, magnifying our callings, and honouring our God, that we may be prepared to fulfil our destiny upon the earth, and be enabled to be a blessing to those around us, and to pour blessings upon our posterity, and spread forth the great principles of eternity, which are calculated to bless, enlighten, ennoble, and exalt all who will yield obedience to their dictates.

May God bless you all, and guide you in the way of truth, which I ask in the name of Jesus Christ. Amen.

UNION OF SPIRIT AND SENTIMENT—SUBMISSION TO THE LIVING
ORACLES OF THE CHURCH—A CONFESSION, &c.

*Remarks by Elder ORSON PRATT, made in the Tabernacle, Great Salt Lake City,
January 29, 1860.*

I will read a passage of Scripture to be found in Isaiah, 52nd chap., 8th verse:—"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

I will, this morning, take the words of the ancient Prophet as the foundation for a few remarks, applying them more directly to myself. And if they should be applicable to the congregation before me, I hope that they, together with myself, will be benefited by the same.

It is very evident from this passage of holy Scripture that there is a period of time to come in the last days, in which all the Elders of Israel and all the watchmen of Zion will understand alike, see alike, and have the same views in regard to doctrine and principles, and all division of sentiment will be entirely done away. Then that scripture will be fulfilled recorded in our Lord's prayer, where he taught his disciples how to pray:—"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven."

When I reflect that in heaven there is a perfect union of spirit and feeling among the celestial throng,—when I reflect that in that happy place there is no disunion one with another—no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same

order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye—that have the same view in regard to doctrine and principle—that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world.

How is it among us, the Latter-day Saints? One thing is true in regard to some few of them—shall I say few? No. I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle to which we must all come. What is that heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,—that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.

It matters not how much information any man may have before he comes into this Church; it matters not how extensively he may be taught

in the arts and sciences of the day—how extensively he may be taught in regard to various branches of learning; it matters not how much natural wisdom he may be qualified with; it matters not whether he has occupied a high station in the eyes of the world, or a low one; it matters not what his prior condition may have been, when he repents before God and enters into a covenant with the Father and the Son and with his brethren, and manifests before them and the whole world that he forsakes the world and the wisdom thereof, (that is, that which is called wisdom by the world,)—that he is willing to forsake all things which are of the world that are inconsistent with the character of God, his attributes, his word, and his kingdom,—that very moment he comes to that point and goes forward in baptism he becomes subject to a different power from what he had before been subject to. He becomes subject to a certain authority that is different; he becomes subject to an authority which has come from heaven—not an authority ordained of man—not an authority which has been originated by human wisdom or by the learning of mankind—not by inspired or uninspired books, for books never yet bestowed authority, whether inspired or uninspired.

The authority of Jesus Christ sent down from heaven, conferred upon man by his holy angels, or by those that may have previously received Divine authority, is the true and only standard here upon the face of our earth; and to this standard all people, nations, and tongues must come, or be eventually taken from the earth; for this is the only standard which will endure, and this is the only authority which is everlasting and eternal, and which will endure in time and throughout all eternity.

This brings to my mind a revelation which was given in a General

Conference on the 2nd day of January, 1831, the Church then having been organized about nine months. All the Saints were gathered together from various little Branches that had been established in the house of Father Whitmer, whose sons became conspicuous in this last dispensation as being witnesses of the Book of Mormon,—whose house also became conspicuous as the place where the Prophet Joseph Smith received many revelations and communications from heaven. In one small room of a log-house, nearly all the Latter-day Saints (east of Ohio) were collected together. They desired the Prophet of the Lord to inquire of God and receive a revelation to guide and instruct the Church that were then present. Brother Joseph seated himself at the table. Brother Sidney Rigdon, who was at that time a member of the Church, having just arrived from the West, where he embraced the Gospel through the administration of some of the Elders, was requested to act as scribe in writing the revelation from the mouth of the Prophet Joseph. I will read a portion of this revelation:—“And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there; and looketh upon his sons and saith, I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, Be one; and if ye are not one, ye are not mine.”

This I consider is a very important item—Behold, “I say unto you, Be one; and if ye are not one, ye are not mine.”

This is very pointed, plain, and definite language, that no man can misunderstand.

Upon what principle are we to be one? It is by hearkening in all things to that eternal and everlasting Priesthood which has been conferred upon mortal man upon the earth. When I say that Priesthood, I mean the individual who holds the keys thereof. He is the standard—the living oracle to the Church.

“But,” says one, “suppose that we hearken to the word of God in the Old and New Testament—suppose that we hearken to the word of God in the Book of Doctrine and Covenants—suppose we hearken to the word of God in the Book of Mormon, and at the same time we feel disposed in our hearts to lay aside the living oracles, what then? I would answer, in the first place, that the premises are false. Why? The very moment that we set aside the living oracles we set aside the revelations of God. Why? Because the revelations of God command us plainly that we shall hearken to the living oracles. Hence, if we undertake to follow the written word, and at the same time do not give heed to the living oracles of God, the written word will condemn us: it shows that we do not follow it according to our profession. This is what I wish to bring home to myself as an individual; and if the same thing will suit any other person in the congregation, I hope that he will take it home to himself.

“But,” inquires one, “how is it that you are going to apply this to yourself?” I will tell you. But first let me quote from another revelation contained in the Book of Doctrine and Covenants. Perhaps I had better read the passage which I wish now to bring to your understanding:—“Behold, there shall be a record kept among you; and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church, through the will of God the Father and the grace of our

Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which Church was organized and established in the year of our Lord, eighteen hundred and thirty, in the fourth month, and in the sixth day of the month which is called April. Wherefore (meaning the Church,) thou shalt give heed unto his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word shall ye receive as if from mine own mouth, in all patience and faith.”

Here, then, we perceive what is binding upon the Church of the living God, what was binding upon them thirty years ago, and what has been binding upon them ever since, from the day that it was given, until the day the Prophet was martyred, down until the year 1860, and until the present moment of time. All this time there have been a kingdom and Church of the living God on the earth, and a man placed at the head of that Church to govern, direct, counsel, preach, exhort, testify, and speak the truth to the people, and counsel them in the things pertaining to their duties and pertaining to the kingdom of God.

Now, then, let me get back again.

The great subject before me this morning is the words I have been repeating before you, and how they apply to myself. There have been a few things wherein I have done wrong, wherein I have disobeyed these instructions that are here laid down, wherein, no doubt, I have offended, the Lord, and wherein I have, no doubt, grieved the feelings of my brethren; and inasmuch as I have done this, no doubt I have also brought at many times darkness upon my own mind. I want to make a confession to-day. I do not know that brother Brigham, or any of the rest of the

Twelve who have come here this morning, except brother Benson, knew of my intentions. I did tell brother Benson I thought of making a confession this morning, but the others were not aware of this. There are a few things which have been a source of sorrow to myself, at different times, for many years.

Perhaps you may be desirous to know what they are. I will tell you. There are some points of doctrine which I have unfortunately thrown out before the people.

At the time I expressed those views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren that some of the doctrines I had advanced in the "*Seer*," at Washington, were incorrect. Naturally being of a stubborn disposition, and having a kind of a selfwill about me, and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error. Now, was this right? No, it was not. Why? Because the Priesthood is the highest and only legitimate authority in the Church in these matters.

How is it about this? Have we not a right to make up our minds in relation to the things recorded in the word of God, and speak about them, whether the living oracles believe our views or not? We have not the right. Why? Because the mind of man is weak: one man may make up his mind in this way, and another man may make up his mind in another way, and a third individual may have his views; and thus every man is left to be his own authority, and is governed by his own judgment, which he takes as his standard.

Do you not perceive that this would,

in a short time, cause a complete disunion and division of sentiment throughout the whole Church? That would never fulfil the words of my text—would never bring to pass the sayings of Isaiah, that their watchmen should lift up their voice, &c.

In this thing I have sinned; and for this I am willing to make my confession to the Saints. I ought to have yielded to the views of my brethren. I ought to have said, as Jesus did to his Father on a certain occasion, "Father, thy will be done."

"You have made this confession," says one; "and now we want to ask you a question on the subject: What do you believe concerning those points now?"

I will answer in the words of Paul—"I know nothing of myself; yet am I not hereby justified: but he that judgeth me is the Lord. So far as revelation from the heavens is concerned, I have had none in relation to those points of doctrine.

I will tell you what I have had revealed to me: I have had revealed to me that the Book of Mormon is from God; I have had revealed to me that the Book of Doctrine and Covenants is also from God; I have had revealed to me that this is the Church and kingdom of God; I have had revealed to me that this is the last dispensation of the fulness of times. These things are matters of knowledge with me: I know them to be true, and I do know about many things in relation to God and to future events. But, when I reflect upon the subject, I have very little knowledge concerning many things. What do I know, for instance, about much of what is revealed in the last book of the New Testament, called John's Revelations? What do I know about much written in the book of Daniel? Some few things are quite plain: but what do I understand in relation to some few of the predictions in the 11th chapter of

Daniel? I doubt whether there is a person, unless he has been favoured with direct revelation from heaven, who knows but little about John's Revelations. What do I know about many things in relation to the celestial kingdom? Has the celestial kingdom been opened to my mind? No. Have I gazed upon it in vision? No. Have I seen God sitting on his throne, surrounded by his holy angels? No. Have I knowledge of the laws and order and government and rule which regulate that kingdom? No. If the revelations seem to apparently convey this or that idea, still I may be entirely mistaken in regard to the meaning of those revelations.

There is one thing I will assure you of—God will never reveal anything to me, or to any other man, which will come in contact with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.

“But,” inquires one, “have you not felt anxious that the Church should follow your ideas as laid down in the *Seer*?” I have not. If I had, I should have preached them; I should have tried to reason with you to convince you of their apparent truth.

I have always been anxious the Church should be governed by him who has the right to govern it, to receive revelations, and to give counsel for its guidance, through whom correct doctrine comes and is unfolded to the children of men.

God placed Joseph Smith at the head of this Church; God has likewise placed Brigham Young at the head of this Church; and he has required you and me, male and female, to sustain those authorities thus placed over us in their position; and that authority is binding on all Quorums and individuals of Quorums. He has never released you nor me from those obligations. We are com-

manded to give heed to their words in all things, and receive their words as from the mouth of God, in all patience and faith. When we do not this, we get into darkness. God has placed them where they are, and requires you and me to continue in our faith and patience to receive the truth at their hands. I am going to do it. I am going to repent. I arose this morning to unburden my feelings in regard to these matters.

What is repentance? Is it merely to say we will do thus and so, and then go and do directly to the contrary? When I say I am going to repent of these things, I mean that I am going from this time henceforth, through the grace of God assisting me, to try and show by my acts and by my words that I will uphold and support those whom I do know God has placed over me to govern, direct, and guide me in the things of this kingdom.

I do not know that I shall be able to carry out those views; but these are my present determinations. I pray that I may have grace and strength to perform this. I feel exceedingly weak in regard to these matters.

I know what I have got to conquer. I have to conquer my natural disposition and feelings, and bring them to bow to the authority God has instituted. I see no other way. That is the only way for me and the only way for you. I see no possibility for the words of my text to be fulfilled and brought to pass in any other manner. You cannot devise or imagine any other way. The world have tried for six thousand years to become united, and they never have been, and never will be able to do it, if they should continue to remain as nations, kingdoms, and peoples for six millions of years to come. They never can bring about this oneness of sentiment and feeling by each man being his own

standard. No: it never was ordained by the Almighty to be brought about in that way.

The only way for us is to have a true standard, which must be from heaven—a standard ordained of God, which we can follow with the utmost confidence—a standard we can have faith in—a standard to which all human wisdom and human judgment must give way. Such a standard only will be eternal, and will prevail when all other standards will fail.

Do my ideas suit anybody else? It matters not whether they do or not: they suit me, and I am going to put the coat on. I am preaching to myself this morning. I did not come here to preach to the world, nor particularly to preach to the Saints; but I wanted to preach to myself, and see if I could not convert myself; and when I can get converted myself, perhaps I may do some good in preaching to the Saints and to the world.

Inasmuch as there may have been any feelings in the hearts of the

Latter-day Saints that are now before me, I desire to do all in my power to bring about a complete reconciliation. I wish the whole Territory were here, and all the good people of England, and all the Saints that have ever seen any of my writings or read my views; I would say to them all, Brethren, I make a confession: I have sinned; I have been too stubborn; I have not yielded as I ought; I have done wrong, and I will try to do so no more. And if the whole kingdom of God can be reconciled with me, I shall be very glad. At least, I will do all I can to obtain their reconciliation.

These are my feelings to brother Brigham. I will make reconciliation to the Presidency, and to the Twelve, and to the Church, so far as it is in my power, so far as I have not yielded to my brethren.

I consider these to be true principles. However imperfect I may have been, it has nothing to do with the principles: the principles are from heaven. Amen.