

JOURNAL OF DISCOURSES

DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

THE TWELVE APOSTLES,

AND OTHERS.

REPORTED BY

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

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

VOL. IX.

LIVERPOOL :

EDITED AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

LONDON :

LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON, N.

1862.

JOURNAL OF DISCOVERY

THE HISTORY OF THE

DISCOVERY OF THE

ENTERED AT STATIONERS HALL.

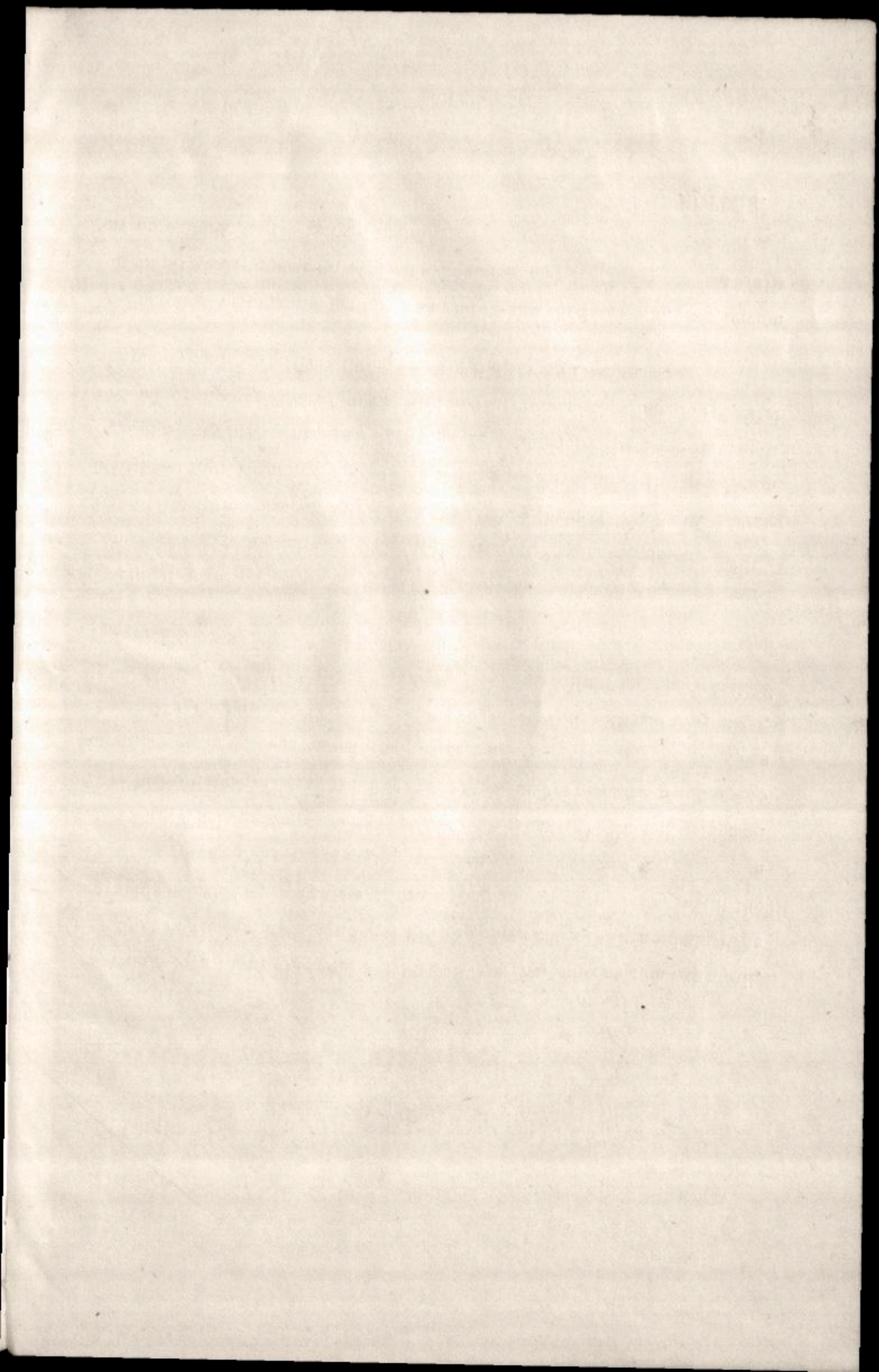
PREFACE.

After a long night of darkness, which has covered Christendom like a pall, the light of Heaven has again burst forth to cheer and bless mankind. The keys of knowledge, long lost from among men, have been, with the Priesthood, once more restored to the earth. For centuries there has been no man in Christendom authorised to say "Thus saith the Lord;" and men have had to be dependent upon the knowledge and experience of those who in former generations received the revelations of Jesus. But now this has changed. Through the Gospel which has been restored, with the Priesthood, in its fulness and purity, the mind of the Lord respecting the inhabitants of the earth is being made known unto men.

The *Journal of Discourses* goes forth to the world as another record corroborating those already extant, bearing the same testimony to the immutable principles of salvation which they have borne, and giving additional light upon many points concerning the salvation of this generation on which they are silent. All men can be profited by perusing its pages and pondering over the words of truth and salvation as they flow in beautiful simplicity and power from the mouths of the Living Oracles.

That this Volume may go forth and fill its destined mission, and remain an imperishable memento of God's kindness and his desire to save His erring children, is the prayer of the

EDITOR.



INDEX.

	Date	Page
Preface		iii.
True Testimony—Preparation for Coming Events—Corruption of the Government, etc. B. YOUNG	April 6 1861	1
Spirit of Unity—Independence of Zion, etc. H. C. KIMBALL	" 6 "	6
Union—Human and Divine Government, etc. J. TAYLOR	" 6 "	8
Sectarian Religion—Democracy, etc. G. A. SMITH	" 6 "	15
Improvement—Restoration of the Priesthood, etc. L. SNOW	" 7 "	20
Appreciation of Divine Gifts and Blessings—Return to Jackson County — Encouragement of Home Manufactures H. C. KIMBALL	" 7 "	24
Home Manufactures B. YOUNG	" 7 "	29
The Gifts of God—Home Manufactures—Word of Wisdom—Happiness B. YOUNG	" 7 "	31
Submission to Reproof, etc. H. C. KIMBALL	Mar. 17 "	40
The Gospel of Salvation, etc. D. H. WELLS	April 14 "	43
Cultivation of the Spirit of Truth—Trials of the Church, etc. H. C. KIMBALL	" 14 "	51
Blessings Enjoyed by the Saints W. WOODRUFF	May 12 "	55
Building up of the Kingdom of God—Home Manufactures D. H. WELLS	Sep. 10 "	59
Prosperity of Zion, etc. G. A. SMITH	Mar. 10 "	66
Salvation by Works H. C. KIMBALL	June 24 1860	75
Building up the Kingdom of God, etc. D. H. WELLS	Sep. 16 "	79
Priesthood B. YOUNG	May 7 1861	86
Privileges and Responsibilities of the Saints—Building up the Latter-day Kingdom D. H. WELLS	Sep. 30 1860	94
Sufferings of the Saints—Overcoming Evil with Good, etc. B. YOUNG	Jan. 5 "	101
Difficulties with which the Church has had to Contend in its Establishment in Utah G. A. SMITH	Sep. 10 1861	109
Duties of the Saints in Rolling forth the Work of God D. H. WELLS	Oct. 7 1860	118
Varieties of Mind and Character—Chastisement—Freedom, etc. B. YOUNG	Feb. 17 1861	121
Observance of the Commandments of God H. C. KIMBALL	Jan. 6 "	126
Living our Religion—Obedience to Counsel H. C. KIMBALL	May 12 "	133
Gathering of the Saints—Honouring the Priesthood, etc. B. YOUNG	July 28 "	137
Facilities in Utah for the Comfort and Prosperity of the Saints D. H. WELLS	June 9 "	144

		Date.	Page.
Eternal Punishment—"Mormonism," etc.	B. YOUNG	Jan. 12 1862	147
Obedience to the Commandments and Revelations of God	H. C. KIMBALL	Jan. 19 "	151
Evil Deeds and Evil Doers, etc.	B. YOUNG	Jan. 19 "	154
Blessings Enjoyed by the Saints in Zion, etc.	G. A. SMITH	Feb. 6 "	158
Privileges of the Saints, etc.	W. WOODRUFF	Dec. 1 1861	160
Necessity of Paying due attention to Temporal Duties, etc.	B. YOUNG	Jan. 26 1862	167
Salvation of the House of Israel to come through the Gentiles	O. PRATT	July 15 1855	174
Early Persecution—Certain Retribution	H. C. KIMBALL	July 7 1861	180
Political Economy	D. H. WELLS	Sep. 29 "	182
Call for Teams to go to the Frontiers—Encouragement of Home Manufactures	B. YOUNG	Feb. 2 1862	186
Robbing the Dead—Dancing not a Part of the Saints' Religion—Kindness in Government—More Telegraphic Wires	B. YOUNG	Feb. 9 "	191
Covetousness—Labours of the Elders—Mission to Form a Southern Settlement—Grumbling	G. A. SMITH	Oct. 20 1861	197
The First Principles of the Gospel	P. P. PRATT	Aug. 26 1855	204
Closing of Amusements—Indulging in Sin brings Mental Darkness	B. YOUNG	Feb. 16 1862	218
Preaching the Gospel to, and Keeping the Lamanites—Obedience to Counsel	W. WOODRUFF	July 15 1855	221
Remarks on Behalf of the Indians	J. YOUNG	July 13 "	229
Safety of the Saints at Home—Contrast of their Position with that of the United States	JOHN TAYLOR	April 28 1861	233
Necessity of Temporal Labour Preparatory to Building a Temple	B. YOUNG	Mar. 2 1862	239
Propriety of Theatrical Amusements—Instructions Relative to Conducting them	B. YOUNG	" 6 "	242
Salvation the Result of Individual Exertion	B. YOUNG	" 23 "	246
Encouragement of Home Manufactures—Righteous and Unrighteous Ambition	D. H. WELLS	" 16 "	250
Power Given to Man to Create	B. YOUNG	" 16 "	254
Agency of Man to Practice Good or Evil Principles	D. H. WELLS	" 6 "	259
Corruption among Government Officials	G. A. SMITH	April 8 "	262
Building of the Temple—Necessity of Union	H. C. KIMBALL	Oct. 7 1861	264
Government of the Tongue—Impartiality in Judgment—Sealing	B. YOUNG	April 6 1862	266
Home Manufactures—Certain Destruction of the Enemies of Truth	B. YOUNG	" 6 "	271
Weakness of Human Governments—Potency of the Kingdom of God	J. TAYLOR	" 16 "	275
Duties Connected with the Aaronic and Melchisedec Priesthoods	B. YOUNG	" 7 "	279
Building up and Adornment of Zion by the Saints	B. YOUNG	Feb. 23 "	282
True Character of God—Erroneous Ideas Entertained Towards Him	B. YOUNG	" 23 "	286
Caution against Vain Laughter—Value of the Life of Man	B. YOUNG	April 27 "	290
Endless Variety of Organizations—Blessings that Await the Faithful	B. YOUNG	May 25 "	292
Necessity of the Saints Possessing the Spirit of Revelation	H. C. KIMBALL	April 7 "	298

		Date	Page.
Instruction on Priesthood—Necessity for Diligence among the Saints	D. H. WELLS	„ 7	299
Counsel on Cattle Herding	G. A. SMITH	„ 7	304
The Love of Truth and Righteousness Implanted in the Natural Man—Kindness and Firmness in Governments	B. YOUNG	June 15	305
The Kingdom of God	B. YOUNG	July 13	308
Contrast Between the Religion of Jesus Christ, as Enjoyed by the Saints, and that of Professed Christianity	B. YOUNG	„ 6	318
Necessity of the Living Oracles among the Saints—Exhortation to Obedience to Counsel	W. WOODRUFF	April 8	324
Proclamation of the Gospel to the Dead—Exhortation to Improvements	H. C. KIMBALL	June 7	326
A Knowledge of God Obtained only Through Obedience to the Principles of Truth	B. YOUNG	Aug. 3	329
The Course the Saints should Pursue and the Spirit they should Cultivate	H. C. KIMBALL	April 27	335
Knowledge and Power—Progress of the Saints in Regard to those Principles	J. TAYLOR	April 13	338
Variety of Gifts—Exhortation to Cultivate a Spirit of Contentment	G. A. SMITH	May 11	346
Responsibilities Resting upon the Saints—Increase of Power and Influence	D. H. WELLS	May 4	350
Influence of Parents in Training their Children—Power which Accompanies the Elders when having the Faith and Prayers of the People	D. H. WELLS	May 25	355
Eternal Salvation—Continued Improvement brings Exaltation	D. H. WELLS	Sep. 14	362
Apostleship of Joseph Smith—Destruction Awaiting the Nations	B. YOUNG	Aug. 31	364
Gathering the Poor—Prosperity of the Gathered Saints—Home Manufactures	H. C. KIMBALL	Feb. 9	371

JOURNAL OF DISCOURSES.

TRUE TESTIMONY—PREPARATION FOR COMING EVENTS—
CORRUPTION OF THE GOVERNMENT, ETC.

*Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt
Lake City, April 6, 1861.*

REPORTED BY G. D. WATT.

We have always had larger congregations on such occasions as this than we have had buildings to accommodate; and had it not been that I requested the brethren of the city to tarry at home, so as to give room to those who should come from a distance, the house would have been crowded to overflowing, and there would have been a large congregation outside. I do not know that, this side of the day of rest that we are looking for, we shall ever have a building large enough to accommodate our congregations. When we have overcome the enemy to righteousness and have a thousand years to work unmolested, I think that we then can build a room that will contain as many people as can hear the speaker's voice. We have the privilege, it is true, of assembling in the open air, where most of our Conferences have been held.

We now enjoy the anniversary of our General Conference. The Church is thirty-one years old to-day. It seems but a short time—but a few days, since there were only six mem-

bers in this Church. It seems but a short time since I desired most fervently to see some one who was a foreigner baptized into this Church. I well remember how anxious I was that an English preacher belonging to the Independents, and with whom I was acquainted, should come into the Church, that he could go to his native land and preach the Gospel there. What were the feelings of the few, thirty-one years ago to-day?

Brother Kimball observed in his remarks, that he could recollect the history of this Church from its beginning, and understood the persecutions against this people. The Book of Mormon was translated near where we then resided, as we might say, in our own neighbourhood. It was translated about as far from where brother Kimball then lived as it is from here to Little Cottonwood; and where Joseph first discovered the plates was about as far from where I then lived as it is from here to Provo. Here we would have considered the discoverer of those plates and the translator of the Book of Mormon as

one of our neighbours. We are in the habit here of travelling more frequently and further than we were there. From the time that Joseph had his first revelation, in the neighbourhood where brother Kimball and I then lived, appears but a few days. Since then this people have passed through, experienced, and learned a great deal.

If there is a person in the midst of the Latter-day Saints—one who has named the name of Christ as a Latter-day Saint, that can ask for any more literal testimony than we have, I do not know what he would ask. He might wish to see some person that had power to bring fire down from heaven. Should such a person appear, the exercise of that power would by no means prove that he was a messenger of salvation. Or suppose that I should see a man capable of raising the dead every hour in a day, could I merely for that believe he was sent of God? No. Some may think it strange, but should I see a man come along here and cast his cane on the floor, and it became a serpent and ran out of the door, would I any more believe that man to be sent of God? No, I would not. Were I to see a person fill the air with living creatures, turn the dust into life, or the river Jordan into blood, do you suppose I would any more for that consider that man sent of God? Not in the least. There is but one witness—one testimony, pertaining to the evidence of the Gospel of the Son of God, and that is the Spirit that he diffused among his disciples. Do his will, and we shall know whether he speaks by the authority of the Father or of himself. Do as he commands us to do, and we shall know of the doctrine, whether it is of God or not. It is only by the revelations of the Spirit that we can know the things of God.

Suppose that we should see

a man capable of raising the dead and he should say, "Consequently I ought to be the leader of the Church—the legitimate heir that God has appointed to perform his work in the last days," would I for that believe him? No. I have never seen the day, since I arrived at the years of discretion, when it would have made any difference in my feelings. Almost one of the first things I read in the Bible was that Saul in his darkness and unbelief called on the Witch of Endor for a revelation, and she had power to raise Samuel from the dead. What proof was that that she was a Saint of God? If the people want any more witness than they have, I do not know what they would call for. Seek for the Spirit of Truth, and that will bring all things to your remembrance that Jesus spake and performed,—all that has been, is, and that which is to come, so far as may be necessary. That is the Spirit by which Joseph spoke.

I am thankful that we live to see this day, and have the privilege of assembling ourselves in these valleys. We are not now mingling in the turmoils of strife, warring, and contention, that we would have been obliged to have mingled in, had not the Lord suffered us to have been driven to these mountains—one of the greatest blessings that could have been visited upon us. It has been designed for many generations to hide up the Saints in the last days until the indignation of the Almighty be over. His wrath will be poured out upon the nations of the earth. We see the nations steadily driving along to the precipice. The Lord has spoken from the heavens, and he is about to fulfil the prophecies of his ancient and modern Prophets. He will bring the nations into judgment, and deal with them and make a full end of them. Do you wish to see it done to-day? Are you prepared for

the crisis that will eventually come? No.

I have frequently thought upon the preparation that is necessary. Suppose the word should come, "Return and build up the centre Stake of Zion," are we ready for it? No. I have often alluded to our mechanics. We have not a mechanic that would know how to lay the first stone for the foundation of the wall around the New Jerusalem, to say nothing about the temples of our God. Are you prepared for the day of vengeance to come, when the Lord will consume the wicked by the brightness of his coming? No. Then do not be too anxious for the Lord to hasten his work. Let our anxiety be centred upon this one thing, the sanctification of our own hearts, the purifying of our own affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer, and not to be in a hurry to see the overthrow of the wicked. Be careful; for if they were all to be overthrown at once, how many would there be left that are called Saints? Not as many as I would have remain. We are prepared for the day that is approaching: let us then prepare ourselves for the presence of our Master—for the coming of the Son of Man. The wicked and the ungodly are preparing for their own utter overthrow, and the nation in which we live is doing so as fast as the wheels of time can roll, and ere long sudden destruction will come upon them. Seek not to hasten it, but be satisfied to let the Lord have his own time and way, and be patient. Seek to have the Spirit of Christ, that we may wait patiently the time of the Lord, and prepare ourselves for the times that are coming. This is our duty.

We are blessed in these mountains.

This is the best place on the earth for the Latter-day Saints. Search the history of all the nations, and every geographical position on the face of the earth, and you cannot find another situation so well adapted for the Saints as are these mountains. Here is the place in which the Lord designed to hide his people. Be thankful for it; be true to your covenants; be faithful, each and every one. How frequently we hear from each other, "Be ready to receive the truth. If it is contrary to our feelings—let it be ever so opposite to our own feelings or affections—receive the words of counsel from those who are appointed to lead us." How my heart longs to see the brethren and sisters in a condition that when the words of truth and virtue—righteous words of counsel—are poured upon them, they will meet like drops of water meeting each other. How I long to see the brethren, when they hear the words of truth poured upon them, ready to receive those words because they are perfectly congenial to their feelings, and every soul exclaim, "Those words savour of the Spirit that is in me; they are my delight, my meat, and my drink; they are the streams of eternal life. How congenial they are, instead of their being contrary to my feelings."

If I or any other man give counsel that meets with opposition, that intrudes upon the affections, meditations, and feelings of the people, and is harsh to their ears, bitter to their souls, it is either not the words of truth, or they have not the fountain of life within them, one of the two. If the Lord speaks from the heavens, reveals his will, and it comes in contact with our feelings and notions of things, or with our judgments, we are destitute of that fountain of truth which we should possess. If our hearts are filled with the Spirit of truth, with the Spirit of

the Lord, no matter what the true words from heaven are, when God speaks, all his subjects shout "Hallelujah! praise God! We are ready to receive those words, for they are true."

Much has been said in regard to the Government in which we live. We say that it is the best form of human government upon the earth. The laws and institutions are good, but how can a republican government stand? Did you ever ask yourselves this question? I wonder whether our great men of the nation have ever asked themselves this question. The heads of different departments—governors, judges, cabinet officers, senators, representatives, presidents,—I wonder whether they ever ask themselves the question, "How can a republican government stand?" There is only one way for it to stand. It can endure; but how? It can endure, as the government of heaven endures, upon the eternal rock of truth and virtue; and that is the only basis upon which any government can endure. Let the people become corrupt, let them begin to deceive each other, and they will all deceive themselves, as our Government has. When we made application to the General Government for a restoration of our property and rights in Missouri, if Martin Van Buren had said, "Yes, I will restore your lands to you, and will defend you in the possession of your rights, if I have power; and if I have not, my name shall not remain as President of the United States," he could have reinstated us in our rights. A few words from the General Government to the Government of Missouri would have restored to us our lands and stayed the operations of the mob. If Van Buren had said, "Be still, or I will chasten you and keep sacred the oath of my office," we should not have been mobbed, and the nation would not have been as it is to-day.

Our present President, what is his strength? It is like a rope of sand, or like a rope made of water. He is as weak as water. What can he do? Very little. Has he power to execute the laws? No. I am an American-born citizen—born under the Green Mountains in Vermont, from whose summits you can look down upon the Atlantic States; and I feel chagrined and mortified when I reflect upon the condition of my nation. Of late, at times, I have almost wished that I had been born in a foreign nation. I feel disgraced in having been born under a government that has so little power, disposition, and influence for truth and right; but I cannot help it. What is the cause of their weakness and imbecility? They have left the paths of truth and virtue, they have joined themselves to falsehood, they have made lies their refuge, they have turned aside the innocent from their rights, and justified the iniquitous doers. They have justified thieving and lying and every species of debauchery; they have fostered those who have purloined money out of the public treasury—those who have plundered the coffers of the people, and have said, "Let it be so; you secrete my faults, you assist me to plunder and deceive, and I am with you to cover up your iniquity." Shame, shame on the rulers of the nation! I feel myself disgraced to hail such men as my countrymen, though I think I shall live through it. I will endure it as well as I can; but the corruption, the iniquity, and the deception of men in high places no man can tell.

I have previously related one little circumstance, which occurred not long ago, illustrative of the mode in which payment of claims against the Government is sometimes secured. A certain gentleman had attended many sessions of Congress, trying to

get payment of a claim due to widows and orphans; but could not. In a short time, the claim was adjusted. Brother George A. Smith, when in Washington, saw a gentleman who had been years in endeavouring to get a claim allowed and paid; one thousand dollars more to grease the wheels, and through it went—the claim was paid. We have long been trying to get our claims paid for expenditures in quelling Indian disturbances in 1853. When the appropriation had reached the last move to be made, it could not go. “What is the matter?” “Somebody is throwing sand on the axletree, and the wheel is stuck.” “What must be done?” “Thirteen hundred dollars must grease it.” It then moved through—the appropriation was made. It is so all the time—every day. These instances are comparatively of little moment, and I merely allude to them to show how minutely corruption prevails where justice should exist.

These corruptions flow very naturally from the indebtedness contracted to attain power. In elections, the successful become indebted to their friends, and they promise them the patronage of the President, that they shall be sent as a minister to such or such a country, or be appointed a judge here or there, or a governor yonder. They cannot obtain their election without paying largely for it, both in promises and money; and to recover the means, they must either become thieves or repudiate their debts. “Such a one owes me so much for contributing to his election, and he will not pay me.” It often happens that he cannot, unless he steals it.

The whole Government is gone; it is as weak as water. I heard Joseph Smith say, nearly thirty years ago, “They shall have mobbing to their heart’s content, if they do not redress the wrongs of the Latter-day Saints.” Mobs will not decrease, but

will increase until the whole Government becomes a mob, and eventually it will be State against State, city against city, neighbourhood against neighbourhood, Methodists against Methodists, and so on. Probably you remember reading, not a week ago, an account of a Conference being held in Baltimore, in the course of which they seceded from their fellow churches in the free States. It will be the same with other denominations of professing Christians, and it will be Christian against Christian, and man against man; and those who will not take up the sword against their neighbours must flee to Zion.

Where is Zion? Let us be prepared to receive the honourable men of the earth—those who are good. Are there any good people among them? Yes, hundreds and thousands and thousands right in our Government, rotten as it is; but they are so priest-ridden that they have no mind of their own—they have not strength and fortitude. And I ask you, and I can appeal to your own experience, place any of us back in the midst of our old neighbours, would it not be hard to break out and say, “We are Latter-day Saints and followers of Joseph Smith; we believe ‘Mormonism’: good bye?” There are hundreds and thousands in this situation in the States, who desire to see truth, righteousness, and right prevail; but they have not strength and power of mind to break loose and say, “We will be for God and none else.” They follow the customs of their fathers, and more or less cling to the faith and religion of their fathers. They are bound down with priestcraft. I look forward to the day when their bands will be broken. I pray this people to do right. Purify yourselves, sanctify yourselves, and prepare to receive those persons into everlasting habitations.

It is time to close our forenoon meeting. This afternoon, probably, we will take up the business of the Conference, and continue our meeting; and when we are through and wish to adjourn, we will do so. We all feel like praying for the prosperity of the kingdom. The whole body is continually seeking the welfare of each individual part. The eye wishes the

foot well, the foot wishes the head well, and will walk to get food for the head and stomach, and they are united, and we shall become more and more united. And I pray that the Lord will pour out his grace on his sons and daughters, and I pray the Saints to improve upon it until we are sanctified. God bless you! Amen.

SPIRIT OF UNITY—INDEPENDENCE OF ZION, &c.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, April 6, 1861.

REPORTED BY G. D. WATT.

I am glad to see you, and the feelings within me are God bless you, peace be multiplied upon the Saints; and those that are not Saints, may they be blessed with that which they love to that degree that they cannot stay in this land. (A voice in the stand—"And I say amen.")

I do respect and love good men and women. It has been natural to me all the days of my life to do this; and the more of the Good Spirit that dwells in a man, the more that love of those that are good accumulates in him. I often speak by figures, and so did Jesus in his day. He said, "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 purgeth it, that it may bring forth more fruit. 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." Again, he says,

"If a man abideth not in me, he is cast forth as a branch that is withered; and men gather them, and they are cast into the fire, and they are burned." When a branch withers and dies, the avenues of the sap and nourishment from the root is cut off, and the branch is cut off after it ceases to live and draw nourishment from the roots.

No branch is cut off from the tree while it is bearing fruit and cleaves to the tree. We cleave to the vine by our works of righteousness, and by our works of unrighteousness we become dead and unfruitful; then it is necessary that the unfruitful branch should be taken away, and another branch that is more fruitful should be grafted in. We should all be one, like unto a tree, and receive intelligence from heaven as the tree receives its nourishment from the roots.

My prayer is from time to time, Father, baptize the Presidency into

one spirit, and let them partake of the same element; and then, Father, baptize the Twelve, and the Seventies, and every officer in the Church and kingdom of God, and also every Branch connected to them, that we may all be baptized into one spirit; then we need not fear earth or hell.

Brother Wells was speaking of the extension of our settlements, that every inch of ground that is consecrated to God and the use of his Saints is redeemed from the power of Satan. That is verily true; and when the people of our settlements act like one man in all things that are revealed unto them, it will truly be so. But I presume, brethren, you will find many devils in all these places; and they will be there until they are cast into hell with all those that forget God and turn away from him. It is for us to keep them out of our own bodies. If we do that, they will not trouble us much. Resist the Devil, and the Scripture says he will flee from you; that is, he will stand back a little until he can get better chance at some future time to make an attack upon you. That it is his business, and it is ours to avoid him and keep him far from us. Our calling is to do right, and to teach righteousness and virtue, industry and economy, that we may gain power over the world, over the flesh, and over the Devil, and over all that is combined to overthrow this work. Do you think they will overthrow it? They may overthrow many of you, but they will never overthrow this Church while the world stands. But when a man loses that Good Spirit, he looks upon this work as the world look upon it. He sees no beauty in it; he is opposed to it in his heart.

As for the condition of the nations that brother Wells has been speaking of, we shall never secede from the Constitution of the United States.

We shall not stop on the way of progress, but we shall make preparations for future events. The South will secede from the North, and the North will secede from us, and God will make this people free as fast as we are able to bear it. They send their poor miserable creatures here to rule us. Why, it would be upon the same principle that this Church and authority should send some poor curse to rule me and my family in my own house. We need good men that are capable of ruling us, and we have them in our midst. Take any man there is here, and I would rather have him come and rule me and this people than have any of those poor creatures that come here. What do they know? Nothing, only to come here and undertake to lead this people astray and pollute them. They would pollute every one, if they had the power, or every one that would yield to them. We have to submit to this, and to bear it with patience. But let me tell you, the yoke is now off our neck, and it is on theirs, and the bow key is in.

The day is not far distant when you will see us as free as the air we breathe, and we will be ruled by those men whom God Almighty appoints. I live above the law, and I am above them, and mean to keep so by doing right, as the Lord requires us through those who dictate and lead us.

President Young is our leader, and has been all the time since the death of Joseph Smith the Prophet. He can govern this people with his hands in his pockets, and they are not governed one whit by the men that are sent here. I want to tell it, and I want they should know I tell it. We are going to be ruled by our Father in heaven, and the agents he sends and appoints for us, from this day henceforth and forever.

Let us all go to work and culti-

vate the earth, beautify and adorn it with trees and shrubs and plants that never die. Let us preserve and sustain, and make ourselves independent both for clothing and for food, and also for herds and flocks; and we will be free, and our enemies will not trouble us much more. I am a witness to what the nation has done to the people of the Saints for thirty years past. They have killed some of the best men that ever lived, and the whole nation sanctioned it, thinking they had got rid of the worst men that ever were upon the earth. I know this to be true. They now look upon President Young as they looked upon Joseph Smith—as one of

the greatest curses that could come upon the earth. They have driven us, robbed and plundered us; and when we sought for redress, they said our cause was just, but they could do nothing for us. Let a man come into my house or into yours, and serve us as the United States have served this people, and would there not be a scrambling? We would soon decide whether the cause was just or not. I can do it in a family capacity; but Territories and States have not got as much governing power as a man ought to have in his family. I do not wish to say any more at this time. Amen.

UNION—HUMAN AND DIVINE GOVERNMENT, ETC.

Remarks by Elder JOHN TAYLOR, made in the Tabernacle, Great Salt Lake City, April 6, 1861.

REPORTED BY J. V. LONG.

We have got through presenting the various Quorums comprising the authorities of the Church of Jesus Christ of Latter-day Saints. It has seemed to be a little difficult to get some of the names right, and also to get them in their proper places; but we have now got them straight, and I believe there has been a unanimous feeling to sustain all those officers presented in their respective positions.

The question very naturally occurs to me, Would there be the same unanimity of feeling in sustaining the same number of officers anywhere else in the world? I do not think there would. In fact, I know there would

not. There is a principle of union with us: at least, in outside show we are united; and in our actions, to a certain extent, far more so than any other people; for other communities cannot even be persuaded to vote alike. If there are those among us that feel a little crossways, thinking that some other way might be better; yet there is so much of the feeling to the contrary that the opposition is readily brought to acquiesce in the popular vote, whether they really feel so or not; but they generally feel like it. But still there is a lesson that we have been learning that none of us are perfect in. Our judgment is not perfect; and as we are not perfect in

our sphere, we need not expect to find others perfect in theirs; and as we are not perfect ourselves, we may have need to come to the throne of mercy and ask for wisdom and support, and we can come to the Lord with faith and full assurance. If we have need to come to the Lord, so have you. Be careful, then, how you judge. We can say to all, With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

In regard to our criticism on the acts of public men, whatever we may feel in regard to their acts, it is best to let it be laid aside for the general good of all; or, in other words, we do not think, or should not think, we are the smartest men in the world. It appears natural to us to think that we are as competent to judge as anybody else, and yet we think that those who dictate matters ought to have the Spirit of the Lord to guide them, and consequently yield our judgment to theirs, and we strive to carry out the principles of the Gospel of Jesus Christ in our actions. We do it to a great extent, but not so fully as we might do. It is all voluntary on the part of the people; but generally, out of respect to the superior intelligence of those that are associated with the dictation of affairs, we act with them. Although we may feel an uncertainty in regard to the views of some, yet with those feelings we act in unison to a certain extent, and we yield to the judgment of the majority, and to that of those whose right it is to nominate and dictate in the kingdom of God.

So far, then, as we have made progress in those things, so far have we advanced in the knowledge of the Gospel of Christ, and so far have we become strong and powerful as a people upon the earth.

There is a little difference between our principles, or, I should say, the

principles of the Church of Jesus Christ of Latter-day Saints, and what are called democratic principles. Democracy governs by the people alone; and, as was stated this morning, where the people are pure and living under the influence of correct principles, and are seeking to do right, it is one of the best governments on the earth. But where the people are wicked and corrupt, that alters the case very materially. It is not with us as it is with democracy. We do not believe that any people are capable of governing themselves. There is no need of entering into an argument upon the matter before this congregation; but it is my opinion that there are no people under the heavens that now exist, nor are there any that ever did exist, that are capable of governing themselves.

There have been a variety of governments on the earth, and very powerful ones too have existed in different ages of the world. Those governments have generally been established and maintained by force of arms—by power. Thus many submit to the few, and the majority have had very little to say in the matter. We have generally been in the habit of supposing that our republican institutions are the most perfect of anything can exist among men—the *ne plus ultra* of human government; and hence we have had a very favourite motto ready always upon our tongue's end—*Vox populi, vox Dei*. I do not believe that the voice of the people is the voice of God, but would ask, Is it the Northern or Southern States that are governed by the Almighty? We have one of the best human Governments upon the earth governed by the voice of the people, and yet we are divided, torn assunder, and confused, and appear to be on the eve of having two governments, and both republican in their form; but which of them is governed by God?

Neither of them have anything to do with the Lord. They are not under his guidance or direction, and without his dictation it is impossible to govern correctly. The principles of human government, as now practised, are wrong; for what man knows the things of God? What human wisdom can dictate to the inhabitants of a world? Human governments have always been fluctuating and changeable. They have their rise, their progress, and fall, and have always contained within themselves the elements of their own destruction. The proper mode of government is this—God first speaks, and then the people have their action. It is for them to say whether they will have his dictation or not. They are free: they are independent under God. The government of God is not a species of priestcraft, after the order of the Church of Rome, where one man dictates and everybody obeys without having a voice in it. We have our voice and agency, and act with the most perfect freedom; still we believe there is a correct order—some wisdom and knowledge somewhere that is superior to ours: that wisdom and knowledge proceeds from God through the medium of the holy Priesthood. We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright.

These are our opinions. We believe that it requires the same wisdom that governs the planetary system, that produces seed time and harvest, day and night, that organised our system, and that implanted intelligence in finite man,—that it needs the same intelligence to govern men and promote their happiness upon the earth that it does to control and keep in order the heavenly bodies; and we believe that that cannot be found with man independently. It

is a principle that exists with God, and he will not confer it upon the wicked and ungodly, neither will he sustain those that trample under foot his authority and his laws. Hence he has organised his kingdom with the express intention of governing his children himself according to the wisdom that dwells with him, through the medium that he has appointed; and hence, having appointed a medium, he brings it before the people, that they may have an opportunity of expressing their sentiments. Then, if they do not like the method which he has adopted, or any plans that he may introduce,—if they do not like his officers, they have a voice in it, and can say so. There is no man or government under the heavens that has so strict a scrutiny as we have in the Church of Jesus Christ. All the authorities of this Church have to be acted for twice a year by all the Saints throughout all the world. This is very rigid sentry, more searching than that of our democratic rulers; but these men with whom we associate in the kingdom of God do not take it upon themselves alone to dictate and regulate these important matters pertaining to the kingdom of God and the salvation of man, because they do not consider they have got the intelligence. Hence my remarks so far, and hence the course of procedure pursued to-day in the presentation of the authorities of the Church in bringing all leading matters before the people.

We can acquiesce generally in the guidance of the Lord, and with pleasure obey the dictation of his servants. Have we by doing this progressed in a knowledge of the law of God, and the rule and government of his kingdom upon the earth? If we have any intelligence, we shall show that we have learned a great and important lesson—one that we

might have learned some time ago. But I will tell you what it is: When God dictates through the channel that he has placed upon the earth, he directs through the gift and power of the Holy Ghost, and this way manifests his will to those whose right it is to know it. In this way he makes known the things of his kingdom and the principles that are necessary to the salvation of the people. Then all the congregation lift up their hands as a token before God that they sanction what is presented, and then the voice of the people is the voice of God. He first dictates, and then we sustain his nomination. Thus we have the wisdom of God associated with the concurrence of man; and God being governed by the Spirit of truth, and the Saints possessing and being guided by the gift of the Holy Ghost, it is the voice of God and the voice of his people under his direction, and God and his people are one, as Jesus said—"I in them, and thou in me, that we all may be one." This is the way we look at things, and by pursuing this course we have made great progress in the principles of eternal life, and all those things that devolve upon us to attend to.

What is it that we are after? Is it to revolutionize these States of America by force, by physical power, by the sword, and by treading underfoot their rights? No. Are we striving to overthrow the nations, and to put our feet upon the necks of men? No: we care but very little about them or their concerns. But is there not a kingdom that God should set up? Yes. Is not this the stone hewn out of the mountain without hands, that is to grow into a great kingdom and fill the whole earth? It is. Then how are you going to accomplish this great work? We answer, Precisely as the Lord tells us. We have existed for thirty years, and we have used a great deal

of our time and labour for the promotion of this kingdom. But have we at any time interfered with the rights of others? We have been outraged and abused in Ohio, Missouri, and Illinois; but whom have we interfered with? We are at the defiance of the world to point out a single instance. Have we attempted to overrun Texas or New Mexico—to trample underfoot the people of Nebraska and Kansas, and make everybody tremble and succumb by the power of the sword? Have we interfered with California, Oregon, or Washington Territory? No, we have not.

Then what have we done to cause people to be so jealous of us? Why, we have just let everybody else alone; we have preached peace and salvation, built up Zion, and proclaimed the kingdom of God. They would not, however, let us alone; but we could not help that. The very move that they have made and all the steps that we have taken have brought us before the nations, and manifested the power of God in a way that never could have been done otherwise. They may say what they will, but this is the result of it. We did not kill them when we had a chance. They came upon us and sought to destroy us, and why did they do this? It was because the Lord was with us. We could not help them doing as they did, and I suppose they could not resist the power that prompted them to do as they have done. However, it is all right; the hand of God is in it and has been from the beginning. Do we rejoice at the present time over the difficulties of our enemies in the States? No, we would be glad to do them good, if they would only let us; but they are unwilling to receive the truth.

Have we forsaken our covenants? or have they violated the law in their treatment to us? It was shown very clearly this morning, by President

Wells, that they hunted us like the wolves in the desert. They came with their armies fully bent on our destruction, but a barrier stood in the way. The Lord said, "Thus far shall you go, and no farther. You can now stop. You can shiver and shake out there in the mountains, during the cold, chilling blasts of a dreary winter; but touch not my anointed, and do my Prophets no harm."

They have now got the difficulties at home which they intended to create among us. We have not injured them—we have not hurt a hair of their heads, and we still feel willing to assist them. We feel willing to help to preserve the nation; and our Elders have travelled thousands of miles to bless the people. Yes, we feel to bless everybody; and what will we not do to benefit our fellow-beings? Brethren, let us try to conquer ourselves. Let us try to understand our own position, to magnify our calling, that we may be prepared to act in that sphere in which God may call us to operate. The Lord has chosen his servants, he has lifted up his standard in Zion, he has proclaimed peace and happiness on earth, he has taught us how to live and how to die; the way is pointed out whereby we can obtain salvation in his kingdom. He has made manifest unto us his will, and we feel glad; we rejoice and sing Hallelujah! the Lord God omnipotent reigneth!

Brethren and sisters, we have a great mission to perform—we have to try to govern ourselves according to the laws of the kingdom of God, and we find it one of the most difficult tasks we ever undertook, to learn to govern ourselves, our appetites, our dispositions, our habits, our feelings, our lives, our spirits, our judgment, and to bring all our desires into subjection to the law of the kingdom of God and to the Spirit of truth. It is a very critical thing to be engaged

in the upbuilding of the kingdom of God—a nucleus of which we have here.

Whatever good feelings we have originate from the Spirit of the Lord, and from the light and intelligence that come from the Gospel of Jesus Christ. For all we owe our oblation of thanksgiving to the great Giver of all good.

We are assembled here from different nations, having a variety of prejudices, different kinds of education, having imbibed different feelings, notions, and ideas; and we have now come together to learn to bend our minds, to yield our opinions, and not to follow our own notions, not to cling to our peculiar whims and caprices, but to bow to the holy Priesthood, which is the rule of God upon the earth. You should understand that when you have been voting here to sustain the Presidency of the Church of Jesus Christ of Latter-day Saints, the Twelve Apostles, the High Council, the Bishops, and other Quorums, you have been voting to sustain the legitimate and authorized officers of the Church and kingdom of God, whose right it is to rule and govern whenever and wherever the Almighty has a people upon the earth.

Now, then, brethren and sisters, do not go away from here, and run against those very parties whom you have covenanted to sustain; because, the very moment you do, every sensible man will set you down as hypocrites. You have a free opportunity here of manifesting your choice, and I will here say that so far you have manifested good sense in being united in regard to those principles we have to carry out. Let the principles of union and faith be observed at your homes; and if you are men having families, let there be a daily incense arise from your family altar, and let your constant and daily prayer be, "God bless the Presidency of the

Church, God bless the Twelve, the Bishops, and all the constituted authorities of the Church, and the Lord give me wisdom to act according to their dictation, and the Lord bless all those that believe on their words." Then there will be a feeling of union in all our small districts; and instead of its being, "Tom wants to do this, and Jim wants to do the other," it will be, "I don't want my way, but I want the mind and will of God. I want to know what my duty is, and then I will pray God to give me grace and power to do it." This is the feeling of every good, intelligent, Latter-day Saint at the present time, who is seeking to do the will of God upon the earth. Never mind if somebody is trying to encroach; never mind about your independence and your rights.

I was talking to a man, the other day, who said—"I must have my rights." I replied to him, "I have no rights only those that God gives me." But I have been imposed upon," said the man. Well, what if you have? It is a great deal better than if you had imposed upon somebody else. Just say, Why, that man don't know any better; and if he can stand it, I can.

These are our feelings in regard to rights. There was a time when I thought I had a great many rights of my own, but now I have got to understand that I have all the rights that God will give me, and I don't want to have any more. I want to live in the light of his countenance, to ask him to give me his Spirit, and then I know I shall prosper. When you feel like talking about your rights, let me advise you to go into your closet, forget your imaginary rights, and ask the Lord to give you wisdom to guide you aright, that you may act before him as children of the light, and not be the means of throw-

ing a stumblingblock in the way of others. By pursuing this course, you will get along much easier, and there will not be near so much of that spirit of grumbling and complaining.

It would be firstrate for many Latter-day Saints to consider the following sentiment of the poet:—

Were half our time in reasoning spent,
To heaven in supplication sent,
Our cheerful songs would oftener be,
Hear what the Lord has done for me.

I believe what he has done for me and for this people to be saving in its nature, and to be the best that could have been done for us. Let us all seek to do right, get the Spirit of the Lord, and allow that to govern and dictate us.

Suppose there are some who do not do exactly right in some places, what of that? There are many things that are not right. Never mind; everything that is wrong will in due time be righted. Permit me to bring a figure before you. A year ago last winter there was a very severe frost, and it injured the fruit trees. Some who professed to be judges thought it best to cut down the peach trees; some thought that if left alone they would still grow, and therefore they left them alone to see how many would live. There was quite a difference of opinion upon the subject, and some adopted one plan, and some another. The general impression was, I believe, that it would be best to cut off those limbs that were frost-bitten and that did not appear to have much sap in them.

Now, my doctrine is, Prune the trees, or, in other words, the branches of the great tree to which we are connected, just at the time when it will do the least injury. It requires great wisdom, however, to prune and regulate the Church of Christ. There were a great many of our people got frost-bitten—a kind of dead in their spirits, and some were for going right to work and pruning; but hold on.

Said Jesus, "The wheat and tares must grow together until harvest." Perhaps you would pull up the wheat with the tares, if you were to do it when you think best. If there is nothing good in a man, he will by-and-by develop the evil that is in him, and then everybody will agree that the pruning ought to be done, and the branch ought to be cut off; but if the good preponderates, it would be wrong, because of prejudice or ignorance, to destroy the good. It is best to leave it to the husbandman, and then all the congregation will say Amen.

There are a great many things that might be spoken about to further illustrate this subject, but the same principle applies everywhere. For instance, there were two or three of us went up to Salt Creek a few days ago to attend to some business; and by the accounts given and the reports circulated, a stranger would have thought that we had got one of the most mean and contemptible of men for a Bishop: but when the matter came up for investigation, there was not one solitary charge that could be sustained; the man was innocent. Now, I would rather be found at some other business than to be finding fault with and accusing my brethren. If people would leave such things alone a little more than they do, and leave the management of them to the proper authorities, it would be better. Suppose a corrupt man is presiding in a certain place, his corruptions are soon known. People need not strive to turn good into evil because they think that some man does wrong. They need not turn calumniators and defamers, for all will come right in its turn. Then attend to your own business, work the works of righteousness, sustain the constituted authorities of the Church until God removes them, and he will do it in his own time. Bishops, be after such

men as speak against the Lord's anointed. The Priesthood is placed in the Church for this purpose, to dig, to plant, to nourish, to teach correct principles, and to develop the order of the kingdom of God, to fight the devils, and maintain and support the authorities of the Church of Christ upon the earth. It is our duty all to act together to form one great unit—one great united phalanx, having sworn allegiance to the kingdom of God; then everything will move on quietly, peaceably, and easily, and then there will be very little trouble. I never want to interfere with anybody else's business: I always find enough to attend to of my own.

There was a man came to me, a short time ago, and wanted me to do something about a decision of High Council. I told him I would have nothing to do with it. It was presumable to me that they had done right—that twelve disinterested men were more likely to judge correctly than one man who was evidently interested. I did not want to be entangled in affairs that did not belong to me. I like people to attend to their own affairs.

Am I an Apostle? I would like to magnify my calling. Am I an Elder, a Bishop, a Priest, a Teacher? If I am, I would like to magnify my calling, that I might secure the honour and glory of God, and promote the welfare of his kingdom, and be a co-worker in the establishment of the principles of righteousness, and become a blessing to my neighbourhood. What do we see our President at? Is he sitting down at ease, allowing the time to pass unimproved? No: he is stimulating us to good works. He is saying to the Elders, Go forth and preach the Gospel, gather the poor, send out your teams and your young men, and thus show that you can do something for the gathering of scattered Israel. Get the

Spirit of life, power, and energy within you, that you may be able to do something to make you feel fit to hold the Priesthood of the Most High God. The poor Saints are watching you, the First Presidency and other authorities are watching you, and they are watching with Argus' eyes over the interests of the Church and kingdom of God.

Where does this spirit come from? It comes from the Lord. Where does it flow to? It finds access to every man that has the spirit of honesty within him; and hence when the teachings come, "Send your waggons, go here, go there," the reply is, "Yes," we are all one in the Church of Christ; we have dedicated ourselves, spirit and body, to the Church and kingdom of God; we are on hand to furnish anything for its

advancement. This is the feeling that governs the Latter-day Saints. They all feel to say—"Do you want teams? Do you want waggons? Do you want men, wheat, or corn?" The response is, "Yes, we are all on hand." Brethren, this is the way to make ourselves rich and strong, and secure the favour of God and of the holy angels. This is the way to have peace in our own bosoms, to preserve peace and happiness in our own families, by engaging in doing the work of the Lord, by striving to accomplish his purposes upon the earth, and by preparing, as President Young said, for the events that are approaching.

Let us be prepared to become co-workers with our file leaders, and then all will be well. Brethren, God bless you! Amen.

SECTARIAN RELIGION—DEMOCRACY, ETC.

Remarks by ELDER GEORGE A. SMITH, made in the Tabernacle, Great Salt

Lake City, April 6, 1861.

REPORTED BY G. D. WATT.

I arise before you to offer a few remarks, and to preach from a text. I do not know that you will find it recorded in any particular volume, and it is not exactly possible for me to tell the chapter and verse, but it will be found in the Gospel according to Saint Brigham:—Sectarian religion, sectarian God, and the democracy of our country compared together.

We find in the Methodist discipline that the God worshipped by John Wesley's followers was a very singular being, without body or parts. In the platforms of the Presbyterians, Baptists, and other denominations, it is declared that he has neither body, parts, nor passions. This is John Knox's old platform. I never was very much posted in these systems of

piety, but I remember, when quite young, looking at the book containing the articles of their faith, and wondering what sort of a being it was that had neither body, parts, nor passions, and I might perhaps, with propriety, add principles or power.

Lindley Murray says a substantive is the name of anything that exists; but if a being had no body, parts, or passions, its existence could only be imaginary. I suppose it would be a noun, but not really a substantive. I understand a substantive, according to Kirkham, to be the name of a substance.

The God that Moses saw wrote with his finger upon the tables of stone. (See Ex., ch. 31, v. 18.) The God that Jacob saw walked with him. Jacob was, no doubt, an expert wrestler, and in the habit of throwing anybody that came along. (See Genesis, chap. 32, and chap. 24, v. 21.) He was wandering about one night, and met a stranger, with whom he wrestled all night; and when he found he could not throw him, he said, You are something more than a man, or I could throw you. But I will not let thee go, except thou bless me; for thou art more than mortal, or I could throw thee. And Jacob said, I will call the name of the place Peniel, for I have seen God face to face, and my life is preserved. The God with whom Jacob wrestled had some body and some parts. I need not go to investigate this subject, only to say that the God worshipped by the sectarian world is not the being that wrestled with Jacob.

We also learn from the old book that the Lord created man in his own image and in his express likeness. Man possesses body and parts: the result is, he is a being in the express image of the Father. The Father of the God that the sectarians worship is not the being who created man. But this imaginary deity, or myth

of nothing at all, whose centre is said to be everywhere, and whose circumference is nowhere, (I have heard it described in that language,) which is worshipped by the sectarian world, can simply be expressed by using the words of the Methodist discipline and the creeds generally, and with the addition of two or three other words, without body, parts, or passions; then add principles or power. What is the result of worshipping such a being? It is a most indescribable religious confusion—a confusion that our language is inadequate to express. One of the old Prophets says—"Woe to the multitude of many people that make a noise."

I once went to a Methodist camp meeting, and heard some thousands of men and women praying, shouting, screeching all at once. At that time I looked round, and thought of the words of the Prophet—"Woe to the multitude of many people that make a noise like the noise of a sea." It was like a perfect bedlam of confusion. About midnight I got tired of the noise, and thought I would go away. I had tied my horse about a quarter of a mile from the camp. When I went to get him, he had broke the girth of the saddle, drawn the halter so tightly that I had to cut it and to lead him some distance before I could quiet him so as to ride him.

This will give you an idea of the confusion that can be created by a thousand voices in the extreme of enthusiasm and confusion of a Methodist camp meeting. The different sects differ about almost everything that pertains to their religion.

Harper's Magazine tells the following story:—

"A Mormon Elder from Salt Lake, by the name of Randall, not many years ago, while on a visit

to his friends in the State of Ohio, was requested to attend a Campbellite meeting—a society to which his relatives belonged. He went, and listened to an eloquent discourse. The preacher was more charitable than many of the clergy of other denominations; and, in the course of his remarks, said that each denomination or branch of the church formed a link in the chain with which Satan will be bound, and thus usher in the reign of peace. After the sermon was ended, many of the brethren expressed their approbation of the discourse, and bore testimony to the truth of what the preacher had said. Finally, the friends of the Mormon Elder requested him to speak. He hesitated. But, after much solicitation, he arose and said—"I believe what your preacher has said in regard to the different denominations—that they each form a link in the chain with which Satan will be bound; and when bound, both Satan and chain will be cast into the lake that burneth with fire and brimstone, according to the testimony of John the Revelator;" and sat down. He was not called on again."

But now for the second part of my text—the Democracy of our country. I was reading the remarks of a gentleman, who was insisting that the young men of our country should learn to spout—that is, to make a speech on politics, and be prepared to take the stump. A gentleman commenting on it says gold will ruin the country and destroy the Union. The people being the government, having no recognized head, and having to express itself through the belly, if you please, it takes a long time; and by the time the sentiment comes to the head, it is so confused and divided that the fact is, it would have you to suppose that the greater portion of the brains were in the boots! Read the proceedings of Congress for the last year, and you

will see one constant stew. Every man that could get the opportunity would get up and pronounce a solemn speech, or have it printed at the public expense—at any rate, to send home to his constituents, to let them know that he did or must say something to prevent the dissolution of the Union, without ever reflecting upon or seeing the real cause of the difficulty. It is a species of maddening fury that rolls along like the waves of the sea—a kind of universal confusion. Take, for instance, those who have been the most devoted to the Constitution of the United States, and they, like the ancients who shouted "Great is the goddess Diana of the Ephesians!" would shout "Great is the Constitution!" "A great and glorious thing is the Union!" And every step they would take, every single effort they would make, would be to tread on the rights of others. What is the matter? What causes all this confusion? Why, those men who are placed in authority, from the President down, looked silently on, and saw the laws trampled underfoot, the Constitution violated, the rights of the innocent trifled with, the blood of innocence poured upon the ground like water, and the little insignificant body of people, the "damned Mormons," as they pleased to call them, driven from their homes into the wilderness, and so peace was taken from their midst. Suppose you get the Christians now together and fetch them up here, and ask them to tell us which is the pure religion; take, say a dozen of the leading sects, and let each one tell us which is the pure religion of Jesus Christ, and they would get up such a quarrel, such a confusion, such a hubbub, that it would be impossible to tell anything about it. Go to work and gather up the different factions of our country, politically, and let them undertake to tell what the matter is, and it would only

have a tendency to show a specimen of that ignorance, stupidity, weakness, and universal confusion which reigns throughout the land. When the Latter-day Saints were driven from Jackson county, in 1833, Joseph Smith prophesied that if the people of the United States would not bring to justice that mob and protect the Saints, they should have mob upon mob, mob upon mob, until mob and power and mob rule should be all over the whole land, until no man's life or property should be safe. This prophecy is being literally fulfilled.

The laws of the country are trampled upon with impunity, and there is nothing but a general and universal mob rule. There is really a combination of corruption which exceeds anything which the world has witnessed for generations.

Take, for instance, the officers of the army; go into any little detachment of the army, and they get together in solemn conclave, and condemn a whole lot of provisions—sell them for a mere trifle. Some of them will buy them in again, and pay twenty times as much as they sold for, and thus bleed Uncle Sam. Such men are in office every year. Men in office think it a fine thing to swindle the Government, which is only a miserable goose for them to pluck.

Now I will put the text together. The religious and political organizations of the country. Abe Lincoln, the present President of the United States, that was—at any rate he occupies the seat and claims the title, and presides over a portion of the Union at Washington in name,—this man is the representative of the religious enthusiasm of the country. For the last thirty years there has been a constant stirring up and firm exertion on the part of the North to get up a crusade against slavery—to make the men who live in the Southern States turn over their slaves.

I was raised in the State of New York, and recollect the early movements in this matter. At that time a great many men held slaves. We drove our slaves to Virginia and sold them for the money, and got full pay. We immediately began to feel sorry for them, and began to feel that it was very wicked to keep negroes, seeing we had got the money for ours. Our State was free from slavery, and we desired all the Virginians to turn their negroes loose. We grew more and more conscientious about it. The pulpit took the lead—the Sunday schools and every other religious influence that could be brought to bear. Mr. Lincoln now is put into power by that priestly influence; and the presumption is, should he not find his hands full by the secession of the Southern States, the spirit of priestcraft would force him, in spite of his good wishes and intentions, to put to death, if it was in his power, every man that believes in the divine mission of Joseph Smith, or that bears testimony of the doctrines he preached.

There is no spirit more intolerant, cruel, and devilish than a spirit of religious persecution. It carries its cruelties to a greater extent; and when the civil authority becomes mingled with the religious, and that power is united, and the sword is placed in their hands, it is the most bloody weapon that was ever wielded. Infidelity is almost harmless, compared with it. The bloodthirsty power that has been exercised under such influence exceeds anything that history records. It is a union—a combination of civil and religious power in the hands of corrupt men, and that brought to bear, and turned loose upon us, with a determination to annihilate every Latter-day Saint. But God is our shield and our protector.

It was this influence that brought

us trouble during the administration of Mr. Buchanan.

The Republican organs whipped Mr. Buchanan into the Utah war, and they then whipped him for getting into it; and they whipped him until he got out of it the best way he could, and then they whipped him awfully for getting out. They meant to keep him there until the work of destruction was done. But, thank the Lord, the Latter-day Saints yet live, and yet have an influence, and they are yet felt.

Now, brethren, this is the word of the Lord. And that contention which exists throughout the country, and which by its actual division is rendered powerless to injure us, is really our protection; God uses it to protect us. He has said, "The wicked shall slay the wicked." The time shall come when the vengeance of the Almighty will fall upon the heads of those that have persecuted, slain, driven, and rejoiced over the destruction and affliction of the Saints. I know that this is the work of the Lord Almighty. I bear my testimony to it. And I say that if we were as we ought to be, if we would listen to the counsel of President Young as we ought to do, if we would obey his instructions as we ought to obey them, we should be the wealthiest people upon the face of the earth. I suppose, however, so far as the necessities of life are concerned, we are so now. I presume you cannot find a community throughout the United States as large as ours but what the present distress, growing out of the present financial panic, from political disorganization, the failure of men to pay their debts, the refusal of the South to continue in the Union,—among these influences you cannot find a community so large as this but what would be more or less actually in a state of suffering for want of bread. There is no Latter-day Saint

in these mountains but what can get good bread, and eat that which is good and wholesome. Hence, I may say, we are the richest people; and if we had listened as we ought to have done for the last four years to the counsel of the Presidency, we should have possessed millions of property which we do not now. The fear there is in the breasts of many that the Presidency will exercise an influence over their business affairs, that would not give them as good a chance as they ought to have, has been all the while a plan to entangle our own feet, and has caused us to grope like blind men in the dark, and scramble for the picayunes when we might as well have picked up the eagles. I have been sorry for this. I know that a wise head to guide us in our movements in our different settlements—to tell us what we should cultivate, what kind of things we should improve in, and the advantages to be taken of the climate and productions of our several localities, and the way we should exercise our labour to produce the necessities of life, is of vast importance to us. We have our brethren scattered all over the world, far and near, and many of them have been struggling for years to come to Zion. We should be awake while we are here, and try to release them from their bondage, for ere long the terrible storm will break loose; every man's hand will be let loose upon his neighbour, and blood and distress, turmoil, sorrow, misery, war, and destruction will sweep the whole face of the earth as with the besom of destruction.

Let us, then, exert ourselves to deliver our brethren, that they may flee from the old barn like rats from a building on fire, and escape in time, and escape unhurt. Be wide-awake and diligent in these things; and, when we are called upon to go after the poor, regard it as a most important mission. I do not want to

see the Bishops, in selecting men to go as teamsters, select some that are of no account. If you send out a team round which you expect to have gathered fifteen or twenty Saints to cross the Plains, send a man that will be a father to them, and teach them righteousness, and inspire them with good sentiments and exalted feelings. And you that go on such missions, remember you are sent to bring home the sheaves: therefore take care of them; strengthen and encourage them in regard to the things they should

do and understand; stir up in their hearts a spirit of obedience, and they will come in here with the light of the Spirit of the Lord burning brightly within them, that their passage over the Plains may be a school to them of principle and doctrine and truth, that they may inherit all the blessings that are in store for them—blessings that will endure for ever.

I believe I have got entirely from my text. Excuse me, and may the Lord bless you. Amen.

IMPROVEMENT—RESTORATION OF THE PRIESTHOOD, ETC.

Remarks by Elder LORENZO SNOW, made in the Tabernacle, Great Salt Lake City, April 7, 1861.

REPORTED BY J. V. LONG.

It is a matter of rejoicing to me, brethren and sisters, that I have the privilege of assembling here with you in a Conference capacity, contemplating the growth of the kingdom of the Almighty which has been upon the earth for the past thirty-one years, and considering the progress that this people have made in knowledge, power, and intelligence. We meet together in this capacity from time to time. Twice in a year we have always the same privilege.

After considering the past, and seeing the improvements we have made, as a people and as individuals, it is a matter of importance to us to consider ourselves, to see whether we are making such progress as is required

of us—to learn if we are keeping pace with the times and the improvements that are being made by the leading men of the Church—to find out whether we, as individuals, are improving in the principles of the Gospel, whether we are improving in the practice of righteous and holy principles, and whether we are gaining knowledge, wisdom, virtue, and getting a more full understanding of how to make ourselves happy, and thus prepare ourselves for that situation that we expect to occupy in future.

As has been said by our President, we can clearly see the rapid improvements and advances that this people are making from year to year. It is

a pleasure to us, and we ought to feel grateful to our Heavenly Father for the strength that he has given to this people in consequence of the union, the knowledge, and wisdom that we are continually gaining.

We can easily see the improvements that the people are making. It is like the babe that passes from a state of infancy to childhood; and thence to manhood. You cannot tell the particular moments of its growth and increase in stature; you cannot point out the particular day, hour, or minute in which it increases; but you are all the time perfectly aware that it is gaining, growing, becoming greater continually. It is precisely so in regard to ourselves spiritually. If we are doing our duty, though we cannot point out the moment, the day, or the particular time when we receive the increase of knowledge, wisdom, or power, yet we know and feel conscious, as we reflect back, that we have gained. This is a blessing, and for this we should feel deeply grateful to our Heavenly Father. We are where we want to make ourselves happy, and the nature of the objects around us are such as to cause us to bear some fruit, be it good or bad, sweet or sour.

We are in the world, but we are ignorant. We do not know what will make us happy, or whether we shall receive what we anticipate. We know little or nothing about these things. We seek happiness and that which will make us comfortable, but we do not really understand what will make us happy for time and happy for eternity.

The Priesthood has been restored. It has been bestowed upon man, that through that medium all who would like to be good and happy might have the privilege. The Gospel tells us how to be great, good, and happy. The Spirit of the Gospel of Christ teaches all things that are neces-

sary for our present and future welfare.

We have these objects in view to-day, and we should continually keep them before us. Look back for twenty-five years, or look back ten years only, and a great many have been in the Church that length of time, and see what we have accomplished. We see farther and comprehend things better; hence we are better prepared for the things that are coming on the earth than we were ten, fifteen, twenty, or twenty-five years ago to know how to be useful—to know how to do things as they should be done.

A man may be a very good man, and yet not have wisdom to do things right; but we have got the Spirit that will enable us to know how to put them in the best channel, so that they will be best calculated to roll on the kingdom of God, to make us happy, and prepare us for the scenes that lie before us. Is not the Gospel a good thing? Is it not worthy of a man losing his substance and even his life to gain the blessings that are promised to the faithful in Israel? The man who has the priesthood, who is filled with the Holy Ghost, is to be guided and dictated by it in the way of happiness and life. It is very necessary for us to have these things laid before us frequently, that we may be put in remembrance of our duties.

The organised spirit which God gave us is the one which conceives through the revelations that are given from on high. The nature and the character of those teachings that come from the Priesthood are such that we comprehend them: the Spirit manifests them unto us as they are. By it we learn our duties to God and man. We are taught by it to shun the evil and cleave unto that which is good. We understand this, if we are in the path of duty. It is not miracles that produce within us that

living faith of which President Young so frequently speaks; but we learn the nature and character of our religion. We learn that which is calculated to enable us to shun all evil power and to make us happy.

When a man receives knowledge, he is prompted to impart it to others; when a man becomes happy, the Spirit that surrounds him teaches him to strive to make others happy. It is not so in the Gentile world. If a man attains to any important position, he does not strive to elevate others to participate in the same blessings. In this respect there is a great difference between the Latter-day Saints and the world of mankind. The object of the Priesthood is to make all men happy, to diffuse information, to make all partakers of the same blessings in their turn. Is there any chance of a man's becoming happy without a knowledge of the Gospel of Christ? A man may make the thunders roll, the lightnings flash; but what has that to do with making a man happy? Nothing. Though in the world they try to make themselves happy, still they are not successful in what they strive to accomplish. They cannot be happy except upon one principle, and that is by embracing the fulness of the Gospel, which teaches us not to wait till we get into eternity before we begin to make ourselves happy; but it teaches us to strive here to make ourselves and those around us rejoice in the blessings of the Almighty.

This, then, should be our aim and object—to learn to make ourselves useful—to be saviours to our fellow-men—to learn how to save them—to communicate to them a knowledge of the principles that are necessary to raise them to the same degree of intelligence that we have ourselves.

Men may be very good, and yet they may not be very wise, nor so useful as they might be; but the Gos-

pel is given to make us wise, and to enable us to get those things in our minds that are calculated to make us happy. The time that we have to meet together here and compare ourselves with the principles of our profession is a great blessing.

We are a Territory; we have our own Government; we have our own dispenser of light and knowledge, who is supported by our united faith; and the Spirit within us teaches to sanction their proceedings, and how to walk in the path of life.

I dare say that some of us do not sufficiently reflect upon the good things that are in our minds, nor do we have that gratitude that we ought to have to our Heavenly Father.

I see some of my brethren around me who hold the holy Priesthood that has descended out of the heavens in these last days; I behold their faces multiplied around me; I see them appointed to become saviours among men—to be always on hand to officiate in the Priesthood. They are destined to become saviours on the earth—rulers among the children of men, to teach mankind how to increase in the principles and likeness of Deity—how to increase in those principles of power that will enable them constantly to ascend in the path of eternal life—to be like the child that grows when in infancy, gradually increasing in the knowledge of God.

This is the condition in which they are placed, if they are acting in their proper positions, and if they are upholding and sustaining those who are in our midst, and who are appointed to lead and guide this people to eternal life and exaltation. We may increase in knowledge and power, and in our ability to build up the kingdom of God upon the earth, and that, too, by our diligence, our humility, and faithfulness to the covenants we have made. We do not require miracles

to enable us to perform the duties of to-day. We know, from defending the teachings of the servants of God, that we are right—that the Spirit from on high accompanies us. We know that we are right as well as the Lord does. How do we know this? Because Deity is within us, and that Spirit of Deity that is within us teaches us that we are the sons of God; it teaches the sisters that they are the daughters of God, and by it we are all taught that we are the children of our Father in heaven. Therefore we know if we are in the line of our duty; for the Spirit of the Gospel teaches every man who lives in the line of his duty that he is in the path of right, and so it does every woman. By it she knows she is walking in the path of truth and life. It is this Spirit which teaches the sisters as well as the brethren the right from the wrong; and she has a perfect right to know the truth of her religion—to have a knowledge for herself that the principles of her profession are divine. Is there anything wrong or mysterious in this? No. It is because she is a child of God, and therefore she is capacitated to know as he knows—to comprehend the principles of her religion, its divine origin, and its tendency onward and upward.

This is a good and glorious principle, and we are uniting ourselves together, and continually striving to form a nucleus of power, and getting round us that support that will endure forever; and we will stand shoulder to shoulder, and break in pieces and

subdue that which would strive to overcome us, and then plant the principles of righteousness over all the earth. This we will accomplish, for it is given to us to do; and this is the period in which it is to be done, and we will do it. We will gird up our loins and rejoice in the work given to us, and in creating constantly around us that which will enable us to increase in wisdom, in experience, and in the knowledge of God.

Brethren and sisters, short sermons is the doctrine of the day; therefore I say, The Lord bless you! and I bless you with all the power that I possess. President Young blesses you, his Counsellors bless you, the Twelve Apostles bless you, the Seventies bless you, the High Priests bless you, and we all bless each other; and hence we are a blessed people, inasmuch as we live for each other's good, and the building up of the kingdom of God.

Brethren, who can overcome us? Who can place a stumblingblock in the way of our feet as we are wending our way to celestial glory? Is there any need of tears? No, not much. Need we have any fear of the result? No. There is no need of crying and mourning, for we are the saviours of men, appointed to be the kings and queens of the earth. We cannot always do what we would like to do, but we shall have the power to do that which we should do. The Lord will give us the power to do this.

The Lord bless you! Amen.

APPRECIATION OF DIVINE GIFTS AND BLESSINGS—RETURN
TO JACKSON COUNTY—ENCOURAGEMENT OF HOME
MANUFACTURES.

*Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt
Lake City, April 7, 1861.*

REPORTED BY G. D. WATT.

The remarks of brother Snow are all very good and brilliant to every intelligent mind. We have to increase the same as a child that goes to school and commences with his A, B, C. When that child obtains a knowledge of the letters of the English language, he can then put them together, and make words and sentences. He then wants a second reader, and by-and-by he will call for a third, and a fourth. Upon the same principle, you and I can improve by degrees; and there is no other way by which any man can improve, except by experience. There is no man in this Church who has lived his religion and walked in the light of truth these twenty-eight years past, but who knows a hundred times more now than he did at the beginning of his career; and that knowledge comes by experience.

We should appreciate our blessings and the gifts that God has conferred upon us, and our affections should be stronger for the Giver of the gifts than they are for the gift. Is it my duty to think more of Jesus, the Son of the living God, than of his Father who gave him as a sacrifice for the sins of the world? Which is the greatest—the Giver of that gift, or the gift? Where people would think more of the gift than the Giver, I have known hundreds of times of those gifts being taken from them because they did not appreciate the Giver. Remember the Father, in the name of Jesus, and then appreciate those men God has given you to be your servants, and

you will prosper from this time forth and forever, and all your enemies cannot move you.

Everyone that is not for God is bound for destruction; and if all our enemies combine and come against us with all their armies and munitions of war, they cannot hurt us, for God our Father will fight our battles, as he has done up to his day. He will sustain those who remember the originator of the great work of God in the last days. I am now telling what I know; I am telling what I have experienced. Sometime this month, it will be twenty-nine years since President Young and myself were baptized.

I have been all the time in the midst of this people with the Prophet, and with the Apostles, with Patriarchs, and with sinners; and I know all about the persecutions we have passed through as a people. All this has given me an experience that has proved to a demonstration that the world and all hell combined cannot budge this people one hair, only as they please to go. God dictates them, and that you have seen more particularly within a few years past.

Did that army hurt us? No, not as a people; but there are some persons who are injured, and will be eternally. Who injured them, the army? No: they did it themselves; they fostered the enemy that would have destroyed this whole people and laid the knife to President Young's throat, and to the throats of his friends, and all the friends of God. But the Lord Almighty will make

them pay for it. You will feel the rod for this. If it is not in fifty years, it will surely come, and you need not think you will escape it. You may do good works enough to overbalance it, and then perhaps you will not be found wanting.

Those in the days of Joseph who were traitors to him and tampered with the mob are guilty of his death, and they will have to pay the debt some day. You that have not done wrong, happy are ye. Do not do any wrong in the future. You that have done right, continue to do right. You that have not betrayed your brethren, see you do not do it; and you that have not turned away from the Lord and from your covenants, do not do it, but hold them sacred the few more days you have to live in the flesh, and the Lord will let you live many days, and you shall be the ones the Scriptures speak of, to whom the Lord will grant long life, even that child that shall be subject to his father and to his mother. That is the blessing promised to them.

I will say to you, young men, you children of the Saints, and you, young women, Repent of your sins, and turn to your fathers and mothers, and listen to their counsel, if they are good and teach you good principles; and if they are not good, but teach you good principles, cleave unto those principles. When my son turns away from me, he turns away from God; and if he does not turn away from God, he will not turn away from me. I am a son of God; I came from him. I belong to the family of Christ, and I am an heir to all the promises with my Saviour Jesus. If I am faithful, and do not do anything worse than I have done, I shall come off victoriously.

A great many may condemn me, and say, I am not as affable and kind as I should be; I do not kiss you and pet you enough, and you condemn me

for it, and you would condemn me if I did.

I am a branch of the vine that came out of the root that Jesus dwells in; and when my son or my daughter turns away from me, they turn away from God; and if they do not turn away from God, they will not turn away from me; and when my wife turns away from me, if I am a righteous man, she turns from the tree she is connected to; and if she has done it unrighteously, she turns from God—she transcends her bounds, and the Spirit of the Almighty will not dwell with her; and all you sympathetic persons will fall in with that spirit and condemn me. Let me turn away from President Young and this Church, should I not turn away from God? Of course I should.

It should be with a family as it is with this Church. As this Church is compared to a vine or tree, so a family should be like a tree; they should be one, concentrating their feelings in their head from whence they spring; and if they cannot respect the father they came from, how can they respect grandfather? I am alluding to fathers and mothers—to the Elders of Israel—to men of God that have been anointed with a holy anointing, to be what? To be Priests of God. Live for it, and honour your present calling, and keep your election sure. If you were not elected in eternity, here is the place to be elected, and to enlist under the banner of Christ; and finally we will all be elected, if we will only take a course that is proper. It is going to be a difficult thing for the elect to be saved, according to the Scriptures, and there will not any of them be saved only by taking a course to do right and by honouring their calling and Priesthood. No man will become a king, only by honouring his calling, and by obtaining a crown by expe-

rience, and continuing in well-doing. There is no woman that will ever be a queen except she is a good woman and well attached to a good king.

Now honour that calling and Priesthood, and that sacred endowment that will bring you into the presence of God, if you will observe it. How unrighteously many act that have received a holy and sacred endowment! They will many of them violate those sacred and solemn obligations. They have gone to the nations, and there committed adultery; and those who have been led astray by them think that the First Presidency of this Church and the Twelve Apostles do the same things, and they go down to the pit; but the Lord God Almighty will raise those persons yet, and he will make those men do it, and they will have to pay the debt. They are not going to get through with it in this time any more than those men who fostered that army. They have committed sin; they have kept men and women out of this Church that probably would have been in it. We generally conclude that those who are kept out ought to be out. I tell you that a great many that are out are better than many that are in. And then look at your covenants, ladies! Ye mothers in Israel, cleave unto your husbands; love them more than your lives. If you have a kind, benevolent feeling, bestow it on them; and then, if the brethren have any kind, benevolent, sweet, compassionate feelings, confer them upon your wives, and appreciate your Father and God, who gave you both, more than all the rest.

I can recollect a circumstance of seeing a man and woman who had a very fine son: the father took the son in his arms and wanted to embrace him and carry him around and show him, he delighted so much in his son, and thought everybody else delighted

in him. Because he did this, the mother stepped forward and pulled the child out of the arms of his father. I said, God my Father will take that child from your arms quicker than you took him from mine, and not more than ten days afterwards it was in its grave.

Let us put everything in its proper place and nourish it properly. And a good man that is inspired of the Almighty, a good calculator and financier, knows how to govern and minister better than the person who never knew anything, and never will, only to waste and destroy all a man has got. You see things, and I do; but you say in your hearts you do not care for anything, only my dear little self.

Father says, in this book, what joy has a man in bestowing a gift upon a person, when the receiver of the gift has no joy in the giver? The joy should be in the giver as well as in the gift. Take the gift and use it for the purpose for which it was designed, and do not worship it, but worship the giver and the proper authority. Now, we will say, here is an Elder; we will say he is a Teacher, and he says, I respect brother Heber above all other men on the earth, and I will not submit to anybody else but to him; and here are scores of men between him and me that he ought to submit to; but he runs over everyone of these choice gifts to get to me;—what will become of him? He will go down to the pit, as sure as he came out of it. When a man is attached to a tree, he should appreciate, honour, and respect every branch pertaining to that tree that is honouring its calling, living its religion, and receiving the true nourishment from the root.

If you can draw any good conclusions from these few hints, receive them and reflect upon them, if they do come from brother Heber. He is

just as capable of teaching the truth, when he has the Spirit of truth, as any man in the world. Supposing I communicate truth to you by a figure, an illustration, or a representation, is it not the more easily understood?

Drs. Sprague, Dunyan, and Hovey are Thomsonians, and I like them the best. I ask them why they put Greek names on their medicines which I am familiar with? Does it change the nature of those herbs by coming here to the mountains? No. Then what do you do it for? They reply, People will appreciate a false name better than a true name; hence we give to one man, at one time, powder-falbin; at another, May-apple; and then mandrake. Why do they not call May-apple 'mandrake' at once? The doctor gave it to me every way. It is mandrake, May-apple, and then it is powder-falbin. This is done because people have an itching for something new all the time.

I may be detaining you too long; but, brethren, I feel kind to you. As for blessing you, there is not a day of my life but what I bow before my Father alone and before my family, and I pray, Father, bless all Israel, from the President of the Church of Jesus Christ of Latter-day Saints to the last member connected with it, and that tells the whole story. Let us do right, and God will lead us off victoriously.

We are richer now for moving to the south than we should have been if we had not moved. What did we save by it? It saved that difficulty that would have brought you into sorrow, probably, all the days of your life, if you had withstood that army and shed blood. But by that move you saved your blood and the blood of your enemies, and in this you did a good deed. It cost considerable, but Father booked it against them, and he will make them pay the debt.

We might have to do such a thing again. I do not know anything about it, but I am pretty sure of one thing—we shall go to Jackson county, Missouri; that is, those who do right and honour their calling, doing what they have been told to do. You will be blessed, and you will see the day when Presidents Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson county, Missouri, laying out your inheritances. In the flesh? Of course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies cannot prevent it. Brother Wells, you may write that. You will be there, and Willard will be there, and also Jedediah, and Joseph and Hyrum Smith, and David, and Parley; and the day will be when I will see those men in the general assembly of the Church of the First-Born, in the great council of God in Jerusalem, too. Will we want you to be along?

I heard Joseph say twice that brother Brigham and I should be in that council in Jerusalem, when there should be a uniting of the two divisions of God's government. Now, you have got to live for it. What would you not do to attain to those blessings? You would give all you have in the world. You may give all you have got, and then keep it; and if you keep the commandments of God and live faithful, you shall every one see it, and that is what will bring you to it.

When you are called upon to do a thing, do it with all your heart, and God will add a hundredfold to your glory and exaltation. When seed-wheat is sown, if it is not too thick, one seed will produce thirty stalks, and a head on every stalk. Like the mite that the woman gave, it will increase to you thousands, and much more to them that have more in proportion to the kernel.

You Elders of Israel are the very men that will have to bring the sons and daughters of Israel from afar, and nurse them at your side; and you mothers will have to be those very queens that will have to take care of them when they are gathered, if you will honour your calling. It is the pride of my heart to see this people do right, and to do right myself.

There was a man came into the mill the other day—he is a painter, carpenter, joiner, and everything almost. He said I can tell you how to reduce that oil and mix water with it, and no man can detect it; and, says he, you must do it by adding lye to it. I said I would rather have a clear conscience than all the lies in hell. Said I, You and my brethren shall have the pure oil from the flax-seed, and it shall be as pure and as holy as brother Brigham's gold. You need to be a pure man to cry holiness to the Lord God Almighty. Have our gold pure, without adulteration, have our silver and brass pure, and you shall have the linseed oil pure from me, as pure as it is in the seed; and I will undersell our merchants. I will do it, if I come down to a dollar a gallon. We will stop that leaching out of our gold, and let all Israel say Amen.

Some said there was not any oil in the flax-seed, because the country is dry; but I can get over a gallon of oil from a bushel of seed. If you have money, I want it, and you shall have the oil. I will supply the Public Works and let brother Brigham have what he wants; and if the Gentiles bring oil here and sell it at three dollars per gallon, I will undersell them. If you pay me money for oil, I will pay you money for seed. If you do not pay me money, I cannot return the compliment, but I will give you oil

for your seed. I am going to send back and get something I cannot make. I will tell you what I am going to sell the oil at—five dollars per gallon, and pay two dollars and a half per bushel for seed, or two quarts of oil. That is fair and honourable—as fair for you as for me. If I make a gallon, I get two quarts, and you two. And that is three dollars per gallon cheaper than that which comes from the States.

I believe brother Clements is selling linseed oil at six dollars; but he cannot sell long, for he has not got it.

Brother Wells has established a nail machinery, and God has blessed him in the operation. He has introduced the nails into market, and he is now making them by the ton, and has put them at twenty-five dollars per hundred; and at the same time, instead of paying their money and good things to him, some men are carrying their money to the States to buy the nails. Why do you not patronize brother Wells? Those I am speaking of are men in authority. I am using the hydraulic presses brother Taylor brought into this country, and they are performing wonders. They will each press equal to a hundred and twelve tons weight.

Now, you go to work, brethren and sisters, and get out something of home manufacture, and be as faithful as President Young and his counsel have been in this matter, and then you shall be blessed more than you are. We admit you are a good people, but you can be more useful; and the more useful you are the better you are. If you can feed ten men, you are better than the man that can only feed himself. Would you not rather have him for a husband, sisters, than the man that could not feed himself?

HOME MANUFACTURES.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, April 7, 1861.

REPORTED BY G. D. WATT.

I have no objections to the tenor of the remarks we have just heard pertaining to our temporal affairs, though they are rather more appropriate, according to custom, in such a meeting as we had last evening with the Bishops, High Priests, &c. I wish to say a few words on the subject last spoken of by brother Kimball. I think he will be very successful in obtaining oil from flax or linseed. For a beginning, and for persons that never saw oil made before, which is the case with the workmen who are making it—they knew nothing about making oil—I think they have done extraordinary well. If I remember correctly, in the States five quarts of oil from a bushel of seed was considered a good yield. There I was some little acquainted with making oil, and very much acquainted with using it.

Brother Kimball spoke of the oil that is imported to this country. I am doubtful whether there has ever been a gallon of pure linseed oil imported into this Territory; and the person that told brother Kimball that he could reduce his oil so that the adulteration could not be detected, is mistaken, for I could detect it by rubbing it between my fingers. Before I knew anything of "Mormonism," I knew how to adulterate oil. Brother Kimball says that alkali is often mixed with linseed oil. In my young days I had to quit the business

of painting purely because I had either to be dishonest or quit; and I quit. I will venture to say that, let me have the oil that is made at brother Kimball's mill, and have pure white lead of our own manufacture, and I will put a coat of paint on to the outside woodwork of buildings that will last twenty years, better than the materials we import and now use for painting will last two years. When you buy the oil that is imported and make putty with it and what is commonly called Spanish white,—if you set glass in windows with that putty, in a year or two the glass will be falling out; but when you use the pure oil, in two years you could scarcely get the glass out without the use of a knife or chisel to first cut out the putty. Let it stand ten years, and probably you would have to cut the sash to pieces to let the glass out. The oil we get from the East is worth but little, only for present show. That which we make here will last in this climate.

Our painters tell us that it is the climate that destroys the paint. I do not think there is a painter in this Territory that knows what pure linseed oil is. They tell us that the climate destroys the paint. That is a mistake; the paint is not good. Can you tell whether there is alkali mixed with the linseed oil? I can. I can also tell whether there is Spanish

white in the paint. Plaster of Paris (by some called Paris white) is also mixed with white lead, and our houses are painted with it. Other paints are adulterated. I pay from thirty to fifty dollars to have a carriage painted, and in three months it needs painting again. Let it stand six months, and you would hardly suppose that it had been painted in sixteen years.

We ought to have spoken last night in regard to raising flax in this Territory, and I will now say to the brethren that we wish them to return the flax seed they have borrowed at the Tithing Office. We also wish you to raise flax and make linen cloth. We have as good workmen at this business as there are in the world. The American brethren do not generally know how to raise flax for making fine linen, but they can easily learn. Instead of sowing five pecks to the acre, sow five or more bushels, and you will raise flax as soft as silk; from such flax fibres can be hatched as fine as spinster's webs. Most of the linen we import is more than half cotton. The flax is put into machines and cut and torn to pieces; it then goes through another rotting process, is then mixed with cotton, carded, spun, and called linen. I once in a while see a genuine piece of linen, which will as well last six years as the most we buy will last six months, if it is not washed to death. This you know, if you have been accustomed to using tow cloth. In clearing out brush, cutting down trees, logging, and all kinds of rough work, one or two pairs of genuine tow trousers and a couple of tow frocks will last through a summer; but put on that heavy so-called linen you buy in the stores, and do nothing but come into a pulpit, and before you have had it three months it is cut to pieces and en-

tirely done. But I will not detain you longer upon this point.

Brother Kimball mentioned about some of the brethren's sending to the States for nails. Send to the States, go to the stores, buy where you please, and do you think that you can get better nails than you can get at our nail factory? I know what nails are; I have driven a great many. There is not a better nail made at Boston or in Germany than there is at this factory. I never saw a better nail, nor better nail machinery than that which we have running.

We should now make our own iron. We have already spent about one hundred and fifty thousand dollars to make iron here, but we have failed, not for want of ore or for want of skill. Where is the difficulty? There has not been union enough in the men who engaged in that work. After we had spent about one hundred thousand dollars, an ingenious man, named Peter Shirts, would have brought out the iron as good as ever was made, and that, too, by means of a small furnace of trifling cost; but they ran him out of the county. The citizens pronounced him a nuisance, confiscated his property, and drove him out. Every man said—"I will have the name and honour of making the first iron made in this Territory, or I will destroy the work." That is the difficulty. We have the best of iron ore, and we have coal close by it; and some man will go to work, by-and-by, who is not worth fifty dollars, and make iron. Go into Vermont and you will there see a farmer, when he has a little leisure, take his waggon, get the ore, smelt it, hammer it out, and make two or three hundred pounds of iron in a day. He takes care of it, and by-and-by some one comes along and buys it of him. Travel through that country, and you will find hundreds

of such little iron forges. Men who do not pretend even to be blacksmiths get some person to teach them how to use a trip hammer to draw out the iron after they have put on their blast and run out some two or three hundred pounds. On a rainy day a farmer has his ore ready and makes iron when he cannot work in the field. We have shown you that we can make nails. I cannot do everything. Who has brought carding machines and other machinery here? Who has entered into every kind of

mechanism that has been started in this Territory? Twelve thousand dollars we have spent to get the manufacture of pottery under weigh. By-and-by some man will come along, not worth fifty dollars, and take the felspar, which enters so largely into our granite rock, and make the best of chinaware.

We want glass. Some man will come along, by-and-by, and take the quartz rock, rig up a little furnace, and make glass.

THE GIFTS OF GOD—HOME MANUFACTURES—WORD OF WISDOM—HAPPINESS.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, April 7, 1861.

REPORTED BY G. D. WATT.

I wish to speak upon what pertains to our temporal affairs, which I would very well have liked to have been brought before the Bishops' meeting without detaining a congregation like this on such matters. I wish to urge upon the people the necessity of providing for themselves, and not being dependent entirely upon others.

The Lord has given us ability to do a great many things. What a blessing this is! Do you ever think of it? A man has ability to take the raw materials and build a good, comfortable habitation for the accommodation of himself, his wives, and children. The wife can spread a table with wholesome food, and in a manner pleasant to the eye, while the

food is gratifying to the palate. They have the ability to provide, if they choose, downy beds upon which to rest their weary bodies. Do you ever think of this? I presume the greater part of the inhabitants of the earth have lived and died without reflecting much upon whence they derived this ability, to whom they were indebted for the ingenuity they possess, or the capability that is organized within them to gather around them the comforts of life. Do you, brethren, think of it?

We have ability to cultivate the earth; we know how to raise stock, how to make clothing, and are not obliged to go naked like the Indians. We are not obliged to lie down in the open air with perhaps a few sage

brush around us, as do many of the natives. We have ability to make ourselves comfortable as to the physical wants of this life. Where did we get that ability? Are your hearts lifted to the Donor of those blessings? Do you remember from whence your ability came? Who organised these tabernacles? Who put into them these thinking powers? Who has placed the spirit in the body, and organised them together, and made us capable of reflecting? Where did you get this ability? A well-read historian and geographical scholar can contemplate his antipodes, and in his mind see what they are doing. He can also behold the various exhibitions of human skill in different nations, both in their social and political capacity; for they are in the vision of his mind. Who gave the ability to reflect and to behold the earth and the inhabitants thereof? Is not this a blessing? How cheering, how comforting, how consoling, how exalting! I would be glad if we could realise the blessings we possess.

The Lord has placed in our possession the elements pertaining to this earth. As I told the people, when we first came into this Valley in 1847, there is plenty of silk in the elements here, as much so as in any other part of the earth. Here is also the fine linen. Were there any sheep here when we came first here? No. Were there any silk raisers then here? No. Were there any flax raisers here? No; neither was there a stalk of flax growing, except what was growing wild. The elements are here. Bring the seeds, the eggs of the silkworm, raise the trees for feeding the worms, and let us see if we cannot produce silk here. It is in the elements. We have the elements to produce as good wheat as grows. The elements here will produce the apple, the peach, the pear, the plum,

the apricot, the cherry, the currant, and every kind of fruit in abundance, and every variety of plant and vegetable we desire. Have you the ability to bring any of these things forth from the native element? Yes; here are men who know how to raise fruit, and here are the women who know how to dry and cook it. Here are the men who know how to raise sheep, and how to take their fleeces and deliver them into the hands of their families to be manufactured. Here are women who know how to spin, weave, and make the finest of cloth. So with the flax, and so with every material calculated to make us comfortable. Where did we get this ability? We got it from our Father who is in heaven. Be thankful for these precious gifts. As brother Kimball justly said, "Remember, first of all, the Giver;" worship and adore the Giver. Some will lose a great deal by neglecting the Giver and by worshipping the gift. Such will find that they will meet with losses.

I look forward to no distant period when this people, called Latter-day Saints, will be obliged to sustain themselves. We must prepare to gather around us every necessary of life, to make every implement we may wish to use, and to produce from the earth every grain, vegetable, and fruit that we need, and not go to any other place to buy. Produce every article of clothing that we need, and stop this importation that we are now encumbered with. We must produce all we can enjoy. I expect that I soon shall do so.

I will now make a request of the sisters—one which I wish them to hear, remember, and put in practice. Carefully save all cast-off linen and cotton articles of dress, all old shirts, waggon-covers, sheets, and every article of cotton and linen fabric, instead of letting them go to waste in your door-yards or in the streets; fo

we want those rags to supply the paper mill we are now putting up. We have as good machinery for making paper as there is in the United States or in the world. We have brought it here at a heavy expense—it has cost us some twenty or twenty-five thousand dollars. We are now putting it up, and we want the sisters to save rags, and we want the brethren to raise hemp, flax, &c. We want to make our own paper. The inquiry is, “Will it pay cost?” How much paper do we want to use? There is annually imported into and used in this Territory some thirty thousand dollars’ worth of paper. Were we making our own paper, much more would be used, for we could then fill the Territory with school-books printed here, and could supply all the paper required throughout the Territory, thereby saving a great many thousand dollars now paid for transportation. We are not able to print a book for want of paper. Now we are prepared to go to work and make our own paper. As I have remarked, we have most excellent machinery; we also have good paper-makers; and what hinders our making the best of paper, and all the paper we want to use? Then we can print, in book form, the History of Joseph Smith, and do it in a respectable manner. Then we can print the Church History for ourselves and for the world, and every book we need. To aid in accomplishing so laudable an object, I want the sisters to gather the rags and hand them over to the Bishops, and we will pay for them with paper. We also want hemp, flax, and every material suitable for making good paper.

There are a great many things we wish to talk about; and I do not wish, if we could well avoid it, to bring such things before the Conference, especially on the Sabbath. The sacrament is being administered,

No. 3.

and we would like to talk about the spiritual welfare of the people; but if we cannot save ourselves temporally, we may despair of saving ourselves or the people spiritually. The first thing is to save our natural lives and devote them to building up the kingdom of God on the earth.

Place ourselves back ten centuries, read the prophecies, and behold by prophetic vision what the Lord was going to do in the latter days. “The time is coming when the Saints are to be called, and they will assemble themselves together.” “Can it be possible?” “Yes; for the Prophets have foretold it.” “The time is coming when the Lord will speak from the heavens and send his angel to administer to men on earth, when the Priesthood will be restored and bestowed upon the children of men. Look forth in vision and behold these events.” They would appear far more beautiful than they appear to the natural man while acting in them. I sometimes think that we are far beneath our privileges in a spiritual point of view. The Prophets and other ancient holy men saw our day. They did not look at the human family now upon the stage of action in all their weaknesses; they did not see every little trifling affair, every little quarrel that more or less embitters life; they did not see our darkness and contentions, sorrow, pain, anguish, grief, and strife. No; they beheld the glory of God resting upon the people, as we now enjoy it.

Many sects and societies of people have at different times tried to assemble themselves together, because it was in the prophecies that the Saints should be assembled in the latter days—that the Lord God would gather his people. They have tried to gather their societies, but what have they effected? Comparatively nothing. If the Lord had spoken from heaven to them and revealed

Vol. IX.

only this one privilege, and no more, that Christians might assemble themselves together, and live, walk, talk, and commune with each other uninterruptedly, without being obliged to mingle with the world, they would have esteemed it one of the greatest blessings that could have been bestowed upon them.

I shall repeat my request to these my sisters. We wish you to save every article about your house that will make paper, instead of throwing it away. Put the rags in a way that they will get to the paper mill, which is four miles from here. We have taken the Sugar House and converted it into a paper mill, and we will try to make paper, if we did not make sugar. And I urge it upon the brethren to raise sheep, save the wool, and put it in the hands of their wives and daughters. And I enjoin it upon the sisters, old and young, to make clothing for their husbands, brothers, children, and themselves, and stop running after imported goods.

In regard to the quality and utility of calico, by some called prints, I can speak from actual knowledge. Take a good seamstress who has four children, and let her sew from Monday morning until Saturday night, and she can scarcely make up the calicos as fast as those four children will wear it out; and let her do her washing to please her, and she will want help in the house, or the children will have to go dirty and ragged. What are these imported rags good for? They are hardly worth making up. There is not half the calico that comes here that is worth making up, if you give it to the people free of charge, if they could do better. Now we can do better.

Raise flax, brethren. There is no place in the world where flax and hemp will grow better than they will here, though they will not do well in every

locality. Hunt out places and soil most suitable for flax and hemp, and there let them be grown: also raise and take care of sheep. It is thought by some that this country is unhealthy for sheep, but it is not. There is not a climate or soil better adapted to sheep raising than are these mountains. Some may think that other countries are better, but they are not, so far as I am acquainted. But keep hundreds and hundreds of sheep in a small pen, shut them in there nights, with hardly room to lie down, and let them remain there until ten or eleven o'clock in the day, before they are turned out to grass, as has been done here more or less, and it would kill every sheep in England or Scotland. Let them have plenty of room by day and by night, and they will not become diseased. Give them well-ventilated pens, proper exercise, and proper food, and you will not see them diseased. The disease that is among our sheep is not natural to the climate; it was brought here, and has been fostered by bad management.

When you find the soil that will produce the best and greatest amount of sugar—that best adapted to raising cane, let the cane be raised there, and there let the molasses and sugar be made. Just now we want our quarter-of-an-acre of cane, our quarter-of-an-acre of flax and hemp, our proportion of wheat, corn, and everything else; but by-and-by our labours will be systematized, and we will find the place where we can raise the best cane, and let that place be devoted to raising it, and make sugar, and stop importing it. The English brethren and the brethren from the Eastern and Northern and Western States and from the Canadas know nothing about making sugar from the cane; and when they see newly-made cane sugar, they say it is not good. I have never seen a purer article of

sugar made than is made here. Eat the new cane sugar that is made in the Southern States, and it has a very unpleasant taste. Take our sugar and cleanse it as they do, and let it stand until it is ripe for the market, and you will find as good an article of cane sugar as ever was made. The Chinese sugar cane is a better plant to produce sweet than is the cane they raise in the South and on the West India Islands. We can make our own sugar. We send out a large amount of money to buy sugar, and we want this practice stopped. Now, farmers, raise what sugar you want: you can do it as well as not. Go into the business systematically.

You know that we all profess to believe the "Word of Wisdom." There has been a great deal said about it, more in former than in latter years. We, as Latter-day Saints, care but little about tobacco; but, as "Mormons," we use a vast quantity of it. As Saints, we use but little; as "Mormons," we use a great deal. How much do you suppose goes annually from this Territory, and has for ten or twelve years past, in gold and silver, to supply the people with tobacco? I will say \$60,000. Brother William H. Hooper, our Delegate in Congress, came here in 1849, and during about eight years he was selling goods his sales for tobacco alone amounted to over \$28,000 a year. At the same time there were other stores that sold their share and drew their share of the money expended yearly, besides what has been brought in by the keg and by the half keg. The traders and passing emigration have sold tons of tobacco, besides what is sold here regularly. I say that \$60,000 annually is the smallest figure I can estimate the sales at. Tobacco can be raised here as well as it can be raised in any other place. It wants attention and care. If we use it, let us

raise it here. I recommend for some man to go to raising tobacco. One man, who came here last fall, is going to do so; and if he is diligent, he will raise quite a quantity. I want to see some man go to and make a business of raising tobacco and stop sending money out of the Territory for that article.

Some of the brethren are very strenuous upon the "Word of Wisdom," and would like to have me preach upon it, and urge it upon the brethren, and make it a test of fellowship. I do not think that I shall do so. I have never done so. We annually expend only \$60,000 to break the "Word of Wisdom," and we can save the money and still break it, if we will break it. Some would ask brother Brigham whether he keeps the "Word of Wisdom." No: and I can say still further, as I told one of the teachers in Nauvoo, I come as near doing so as any man in this generation. It is not using tobacco that particularly breaks the "Word of Wisdom," nor is that the only bad practice it corrects; but it is profitable in every path of life. If our young persons were manly enough to govern their appetites a little, they would not contract these bad habits; but they must have some weaknesses; they must not be perfect and exactly right in everything. It is a loathsome practice to use tobacco in any way. A doctor told an old lady in New York, when she insisted upon his telling her whether snuff would injure her brain, "It will not hurt the brain: there is no fear of snuff's hurting the brain of anyone, for no person that has brains will take snuff." I will say that the most filthy way of using tobacco is to smoke it. "What is the neat way? If you are going to direct any course for the people to use tobacco, let us know what it is. Cannot you who have used it for years point out a neat, modest, judicious way of using it?"

The "Word of Wisdom" says that tobacco is good for sick cattle; and when you want another chew, down with it as you would a pill. It may make you vomit a little, but that is soon over, and it is good for sick cattle. That is the neatest way you can use tobacco.

I will now speak a little in regard to people's making themselves happy. We heard something upon that subject to-day and yesterday; and we frequently hear people preaching about heaven, paradise, and Zion; and if there is a comfort, a felicity, and good feeling, I want to say a few words about them; and I shall begin upon the doctrine so much beloved by Saint and sinner, and that is the plurality of women. The Saints like a plurality of wives, and the sinners like a plurality of men and women. I will say to the sisters that I have heard but very few women, and not a great many men, ever talk sensibly upon the plurality of wives. When they begin to talk about it, they exhibit, almost without an exception, passion instead of principle. Were we to appeal to passions of the people, we should promote the doctrine of a plurality of men and of women. But when we address ourselves to the Saints of the Most High God, it is very different and in a different light. It is for my sisters to be mothers of holy men and holy women—to receive and conceive in the name and by the power of the Holy Ghost—to bring forth their fruits to the praise and honour of the God of heaven. But what are the people doing here? "I want another wife," and almost universally passion is exhibited instead of principle.

If the plurality of wives is to pander to the low passions of men and women, the sooner it is abolished the better. "How far would you go in abolishing it?" I would say, if the Lord should reveal that it is his

will to go so far as to become a Shaking Quaker, Amen to it, and let the sexes have no connection. If so far as for a man to have but one wife, let it be so. The word and will of the Lord is what I want—the will and mind of God. He has revealed his mind and will. The time is coming when the Lord is going to raise up a holy nation. He will bring up a royal Priesthood upon the earth, and he has introduced a plurality of wives for that express purpose, and not to gratify lustful passion in the least. I would rather take my valise in my hand to-day, and never see a wife or a child again, and preach the Gospel until I go into the grave, than to live as I do, unless God commands it. I never entered into the order of plurality of wives to gratify passion. And were I now asked whether I desired and wanted another wife, my reply would be, It should be one by whom the Spirit will bring forth noble children. I am almost sixty years old; and if I now live for passion, I pray the Lord Almighty to take my life from the earth.

I know the weaknesses of humanity, and I understand the passions of men and women. I am sorry for them. I wish they had grace according to their day, creating such fortitude in them that they would determine to suffer unto death rather than violate a holy command of the Almighty, or transgress the bounds God has set. "Is that the way you have lived?" It is. It is the example I have set before my family from the day the Lord opened my mind to see the Gospel. Ask these sisters (many of them have known me for years,) what my life has been in private and in public. It has been like the angel Gabriel's, if he had visited you; and I can live so still. But how are we to be made happy? There is one course—love the Giver more than the gift; love Him that has placed

passion in me more than my passions. Let passion lie at the feet of judgment, and let every attribute that God has bestowed on me be devoted to the righteous cause he has commenced upon the earth. This, and this alone, produces happiness. He has brought us forth, and we live and see this day that Prophets, kings, and millions of great and good men have prayed to see, but died without the sight. When they looked at it in vision, it cast a halo, around which was like the dawning of heaven to their souls, and they shouted, "Hallelujah!" beholding the spirit and glory of these times that we now live in. And we yield to passion? I say, Shame on the individual that says passion has anything to do with his life. It is crucified. It lies, as it were, at the foot of the cross. That is my faith, and it has been my life.

How will you be happy? Love the Giver more than the gift. Delight yourselves in your duties, mothers. Here are the middle-aged and the young. I am now almost daily sealing young girls to men of age and experience. Love your duties, sisters. Are you sealed to a good man? Yes, to a man of God. It is for you to bear fruit and bring forth, to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth. You have the privilege of forming tabernacles for those spirits, instead of their being brought into this wicked world, that God may have a royal Priesthood, a royal people, on the earth. That is what plurality of wives is for, and not to gratify lustful desires. Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, that are full of faith and the power of God,—to receive, conceive, bear, and bring forth in the name of Israel's God, that you may have the honour

of being the mothers of great and good men—of kings, princes, and potentates that shall yet live on the earth and govern and control the nations. Do you look forward to that? or are you tormenting yourselves by thinking that your husbands do not love you? I would not care whether they loved a particle or not; but I would cry out, like one of old, in the joy of my heart, "I have got a man from the Lord!" "Hallelujah! I am a mother—I have borne an image of God!" Let your prayers ascend to God, and that continually, that he will overshadow the child by the power of the Holy Ghost before and after its birth—that the Holy Ghost may attend it continually. The mother should inquire what her duty is. It is to teach her children holiness, prayer to God, and to trust in Him. Teach them the holy religion and the commandments that are calculated to sanctify the people and bring them into the presence of our Father and God. But no; too often it is passion. If my passion is served, I am in heaven. The fire will have to burn them up. We must live by principle; and if we do, we shall attain to perfection—to being crowned with crowns of glory, immortality, and eternal lives. I would rather be purified here than to live ten thousand years to attain the same point in another existence. The man that enters into this order by the prompting of passion, and not with a view to honour God and carry out his purposes, the curse of God will rest upon him, and that which he seems to have will be taken from him and given to those that act according to principle. Remember it.

The world cries out against this obnoxious doctrine, that I should have more wives than one. And what would they do? Destroy the virtue of every woman in this community, if they had the power. What do

they care about virtue? With comparatively few exceptions, no more than do the devils in hell. Most of the officers who have been sent here would have defiled every bed in this Territory, had they have had the power. Tell about this doctrine's being obnoxious to their delicate feelings! Yes, it is, in one sense. It keeps them at bay; it is hell to them; it is burning them up; and I say they may burn up, and they will.

Elders of Israel, have you entered into the doctrine that has been revealed, through passion? If you have, you will find that that course will take that which you seem to have, and the Lord will say—"Let this man, that man, or the other man go, for he has acted on passion, and not on principle. Take that which he seems to have, and give it to him that has been faithful with the five, the two, the three, or the one talent." That is the way it will be, by-and-by.

Sisters, do not ask whether you can make yourselves happy, but whether you can do your husband's will, if he is a good man. Teach your children; for you are their guardians, to act as father and mother to them until they are out of your care. The teachings and examples of our mothers have formed, to a great extent, our characters and directed our lives. This is their right, when they act by the power of the Priesthood, to direct the child until it is of a proper age, and then hand it over to the husband and father, and into the hands of God, with such faith and such love of virtue and truth, and with such love of God and its parents, that that child can never suppose that it is out of the hand and from under the control of the parent. Do not call it "mine." Let your maxim be, "This is not mine," whether you have one child or a dozen. "It is not mine, but the Lord has seen fit to let me bear the souls

of the children of men. It is from my Father and God, and I will do my duty and hand it over to him," and have that faith that the child can never wring itself out of the hands of a good father and mother—can never stray away,—no, never. That is the privilege of mothers. It is you who guide the affections and feelings of the child. It is the mothers, after all, that rule the nations of the earth. They form, dictate, and direct the minds of statesmen, and the feelings, course, life, notions, and sentiments of the great and the small, of kings, rulers, governors, and of the people in general.

Now, mothers, act upon principle, and see whether you can do anything to promote happiness in your families; see whether you can guide the minds of your children, teach them their letters, &c. I thought to speak upon the last-named point, but I will omit it. You can, at least, teach your children faith, and pay attention to knitting their stockings, making their clothing, &c.; see that the chickens are taken care of, that the milk is cleanly milked from the cow, and that the children are made comfortable. And if your husband is here or there, do not fret yourselves, whether he leaves you or not. If he is a good man, he can take care of himself, and will safely return to you again. The mother that takes this course will be a happy mother—a happy woman. But where you find women jealous of each other, and "I am watching my husband," I would ask, Where are your children? They are nearly all the time in the mud, or in some mischief. And what are you doing, mother? You are "watching that man." "Who is he?" "He is my husband." I used to tell the sisters in Nauvoo that they did not care where their children were, if they could only keep in sight of their husbands.)

A traveller in the Eastern country overtook an old gentleman walking towards a town, and asked him, "Who is the great man of that little town? Who is your leading man? Who is the governor and controlling spirit of that little place?" The old gentleman replied, "I am the king of that little town." "Really," says the traveller, "are you the leading man?" "Yes, sir, I am king in that place, and reign as king." "How do you make this to appear? Are you in affluent circumstances?" "No, I am poor; but in that little village there are so many children. All those children go to my school; I rule the children, and they rule their parents, and that makes me king." I frequently think of this. Let the children rule the mother, and the mother the father, and that makes the children kings. How frequently you find this. How is it, my brethren? When you call your families together for prayers, where are your children? Were this question asked me, I should say, "I do not know." Mothers, where are your children? "We do not know; it is as much as we can do to be here." Why do you not have your children together? It is your duty to look after them; they should not be running at random in the streets. Some mothers will put a ten-dollar frock on a child and let it go straight into the mud, while they are watching the father and trying to keep him in bounds. Take care of your children, clothe them comfortably, and avoid all extravagance.

I am ashamed, not only in my own family, but others, to see the gewgaws that are so often put upon children, when an antelope skin or a piece of blue factory would make much more suitable clothing for them. Dress them in strong, durable cloth, and that, too, made by your own hands. But no; the finest fabrics must be put upon them to

play in. Some, if they could get it, would put fifty dollars' worth on a child, and send him into the streets to ride upon rails, climb trees, &c. And when prayer-time comes, the husband inquires, "Where are your children?" "I don't know." It is your duty, mothers, to look after them; and when you have your children in the prayer-room, tell them that their father is coming to pray with them. Also, let it be your delight that your children do not waste bread and other food. If you have bread to spare, give it to the poor, and see that your children do not destroy it. Do not let them destroy valuable clothing, but put strong, durable cloth upon them, and save where you can, and give it to gathering the poor. I do not rule my family with an iron hand, as many do, but in kindness and with pleasant words; and if soft words would teach them, they would know as much as any family on this earth. See that your children are taught every principle of goodness and virtue, and do not let them run uncontrolled in the streets, with expensive food in their hands to waste and expensive clothing upon their backs to tear and destroy. If you get a frock worth three dollars when a two-dollar one will answer, and maybe last longer, you might have saved a dollar to give for gathering the poor. Treat your children like children.

Some mothers try to make father believe that a child five years old knows as much as the father. Another great cause of dissatisfaction is that so many women are such noble women, and know so much more than their husbands. They say, "This man is not capable of leading me." That is a positive proof to me that that man does not know his ability and calling. I will acknowledge that many women are smarter than their husbands. But when people are married, instead of trying

to get rid of each other, reflect that you have made your choice, and strive to honour and keep it. Do not manifest that you have acted unwisely, and say that you have made a bad choice, nor let anybody know that

you think you have. You made your choice; stick to it, and strive to comfort and assist each other.

There are other things that I would like to speak about, but I will now stop speaking. God bless you! Amen.

SUBMISSION TO REPROOF, &c.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, March 17, 1861.

REPORTED BY J. V. LONG.

The brethren and sisters may think that it is no trouble for me to speak. It is not any trouble for me to speak the truth, but I feel quite feeble in body, and hence not much like speaking.

We are all very apt to speak of what we have heard, and I am happy to say this morning that what has been said to us is strictly true, so far as I have understanding. Now, supposing that one man has light and knowledge that will circumscribe certain arts and sciences, and another only possessing one-third the information that he does, can this other one be of the same service to the people as he can who has more understanding? The Elders that will undertake to judge President Young and his Counsellors, the Twelve Apostles, and all those men that the Lord our God has given to guide his people, they will stumble. You may go and read the revelation, for you cannot know the importance of this except you have the spirit of revelation within you.

I can tell you, my brethren and sisters, that it is the little things that lead to great ones in the kingdom of God. You know the old proverb says that it is the little foxes that spoil the vines. It takes but very little to injure the fibres and the small roots of a tree, and you all know by your own experience that small branches are necessary to the

perfection of a tree; so also are small members necessary for the complete organization of the kingdom of God.

If a Saint will corrupt himself with the wickedness of the world, it is very rare that correction and chastisement will do such an one any good. We do not call upon such persons to be watchmen on the towers of Zion, but we call upon those that are endowed with power, filled with light and knowledge: upon such we can depend. The spirit that is in the Church and kingdom of God will reprove and correct those that are out of the way. There are a great many men who profess to understand the things of the kingdom of God. They are like George W. Harris—he professed to understand clocks and watches, but he did not understand anything about them; and if a man took a watch to him to be corrected, he would cut off about one-third of the chain, and thus render the watch comparatively useless. It is just so with many of the Elders in this Church; they profess to understand the order and government of God, when in reality they have great need to be taught the first principles of the doctrine of Christ.

What we have heard this morning is true, and I am now striving to sustain those very ideas. When I see the course that things are taking in certain places, I feel surprised. I can see men around me that have co-

operated together to carry out their own wishes ; and in order to do this, they will both write and speak against the authorities of this Church ; then by-and-by, when they disagree, the shrewdest one will expose the others. This is the situation of the world : with them there is no integrity ; but this will not do among the Latter-day Saints. We must become like the limbs of one tree, filled with the fragrance and nourishment that arise from the roots ; then we shall be clothed with power and authority—then we shall have care one for the other. If we do not unite our efforts in this direction, we shall never pass through the strait gate that is spoken of in the Scriptures, or what I will call the narrow gate. It is the gate that will only admit one man at a time. We are not going in all in confusion, as the sectarians suppose.

This brings to my mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial City and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God. I merely bring this up to impress upon your mind the principles of order, but it will nevertheless apply to every member of the Church.

When any of you receive a rebuke or a correction, acknowledge it at once, and say to the one who administers it, Thank you, brother ; God bless you ! and may the Almighty give me power to do good ! I have heard men say that it was one of the greatest things in a man's favour, when the truth was told to him, to acknowledge it ; and I consider it to be a strong proof of a man's honesty and of his desire to do right. I have heard men say a great many times that it was the hardest thing they ever experienced, to have to acknow-

ledge the truth of a correction that was given to them by a servant of God. In regard to that, I will say that those who will not do it will have that light taken away from them that was previously given. The Lord will take from him that hath not that which he seemeth to have, and he will give it to him that is more worthy and more desirous to improve upon it. Let me advise you to be like the honey bee which gathers honey from every opening flower, but does not destroy the flower itself. I have heard of men who are guilty of making the most extravagant assertions, and then boasting that they never recant or take anything back. All I have to say of such men is, that, as the Lord God lives, he will make them take back everything that is not right to remain. I advise you to take reproof and correction in the spirit of meekness and humility.

If we had died when we were babes, we should have been heirs to the kingdom of heaven ; but since we have attained maturity, we are subject to the law, liable to reproof and correction in the kingdom of God. I am striving to touch upon the same principles that brother Brigham was speaking of. The standard that you and I have come to in this Church is one that will try us, that will sift us, and penetrate the inmost recesses of our hearts.

There is much said by the brethren about authority. Now, I do not consider the Seventies any better than the High Priests or the Elders ; and I can tell you that, when any one of these gets out of his place, he is not as good as the other that is magnifying his calling. If a man makes a breach, he must repair it again, just the same as a smith does a chain when one of the links is broken.

If you do not listen to the counsel that is given, and get within you the

good word of God, drawing wine from the pure fountain, you will soon be in the dark. Then, when a man undertakes to disseminate the truth, you will shut up your ears, and refuse to drink of the waters of life. I can tell you that such a person will not advance in the knowledge of God any more than the limb of a tree will grow after it is severed from the main trunk.

Now, then, I have a few words to say to you, gentlemen—those of you who call yourselves gentlemen, and who drink whisky, when it is heavily charged with arsenic and other deadly poisons, and never find any fault with it; but you are very ready to find fault with things that don't suit you in this kingdom. If you will observe the laws of the kingdom of God, you will become new in your minds, fresh in your imaginations, and powerful to do good; then God will bless you and prosper you in all your undertakings. He will guide you by his wisdom, that you may perform your duties acceptably.

I know that God will reward me according to my works, for the Scriptures say each one shall have his penny. You must understand, however, that that is only bounty money, and the wages will be according to a man's works. It is the man who sticks to the army—who fights the good fight of faith, that will get the reward. We have all enlisted under the banner of King Emanuel, and we invite all the world to join it. Some people have got an idea that the man who receives the Gospel at the eleventh hour is going to be put on an equal footing with the man that engaged in the work in the first hour of the day; but I can tell you that we shall only be rewarded for the labour we perform.

God bless this people, and give them strength according to their day, that they may be led off victoriously

over all their enemies. Joseph Smith could tell the plans that were laid for his destruction, many times when he could not prove it by any natural means. There have been a great many trying to injure me, but I stand better to-day than ever before, and I shall continue to increase in the favour of God, if I keep on the race-course. That man who lives his religion will, despite his enemies, receive nourishment from God, and eventually triumph over every foe.

Those who defile themselves will not prosper; they have injured themselves by their own conduct. They are like Samson when he was shorn of his locks by Delilah. With that measure that ye mete, it shall be measured back to you again, in all circumstances of life.

Now, look at the United States' Government. Did they not send an army here to kill and waste away this people? Yes. Almost every priest in the pulpit and every politician in the land had fanned the flame of persecution against us; but the Lord caused them to stay out in the mountains till they got the chills instead of the fever, and then he led them as a man leadeth a horse with a bridle. Now, what will be next? Why, you will find the judgment of God coming upon those who blasphemed his name, and the United States will suffer, for they will be afflicted with wars and with trouble at home. While this is going on, the man who lives his religion and honours his calling will be prospered and go back to Jackson county, Missouri, with the faithful Elders, where they will receive their inheritances. They will then have to fulfil their covenants which they have made with the Lord their God, for these things will be required at our hands. None will be permitted to dwell there who will not observe the laws of the kingdom of God. And re-

member, there is no other way to go to Jackson County but through Great Salt Lake City.

It is very gratifying to me to speak to the Saints, especially when I can

speak to their understanding. I feel that I have spoken long enough at this time; and may God bless you, is my prayer in the name of Jesus. Amen.

THE GOSPEL OF SALVATION, &c.

Discourse by President DANIEL H. WELLS, made in the Tabernacle, Great

Salt Lake City, April 14, 1861.

REPORTED BY J. V. LONG.

The Gospel of salvation is rich in instruction, and it is calculated in its nature to elevate and to strengthen the human race. We see in our experience, in passing along through life, errors, weaknesses, degradation, and every species of evil. As the Gospel opens our eyes, the more light and intelligence we get, the more we see, and the more we reform in ourselves.

There is nothing, perhaps, within our knowledge that is so well calculated to elevate our minds, to bring us up out of the low, degraded condition in which we are placed. Almost all mankind are grovelling in the dark, and are unwilling to receive the light of revelation that comes from heaven. The Gospel which we have embraced is holy in its nature and in its tendency. It has caused us to discover turpitude in our own bosoms and lives, and it inclines us to reform, to reject the evil, and cleave unto that which is good. It

is calculated to reform every Saint—every son and daughter of Adam. The message which has gone forth is comforting to all the world, if they will receive it—comply with and abide by its requirements. It is free to all the inhabitants of the earth. They can choose or reject it—they can receive or turn away from it. It is a matter of agency, left with them to do as they please, either to love the right or the wrong—to do good or to do evil. Herein is the economy of heaven illustrated in the human soul, sent forth upon the earth to perform its work either for good or ill as it seemeth them good. If the people adhere to the message which is sent and the Gospel which is being proclaimed, they lay a foundation for eternal exaltation, for association with the Gods of eternity. If they reject the good and cleave unto that which is evil, the result will be the opposite; the consequences will be diminishing and wasting away of life and its

blessings. There is no increase to the wicked and disobedient; they will come to a full stop; whereas to the increase of the righteous there shall be no end. The righteous will continue to increase and multiply in this present life, and also in that which is to come. That person who is wicked does not live, according to the proper definition of the term. We may say that he exists, but scarcely lives, except as he lives in wickedness, which is only a temporary existence. The channel of communication is closed up to the human soul that is wicked, while it is extended to him that follows in the footsteps of virtue. The enjoyment of the righteous is increase. The attributes of our Heavenly Father's nature are only partially learned by us: we are but babes in the science of the Gospel.

The pure-minded man is more capable of receiving these great and glorious principles which are calculated to enliven the human mind, and to enlarge the capacity of man, and prepare him for receiving those things which are so beautiful and glorious. These are truths which every one will admit who reflects upon the principles of the holy Gospel. We all know them to be true, and yet there appears to be a predisposition in the hearts of some to do evil and not pursue that path of life and live their holy religion as they have been taught. They do not feel to pursue the holy path of righteousness so as to receive the blessings, the enjoyment, and the felicity promised to the faithful Saints. It is the privilege of the Saints to progress in the knowledge of the principles of eternal life, and the greatest gift that can be bestowed upon man is the gift of eternal life. It is our privilege to progress in the knowledge of God, and to become more instrumental of doing good in the service of our Great

Master as we increase in years, and also that we may increase in wisdom and in intelligence, and lay a foundation for others to build upon that come after us, that our children may benefit by our experience, and not have to travel over the same ground that we have travelled. They will be measurably free from the prejudices, traditions, and superstitions under which we have been raised, and they will be enabled thereby more easily to throw off the shackles which are calculated to trammel their minds in the path in which we have attempted to tread: therefore still greater glory will attend their footsteps, if faithful, because of the greater knowledge which they will be capable of receiving. And yet we look around and see ourselves and others to a greater or less degree prone to do evil. Not heeding the whisperings of the Spirit which are calculated to shield us from those evil tendencies and ways—calculated to preserve us and attend upon our footsteps, we get into trouble and difficulty; but if we strive to do as well as we can, and submit to those influences which are calculated to shut out evil, we shall then increase in knowledge and in all the gifts and graces of the Gospel of Jesus Christ.

The only way to preserve ourselves in the faith is to be diligent in prayer and in all those duties required of us as Saints—to be faithful in those things that we have received, and not to be dilatory in anything that we have to perform, but be diligent and energetic in everything that is required. It is not a sacrifice of our time, but it is an increase of the Spirit of the Living God to the honest in heart. If they have order, they will have more of it: in fact, attention to duty brings an increase of every good thing that heart can wish or desire in righteousness. It is our duty to strive to be actuated by the influence of the Holy Spirit, and it is

for us to encourage within us a love of those principles which are being revealed—to let the love of these principles be the delight of our bosoms continually, to think upon, to act upon in our daily lives. Obedience brings with it its own rich reward, and an increase of every good thing, whether temporal or spiritual; and then we should discard the evil and everything which has a downward tendency, that we may receive edification, and thus cause union to spring up amongst us, and encourage a feeling in our hearts to do good, and strive in faith to bring down the blessings of heaven. Faith is the gift of God; and if we will promote that in our bosoms, we shall increase in the knowledge of the truth and in the power of God. If we will promote faith and confidence in our bosoms, which is said to be the basis of power, then what is there that we desire that we cannot accomplish? Our faith and affections once united, then see the strength and power that we should wield in promoting the principles which we so much rejoice to see spreading abroad upon the face of the earth.

How is it that we are compelled to pray that our Father in heaven will gather out of his kingdom the ungodly? Is it that the sinner in Zion may be afraid and the hypocrite flee away? We are; and I expect we shall be compelled to make this prayer to our Father in heaven so long as there are hypocrites in the midst of the people of the Most High God—those who call themselves Saints.

We see the young people, oftentimes, walking in the ways of evil, practising dishonesty, practising drinking, stealing, and other vices, and those, too, who have been born in this kingdom—born of parents who loved and received this Gospel before their birth, many of whom may be dis-

tinguished by their names having been taken from the Book of Mormon— young men who should have known nothing but righteous principles. I say it is grievous to see one of these, in whom we have placed such strong hopes, turn away from the truth and go into sin and iniquity.

It may be considered by many a wonder that we should fail in our judgment; but I do not consider it is a wonder at all that we should sometimes choose men who afterwards prove unfaithful, for the Almighty will prove his servants who are called as well as those who call them; and although the Lord may foreknow a great many things, yet he is willing that all should have an opportunity of proving themselves.

Although those who have been born in the Church have greater opportunities than we have had in our infancy in regard to the principles of life and salvation, yet they are subject to temptation and to be led astray as we are. This our experience teaches us, and it is not so wonderful that we should see this in our youth. The spirit that is in man needs continual watchfulness. We must watch ourselves—watch our footsteps. The young and inexperienced do not understand this as we do who have passed further along in life's dreary path. But they will improve when they feel by experience the smart for walking in the ways of evil, when they see that it does not afford that happiness which they expected, especially if their parents, who seek their welfare, continue to walk in the path of right, of justice, and equity.

We look upon the world from which we have come, from the lowest state of degradation, perhaps; and we are placed here upon a platform which is calculated to lift us above every other portion of the human race. This is the destiny of this people and of

their children, and all those who shall come into this kingdom, to exercise an influence over the whole world—to exercise that power which will emanate from heaven for the government of the human family.

We are progressing; and this is truly a glorious work and mission which this people have engaged in, and upon which they have been sent. It is to redeem the earth from sin and iniquity, to establish the principles of righteousness upon a basis never more to be thrown down, to establish them upon a firm and righteous basis,—principles which all the world may learn, and by which they may be saved, if they will obey them. And it is the only nucleus of power that will do to tie to. There is no nucleus that can be compared with the power of this people. So long as they will remain united, so long will they progress and increase in the knowledge of the truth. I am proud to own this people as my friends.

Brethren, if this our holy religion be lived and acted up to, then it is a great, high, and holy mission which we have to perform. Then act up to it nobly. Let us instil into the minds of our children that nice sense of honour which will prove a shield to them in after life. Mothers can prove of great service to the children in instilling into their minds the principles that will lead to life and salvation, and that will keep their feet from unholy footsteps. It is a mission that mothers can act in. It is a consolation to parents to see their children become great, good, and holy men and women. Then they will never forget those things that are instilled into their minds in their infancy. I feel that there is not pains enough taken to instil that nice sense of honour into the mind which will shield the children in after life. I do not care how wicked they may become, the wholesome instruction

given in their youth will be like a shield—like cords that will draw them and keep them from many an evil thing in future life; and when they become fathers and mothers, they will reflect upon the teachings of their childhood—of how they were trained up in the nurture and admonition of the Lord. The conscience restrains many persons from evil, when made to understand and know that the eye of the Lord is upon them, whether any other person sees them or not.

It should cause us to be more careful and particular than any other influence that can be brought to bear upon us, seeing and knowing what we can do, and how we would feel to have the Lord behold an evil in our conduct. When we consider that the Lord is cognizant of our acts, should we not be more careful that we do nothing to displease Him than we are of displeasing any other being? Is it not a joy to feel that we have the approbation of our Father in heaven in all that we do, and to have that peace of mind which this knowledge instils into our bosoms? Then how careful we ought to be for our own satisfaction, to see that we are circumspect in regard to our daily lives.

I also think it is our duty, upon the principles of righteousness, to please each other as far as we can. But I would not wish to inculcate that we should always strive to gratify each other, but, as far as is consistent with the principles of truth, strive to please each other, instead of pursuing an opposite course, or one that is calculated to harass and injure each other's feelings. I recommend this course myself, as being productive of more good. We should not strive to hedge up each other's way in the work of righteousness and truth; but as we were taught by our President the duties of the Elders of Israel, so let us correct

an evil, not through any particular motives, excepting that it is an evil, and knowing that in all righteousness we should seek to build each other up. We should seek to have within ourselves that spirit and feeling which will produce the most happiness and prosperity.

The Gospel, if we will let it, will save us, old and young, bond and free, and finally exalt us in the kingdom of our Father and God. It is for us, then, to eschew evil and set worthy examples, strive to extend this influence abroad among our brethren, so far as we are able, and so far as we have it ourselves, and then cause them to extend it to others, and so continue; and in this way seek to redeem the earth, as well as in our labours of seeking to redeem mankind from sin and iniquity.

We offer the people the Gospel, which is calculated to save them in the kingdom of God. We seek also to make the desert blossom as the rose; and herein we may improve ourselves in the cultivation of the earth. We can ornament and adorn the earth with trees, with shrubs, and flowers; and while it is bringing forth grain of all kinds for the sustenance of man, it will also be beautified by our industry and taste.

Israel is on a mission. The Elders are out upon a mission. The good seed is being sown. The Lord has commenced his work in earnest, and thousands will flock to this standard, and it will do to tie to. Yes, thousands will do this for safety. Then it is for us to prepare to bring forth the grain and the other products of the earth for the sustenance of the people of God—to ornament the earth with cities and temples, with grain, with shrubs, with trees, with fences, and every good thing that makes it delightful to the eye of the builder, and in this way cause our homes to become beautiful. Like

every other principle of righteousness, it is better for ourselves to do things in this way. It is pleasing to God; it is also pleasing to every enlightened mind, and causes the faithful in after life to look back to their childhood, to consider certain traits in their character and the counsel and admonitions they received. When children grow up, they are very apt to look back to their old school-houses, and to certain trees that surrounded the house, and other haunts of their childhood, giving early and pleasing impressions. These things are calculated to inspire the young minds with taste for that which is beautiful and lovely. It is elevating to the mind to make and have around us and our habitations shade trees, flowers, and shrubs; and it sets a good example before the young, and it is calculated to instil into their bosoms virtue, holy and righteous principles. It will circulate the same in our Wards as in our habitations.

Many people will live year after year—they will plow and sow, reap and mow, without a tree, without a fence about their premises; they will live in a mud hovel; whereas with a little labour an hour or two in a day, in setting out a few trees, be the labour ever so small, it beautifies that place on which the labour is bestowed. When you look at a place, a house, an homestead, it seems to indicate the character of the person that dwells there. Although our improvements may seem to be very small, yet every little does so much towards making up the sum of human happiness. It is our duty to improve in all those things that will make home pleasant and desirable. It is, as I said before, our mission to redeem the earth, by adorning it in every possible way. Then we shall wield an influence that in time will enable us to overcome every antagonistic power and influence on the earth that is brought to bear

upon it. There is no doubt about this in my mind, for I know that this kingdom must eventually triumph.

The work of the Lord is progressing as fast as the Saints are capable of standing up under it. Things are breaking to pieces in the nations. The Lord is casting down and setting up as it pleaseth him. We can plainly see his hand and footsteps in the midst of the nations—the confusion which reigns and predominates among the wicked, and we can hear the sound thereof almost from day to day. But here in these valleys of the mountains is a grand contrast; here is peace and happiness, and, if we have a mind to make it so, our heaven; for it rests with ourselves. We can have just as good a heaven as we have mind to, if we go about it in the right way. It is for us to make it to suit ourselves. If we have any happiness here, we have it to make. It is our privilege to have peace—to make our homes happy by living our religion; and why don't we do it? Many of us will say we will.

Here is the greatest heaven of any place upon the earth; and, God being our helper, we will extend this heaven abroad, increase its number of angels of peace, its usefulness, and extend its benefits to others; for as many as choose may come and enjoy it with their hearts and souls. It is my daily prayer that the honest in heart may come with a heart and mind to aid in reclaiming the desert, and causing it to blossom as the rose,—come to aid in the good cause, in the concentration of truth, of wisdom, of power, and of every good thing, to aid in the enlightenment of the world and in concentrating all that is worth having of science, of knowledge, of philosophy, of mechanism, of the cultivation of the earth,—to aid in concentrating into one focus all human ingenuity, and all human strength and power that will

build up the kingdom of God, establish the principles of righteousness and peace upon the earth, and thus form a barrier against the assailing floods of wickedness and corruption which have so long desolated the earth—a barrier which they can in no way overcome. They may surge up against the kingdom, but the barrier will be greater and greater, and it will eventually break the nations in pieces and grind them to powder. As it was said by one of old, upon whomsoever that stone shall fall, it will grind them to powder.

Here is a concentration of power, governed by righteous principles, governed by intelligence; and here is an opportunity of knowing all that is worth knowing or having upon the face of the whole earth. And when this power is brought to bear upon the wicked and ungodly nations, will it not crush them, and they be as chaff before the wind when it shall fall upon them? Yes; and it will grind them to dust.

It is for us, then, if we seek the prosperity of Zion, to be faithful, to be diligent in our own duties, to live our holy religion day by day, hour by hour. Did you not know that a man may do that in a moment which he cannot redeem himself from in a lifetime, and perhaps not in an eternity?

Let us shun evil and put it under our feet—put it far from us,—yea, even the very appearance of evil, that our pathway may be strewn with the blessings of the kingdom of God, and that the influence of the Holy Spirit may be in us as a well of water springing up into everlasting life. Let us strive to do good for our own sake, and then peace, happiness, and prosperity, both temporally and spiritually, will be ours.

I make this appeal to you, my brethren and sisters, that we may live our holy religion, eschew all evil,

build up the kingdom of God, that we may participate in its blessings. What greater inducements can be placed before us than those presented in the kingdom of our God? I know of nothing outside of the kingdom of God that is worth having. I have no desire for anything for a moment that I cannot obtain in the kingdom of God, and that lawfully, legally, and rightfully, and that it will be not only my privilege to attain and enjoy, but my right. And I am not very particular about that, if I can only be faithful and walk humbly and obediently before my Heavenly Father, and endure to the end; then I shall be satisfied, and then I shall have all that I can wish.

I heard a person remark one time, when travelling through our settlements, that if he had to raise wheat on such a piece of land as that which we were passing, he would go to some other country rather than live here. I told him that he did not feel as I did; for I felt that, rather than turn away from the kingdom of God, I would prefer being chained to a bare rock all the days of my life, and have bread and water for my food. Yes, confined, persecuted, or any fate that might befall me, I would prefer it to turning away from the kingdom. That is the way I feel, and it is the feeling of all true-hearted Saints. They feel that they have everything to hold them in the kingdom of God, and they feel that there is nothing worth having out of it.

Brethren, many go into darkness by giving way to small matters, by finding fault, by supposing that they see something that does not meet their minds, or that they suppose to be wrong. I believe that most apostates commence in that way: they do not control their thoughts, and hence things sour in their minds, and they are apt to indulge in and to encourage those thoughts till they will begin to

No. 4.

express them; and then the way and manner of returning into the favour of the Spirit of God begins to be hedged up, and they cannot return so easily as they could have done before they expressed their jealousies to some one else. After men begin to express their doubts and fears around, one to another, they go astray fast. Their unholy sentiments begin to be established in their darkened minds like cardinal or fundamental principles. They think they begin to see that they have been in error in embracing that Gospel which they profess, and the first thing they know they are landed in the whirlpools of apostacy; they suddenly find out that they never did believe in "Mormonism," and that if they did believe it they were in error, for they now find out that it is all a humbug; and thus they go on to destruction. If such persons could control their minds in the commencing stage of apostacy, and be humble, seek wisdom, light, and knowledge from the Lord, they could be saved. Then they could be preserved, and not go in the way which many who were our brethren have gone, who have sunk themselves in darkness and misery, and finally into hell. If they would remember when they begin to see things which they dislike and feel inclined to find fault—if they would then remember their prayers and seek unto the Lord, ask him to keep their minds enlightened—to give them freely of his Spirit to guide them continually, they would be safe. But people in this condition invariably neglect their prayers; they begin to see faults in their brethren—to find fault with the authorities.

Let any man pursue that course, and he will find out when it is too late to walk in the paths of righteousness, when the Lord has left him to himself, so that he cannot, return, if

Vol. IX.

he would. Let me caution you, brethren and sisters, to nip this sprig and sign of apostacy in the bud. It is said that the mind that will receive will have a knowledge given to it of the truth after which it searches. The reason that those characters do not have intelligence is because their minds are closed against it. I say, and I admonish you to let your minds be open continually, esteem it a favour—one of the greatest bestowed by the Almighty—the gift of the Holy Ghost. Live so as to let it be in each of your bosoms, to inspire your hearts, to enable you to receive the instructions that are from time to time given unto you, that you may ever be inclined to do good and eschew evil. That Spirit will inspire you in every good thing; it will teach you to walk humbly and faithfully before your Father and God.

I know there is that in the hearts of the people of this Church and kingdom that responds to righteous principles; for no one that hears the truth but knows, as a general thing, what is right; but it appears that they are sometimes neglectful of what they do know, and that they do not do as well as they might; and they know that this is wrong.

Brethren, I feel well. I feel within myself a peculiar satisfaction in seeing the prosperity of the people of God. I feel well in witnessing his mighty

hand and his goings forth among the nations of the earth, as I see the day approaching when the power of the Adversary will be weakened to that extent that he will not be able to disturb the happiness of the Saints. When I see the Lord breaking in pieces the nations, I feel well. When I see the Gospel going abroad, and its principles more and more adhered to by the people of God, and in seeing the people cleave to righteous principles and forsake all that is evil. I pray God that we may increase in those things that are calculated to enable us to carry them abroad, that we may have power with our Father and God, to maintain our faith and integrity against every opposing power and every obstacle that is put in our way, and be enabled to draw from the elements for our support, that we may be free and independent from this wicked and untoward generation.

I pray our Father to bless us with his Spirit, that we may be able to act well our part, in connection with those that rule over us, that we may sustain them by our faith and prayers, and through our diligent efforts be instrumental in the hands of our Father in heaven in redeeming the earth from sin and iniquity. I pray my Father in heaven that we may be enabled to accomplish these things, in the name of Jesus. Amen.

CULTIVATION OF THE SPIRIT OF TRUTH— TRIALS OF THE
CHURCH, &c.

*Discourse by President HEBER C. KIMBALL, made in the Tabernacle, Great
Salt Lake City, April 14, 1861.*

REPORTED BY J. V. LONG.

There is scarcely a subject in regard to myself or this people that is of any importance but I have thought of it, for I reflect much. I wish to speak by the dictation of the Holy Ghost, and I know that will be in proportion to the faith that dwells in you. It is a pretty hard case for a man to speak to this congregation, except he makes up his mind to speak according to the light that is in the people.

Many of the people have ears to hear, but they hear not, neither do they conceive the things of the kingdom of God. For instance, when the people come together on a Sunday morning and hear a discourse, go home to dinner and come together in the afternoon, and they can scarcely remember a word that has been said in the forenoon; therefore you perceive the necessity of our being instructed from day to day, and of our having our ears cultivated to hear the things of the kingdom. Then we shall have hearts to understand, and minds to comprehend the principles of eternal life. And if the word of life be in us, it will be like a well of water springing up into everlasting life, and we shall have our minds stored with that knowledge which is promised to the faithful. It is necessary, and it is the imperative duty of the Elders in Israel to strive to increase in knowledge, in wisdom,

in virtue, and in good works; for if we have good works we are bound to have good faith: then again good faith produces good works.

Ever since I embraced the Gospel twenty-nine years ago, I have felt determined to draw near unto the Lord our God, knowing that he had promised on that condition to draw near unto his children. In doing this I have been blessed and comforted in all my labours. It is our duty to learn to be men of truth in all our acts, our words, our thoughts, and to cultivate the spirit of truth.

I have frequently thought of the saying that some men are so clever that they can turn the truth into a lie, and *vice versa*. Now, I would like to know how it is possible to turn a lie into truth. I contend that there is no such thing; but men may so mystify the truth as to make it appear an error or a falsehood; but the truth still remains firm and unshaken, for it is of that character that the Scriptures speak of: it is like a two-edged sword; yes, it will cut both ways. We should always be filled with the truth, and not only filled with truth, but ever be ready to administer it, whether we are moving backward or forward. We should ever be ready to administer the words of life and salvation, and let the error alone. Let us listen to the counsel that we have heard to-day from

brother Wells and the other brethren. I did not hear brother Wells, but I heard brother George A. and President Young. What they said was truth, and I also know that what brother Wells said was truth, for he cannot speak anything else. There are men of whom I could not say that; but brother Wells' mind is stored with knowledge and wisdom, and it would be hard for a man like him to talk anything else than the truth. We often say that we wish to speak the truth to the people, which is right and good; but is it any more necessary that I should be a man of truth here than I am in my garden or with my family? No. It is necessary that I should be a man of truth wherever I am, whatever my employment may be. It is not wisdom for us to be as the old Quaker, who, when he was insulted, pulled off his coat and said "Lay there, religion, till I flog this man!" Now my doctrine is, that if I cannot flog a man and be just as religious as I am in this pulpit, I had better let him alone. But, unlike the old Quaker, I never had an occasion to put my religion to the test in this way; in fact, I never had much difficulty with any man in my life. I have had more difficulty with myself than with anybody else. I will not do as some have done, whip a man because I have the power and the strength. Let men act unjustly with me, and I will endure it until that spirit which I enjoy says, Ycu have borne enough; and then if I have to administer chastisement unto that man, I will do it by the power of God. Then such a man had better be out of my way and out of my hands.

Do not, brethren, follow in the track of those who came against Jesus. He had no friends, but he had the power of God with him, and his enemies were struck dumb before him. This is the position we should be in; and then what are the nations

of the wicked, or the armies of the United States, or of all the world? If we attend to our business and let other things alone, the Lord will sustain us in all circumstances of life. Supposing I had a dozen men employed—men who were devoted to the truth and to my interest, I would say, Boys, attend to your business; do what I have told you, and I will attend to our enemies; I will see to these chaps and flog them to it; I will teach them to attend to their duties, or stand aside. This is the character of our Father: he will defend his own, he will defend his people, he will defend our wives and children, these mountains, and all that cleave unto righteousness. This is the way I view the subject, and I presume that all Israel will say Amen.

It is our duty to pursue that course that will lead and guide us unto eternal life. This land is blessed above all other lands: it was fore-ordained to be the gathering-place of the Saints, where the Lord would hide up his people until his indignation should pass over the nations of the earth. You have heard us say that all the world and hell combined cannot get us out from these mountains, and I say the same to-day.

It is by our faith and works, by our integrity and righteousness, by doing to others as we would wish them to do unto us. Jesus says—"With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matt. vii. 2.) This is and will be the case with every man in this Church and kingdom, from first to last. All will have that reward which their works merit, whether they be good or evil.

I realize that I am a feeble man—that I am nothing more than a worm that crawls upon the earth, except when God is with me. The more I

see of myself, the more I am satisfied that I am a poor, weak, frail man. We are all poor creatures without God. If you do not believe it, look back into the world and see the condition of things. They have no regard for honesty among them, speaking of them as a community; but of course there are persons among them that are honest—individuals who are the elect of God: they will eventually be gathered.

Those who have been sent among us by the Federal Government as officers were men who did not care for the people. They have always manifested a great anxiety for the gold and silver, but none for the interest through this community. Now, this should not be so with us; our desire and labour should be to learn the principles of integrity—to live up to our covenants made in the house of God. If we do this, no power can overcome us, but we shall prevail.

I have passed through a great many trying scenes. I have been driven and rooted up every time that this Church has been removed from its gathering-place by its enemies. I have also had the experience of seeing armies come up against us in Caldwell county, Missouri, when we could not raise above five hundred half-armed men to defend the county, and the Governor, L. W. Boggs, ordered out as many as fourteen thousand troops against us. At that time, it looked as though we should be destroyed from the earth; but the Almighty was on our side. When I saw the condition that we were in, I concluded that it would be hot times; so I put a heavy charge in my United States musket, only expecting to get one chance to fire, and felt determined that it should be a dead shot to somebody. We all felt very queer, for there was no other prospect before us than that of immediate assassination; but of a sudden, as by a shock from all

heaven, our enemies were panic-stricken, and retreated in confusion. Brother Wells can tell you about the Battle of Nauvoo, for he was there and took an active part in it.

When the Church was thus broken up, we used to go forth from State to State preaching the Gospel to all who would hear. We did not preach the gathering at those times, because there was no place to gather to: the Prophets and Apostles themselves had to flee for their lives. In all these trying scenes the Lord sustained us, and he gave us favour in another county and also in another nation. These things have existed from the organization of the Church; but in the midst of all, I never felt discouraged, neither did I feel to shrink from any duty that was imposed upon me. I knew that God was with us, that he was with his Prophet, and with all good men. We were faithful at that time, and those that continued faithful through those trials still remain with us; and my Heavenly Father knows that I respect them, and I ever shall respect them while I remain in the body and continue in the spirit of my calling.

Now, you all know pretty well how the Lord worked it with that army which the United States Government sent here to scatter this people to the four winds of heaven. They sent their minions to make war with the house of God, and he took the battle into his own hands and kept our enemies at bay. Some of you make remarks about our having no temple; but what of that? Was it not so in the days of Moses? Yes, it was. The Israelites were left with a Tabernacle and Ark of the Covenant, but still the Lord fought their battles, he defended them against their enemies, he brought them off victoriously, he severely scourged their oppressors; and he will do the same in the present dispensation, if we are faith-

ful to the covenants we have made. Have not the ungodly made war with the people of God? And was not that equivalent to declaring war with our Father in heaven, and with Jesus Christ his Son, and with his kingdom, with a design to overthrow it, kill his Prophets and Apostles, and put to death his anointed ones, and also every Saint that would not submit to their lasciviousness, to their vices, and corrupting and damning practices? Yes, brethren, the United States have done all this, and much more that would be painful to recite.

Some of them talk sometimes about brother Brigham crooking his little finger, and have told that if he were to do that, no Gentile would be permitted to live any longer among us. When the enemies of righteousness came here, they became so afraid of the Saints that they dared not let a man out of their ranks; they were almost terrified to death; they went down among the cedars, and there they have been ever since, and there they will remain until they go away, which won't be long. How awfully they were disappointed, as well as those who came here to rule us! They have not any of them accomplished what they designed, for the man or the woman that falls in with such spirits is not our brother or our sister. Who is our brother? He that doeth the will of our Father who is in heaven, and none else.

Now think of these things, reflect upon them; and so sure as you have seen a few things, so surely will you, in the Lord's own due time, see many more, and you will see that our Father will deliver his people every time their enemies come upon them. Yes, it will be so from this time forth and forever. Then, in addition to this, you will find that this Priesthood, through those who hold it in righteousness, will rule the nations of the earth forever and forever. Will

those who hold the Priesthood govern with a rod of tyranny? No; but it will be done by the power of the Priesthood of the Almighty, which is compared to an iron rod. The nations will eventually have to come and bow down before this Priesthood and to this people, and they will be willing to lick the very dust off their feet; yes, and they will be perfectly willing to lick the dust from the feet of those men whom they slew in Carthage, if they can be permitted to be in their presence.

Brethren and sisters, I feel very comfortable, generous, and kind today, and I feel that there is a good Spirit here. You will all feel better when you get rid of your contractedness. Let the womb of your mind be expanded to receive the words of life, and then the Spirit of the living God will be in you as a well of water springing up into everlasting life.

To you, sisters, especially the young ladies, I want to say, Away with your folly. Put away far from you all pride and all lightmindedness, and trust in the Lord your God, and let the petition of your heart and the supplication of your soul be life, life—eternal life!

There are many good books for you to read, and that are full of good instruction. Here are the Bible, the Book of Mormon, and Book of Doctrine and Covenants. You will see many revelations in the last-named book that are already fulfilled, and there are others that are still in the future. The Almighty through his Prophets foretold that the nation would make war upon this people, and that he would come out of his hidingplace, and pour out his judgments upon those that rebel against him, and who persecuted his people, and set themselves against his house. Then it shall go forth like a mighty whirlwind upon the face of the whole earth.

In this country the North and the South will exert themselves against each other, and ere long the whole face of the United States will be in commotion, fighting one against another, and they will destroy their nationality. They have never done anything for this people, and I don't believe they ever will. I have never prayed for the destruction of this Government, but I know that dissolution, sorrow, weeping, and distress are in store for the inhabitants of the United States, because of their conduct towards the people of God. Then the judgments will go forth to the nations of the earth. I have an understanding of these things, and I sincerely hope that you comprehend as clearly as I do. If you do, you will strive to prepare for those things that are coming upon the earth in these last days.

I would like you all to become like a vine, or like unto a tree, every limb, branch, twig, fibre, and leaf to be connected one with the other.

Now, in regard to the Spirit of prophecy, I will say that we may all

prophecy, if we will wait till we are sure we are right. Brethren, God bless you with the gifts of the Spirit, and may peace be with you all, and may the blessings of heaven rest upon these mountains and valleys for the benefit of the faithful Saints.

When I look around, I see many things that I do not like; I do not like to think of circumstances that have taken place within the last few days. I do not like the idea of having thieves in our midst, but we certainly have them, and I pray God Almighty to root them out of the earth, and to let them go into forgetfulness, and let all Israel say Amen. (The congregation responded Amen.)

Brethren and sisters, I pray our Father in heaven to give you liberally of his Spirit, that you may be led and guided thereby in the way of righteousness and truth, and in the end of your probation be exalted in the presence of the Father and the Son, which I ask for you and all the faithful, in the name of Jesus Christ. Amen.

BLESSINGS ENJOYED BY THE SAINTS.

Remarks by Elder WILFORD WOODRUFF, made in the Tabernacle, Great Salt Lake City, May 12, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, after the congregation receiving so much instructions, I feel that I shall make my remarks very brief. It is truly good to sit and hear the word of the Lord, and it is truly a good thing to believe in it; but it is still better to practise it.

I have reflected to-day, as I frequently do, with regard to the mercy of God and his loving-kindness to the children of men. The positions that the children of men occupy with regard to the difference there is in the minds of men on the subject of religion and the character of God is

an important one. I have considered the responsibility that rests upon men in regard to these things. There seems to be very few that really have faith in the Lord God of our fathers. If we judge them by their works, we must certainly come to this conclusion. It is certainly a great blessing to this people that they have faith in God and in the promises of our Heavenly Father.

Truth is one of the attributes of the Almighty, and what he promises he will fulfil. Now, if the children of men believed this, they could save themselves a great deal of trouble. If those who embrace the Gospel could have confidence to abide in the truth, they would escape many trying scenes through which the wicked will have to pass. The trouble that awaits this nation, and that other nations have had to pass through in various ages that are past, has been because they have had no confidence in the Lord. They have not obeyed him, but have turned from him—rejected the counsel given to them. It will be precisely so with this nation when their afflictions begin to come upon them, for the Lord will be avenged. We can now see the words of the Lord and his Prophets fulfilling before our eyes.

This is a peculiar generation—a singular time in which we live. There seems to be a great deal of the word of the Lord fulfilling in our day and age of the world. We profess to acknowledge the hand of the Lord in what we see around us, and I trust we do it in our hearts. We have read, many years ago, the promise contained in the Book of Doctrine and Covenants concerning the nation in which we live. The Lord said, in the early rise of this Church, in speaking of this land, that we should hear of wars abroad; but at the same time we should not know the hearts of the children of men in our own

country. And the commandment was to his people to prepare themselves to stand in holy places when the indignation of the Almighty should be passing over the earth. We now see these things coming to pass. They are plain and clear before our eyes. We have a part fulfilled; and as truth is one of the attributes of the Almighty, everything that he says he will fulfil. The promise is to the whole world—“He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” This promise is sure; and if the Lord fulfils in one instance, he will in another. He will save the people if they will obey him; and if they do not he will not save them, but they will have to reap the reward that is due them for their works.

I consider that it is a blessing that I have the opportunity of believing in the Gospel and in the word of the Lord. I believe in them, and rejoice to know that they are true, and that they will be fulfilled. I bear my testimony to the truth of this Gospel. I also testify that Joseph Smith was a Prophet of the Lord. I know this as well as I do that I exist. I know by inspiration and by the revelations of Jesus Christ and the manifestations of the Spirit of God from year to year and from time to time. I likewise see around me the fulfilment of prophecy, and this tends to strengthen me, and also every Latter-day Saint. The Scriptures tell us that there is a spirit in man, and that the inspiration of the Almighty giveth it understanding. It is upon this principle that we become acquainted with the truth, and the power of the Gospel which we have received. The principles of eternal life are manifested unto us by the inspiration of the Holy Ghost; for that Spirit rests upon us—it influences our minds; and if we watch those teachings, having within us the right feeling,

we shall comprehend things clearly as they are. We can see the Lord speaking to the nations and vexing them in his hot displeasure, and still many eat, drink, and are satisfied, and do not appear to be as energetic and active as they might be. It is our duty to be alive and wide-awake to the times, for the things that are transpiring are joyful, because in them we see the accomplishment and fulfilment of the predictions of the Prophets of God that have lived in this generation. The things we are experiencing now are attended with salvation, and are preparing us to magnify our callings and fulfilling the object of our creation upon the earth.

I always rejoice in seeing my fellow-men come to a knowledge of the truth by obedience to the Gospel as taught by the servants of the Lord. When men have gone forth in the waters of baptism, and received the laying on of hands for the gift of the Holy Ghost, they receive the same truth, the same light as we have received; and thus we become of one heart and one mind, and follow out the inspiration of the Holy Ghost which attend his Gospel. In preaching the Gospel and administering the ordinances of the Lord's house, the Spirit of inspiration of heaven accompanies those who officiate, that it will remain ever with them, if faithful, in all the duties of life.

When I hear the brethren speak of the dealings of God with the present generation, I perceive that their minds all run together. The record which they bear is one; they all agree in their testimony; they are one in stating that the work of the Lord our God will prevail over all its enemies. But it is a calamity, as we look at it naturally, for the generation in which we live, that the Gospel is preached and by them rejected; in consequence of which the Spirit is taken from

them, because they follow the devices of their own hearts and their wicked imaginations. They follow the devices of the Evil One, and they spread it broadcast, as it were, the cross which brings death and destruction, which brings sorrow and mourning; and this is the case with many in the present day and age of the world. There is not a man to-day that has the Spirit of the Lord, and that is faithful in his calling, but what can see the state of things both in and out of the Church. He can see them with his eyes, and hear them with his ears, and they can see the hand of God thrown over this people to-day.

I rejoice in the blessings that the Lord gives, and I feel that we ought to be faithful. If there are anybody who are blessed of the Lord, it is the Latter-day Saints; and if there are anybody upon the earth who are and should be willing to obey counsel, it is the Saints of the living God. We have reaped the benefit of it for years, and we know that it brings forth joy, peace, and consolation to the souls of men; and we would certainly be very foolish to turn away from the only source that will bring us joy, salvation, and eternal life. To do this, we should have to turn our backs upon the only friends we have, and shut up the only source from which we draw the blessings we have in this life.

The world really do not know what they are doing; they don't comprehend what lies before them; they judge after the hearing of the ear, and while calamities will overtake the wicked, as the Lord has spoken, we have something to hold on to and to rely upon. We have seen the hand dealings of the Almighty with us; we have learned his promises. Has he broken his promises to his people? He has not; he has been faithful and true. I firmly believe that we shall partake

of all the blessings of the kingdom of God by obeying the counsel of those set over us, for I know that God has established a government to control, to guide, and to dictate; and we shall not find so perfect a government as this in any part of the earth, for it is the government of heaven.

I desire that we may have power and a disposition to live faithful to-day, to do right, to obey counsel, that whatever we are told to do we may unite together and do with all our hearts. If there is strength anywhere, it is here. If it does not exist here, it does not exist anywhere. There is no spirit of friendship in the world; it has taken the wings of the morning and flown away from many of the nations, and the blessings of the Lord are being withdrawn in a great measure from the nations of the earth. The people have no disposition to obey that which is right, or give the servants of God an opportunity of preaching the truth for the salvation of fallen man. Those who despise those blessings and privileges will find that the consequences and reward will follow.

I feel thankful that we are here in the valleys of the mountains; and I rejoice that we are at peace, and not obliged to fortify Great Salt Lake City, as the people are obliged to do in Washington; nor is our President compelled to flee to Canada to save

his life. We are safe and in quietude. The enemies of this kingdom do not understand the spirit and power of the Gospel. It is a spirit and a power that they cannot cope with, and it is so with all the sectarian world. We have the privilege of lying down and of rising up in peace; we have the privilege of bowing in our families in peace, and getting up and speaking our sentiments, and none to make us afraid.

These are great blessings that we as a people enjoy. I bear my testimony that these things are true and faithful. You know these things as well as I do, and every man who lives his religion knows it. The Lord is with his people, and this kingdom will spread abroad. And when the Lord has destroyed the wicked, there will be room for Zion to spread herself abroad, and to rebuild the waste places thereof. Then all things spoken of in the Book of Doctrine and Covenants will be fulfilled. It is good to reflect upon these principles, for the promises will be fulfilled, whether we believe them or not.

I pray God to guide us, that we may be prepared to partake of eternal life and salvation, and share in all the benefits of the Gospel of Christ, and of the Holy Priesthood which has been revealed to us in our day and generation, which I ask in the name of Jesus Christ. Amen.

BUILDING UP OF THE KINGDOM OF GOD—HOME MANUFACTURES.

Discourse by President DANIEL H. WELLS, made at Logan City, September 10th, 1861.

REPORTED BY G. D. WATT.

I appear before you this morning with grateful feelings to our Heavenly Father for the privilege we mutually enjoy in beholding the dawning light of so good a day for Israel.

Brother Kimball, when he bade me good-bye, as I started from the city on this visit, wished me to say to the people for him, "God bless them!" and brother Brigham blesses the people continually; our Father in heaven blesses them; the heavens are full of blessings for them. Why, then, should we not be the most happy of all people? While the earth is full of turmoil and strife, the people in these mountains dwell in peace, and are blessed with unparalleled prosperity. They have that joy and peace, that satisfaction and quietness that proceeds from God, which could not be enjoyed in any other part of the world, or among any other people under the most favourable circumstances.

We have been called together from different parts of the world for the great and special work of building up the kingdom of God upon the earth, to establish a nucleus of righteousness from which shall radiate every great, good, and holy principle to all parts of the habitable world. It is our privilege to bear an important part in this great work. The Gospel of salvation has been promulgated—has reached our ears where we dwelt

among different nations and countries, and has brought us to these mountain regions. And now what is our duty? Shall we be like the world from which we have been gathered out? If this is our intention, we might as well have stayed in our native country, where we could have ripened for destruction as well as here. But if we have essayed to be servants of the Most High, to be his children, to be his chosen and peculiar people, and for which purpose we are gathered out from among the Gentile nations, let us not do as they do, but let us do according to the high behest of Heaven, who has given us an appointment, and called us forth to build up his kingdom in these last days. Let us follow implicitly the instructions of those whom God has appointed to guide our minds and direct our steps; or, to use other words, let us believe our religion and faithfully live it. Do we believe fully that God our Father has appointed men whom he influences day by day to lead forth his people, and direct them in all their spiritual and temporal labours? and do we so order our course as to correspond with the instructions given us? Or do we suppose we can entirely take our own way in temporal matters, according to the traditions of our fathers and the dictations of the spirit of the world, and at the same time please

high Heaven, and do our duty faithfully in the building up of the kingdom of God? We think in spiritual "Mormonism" we need direction and constant instruction by the authorized servants of God; but we think we know as much about temporal affairs as anybody. We rejoice in the knowledge that has been revealed from the heavens to us; we rejoice in the word of the Lord that has gone forth; we rejoice that God has spoken in these last days, and that we have received these most valuable instructions—that we have received the knowledge that leads to life and salvation, and to exaltation in his kingdom. But do we realize that God's kingdom in the latter days is to all intents and purposes a temporal kingdom? And do we realize that if we had stayed in the world we could have served him spiritually there as well as here? But what kind of a kingdom would that have been for the Saviour to rule over when he comes? When he comes, he is going to reign over a temporal kingdom, composed of men and women who do his will on the earth. Everything that pertains to us in our life is temporal, and over us and all we possess our Heavenly Father and his Son Jesus Christ will reign, as well as over all the kingdoms of the world when they become the kingdoms of our God and his Christ.

To build up Zion is a temporal labour; it does not consist simply in teaching: teaching is to instruct us how to properly apply our labour, the sooner and better to accomplish the end in view. Bone and sinew is required to build up the kingdom of God in the last days. When Jesus Christ was upon the earth, he said—"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It was not of this world,

then; but it remained to be in the latter days, and then his servants will wage a warfare against the powers of Satan, both visible and invisible. The Saints are now engaged in that warfare; they have to fight against the evil influences that attend upon their footsteps day by day, and then have to fight against his inclining them to do evil, and against all evil powers, and to root them out from their midst. They have also to contend against the powers of darkness which appear in human beings, causing them to come up in the shape of mobs to fight against the Saints of the Most High. This is a temporal warfare as well in which we are engaged. The Devil has held the control of the earth. Under his influence the people have built up cities, colleges, and institutions of every description, and traverse the earth and seas to amass money to sustain them. We have been gathered out to form a nucleus of power to take the kingdom, overcome evil with good, tread wickedness under our feet, and exalt righteousness upon the mountain tops, that the power, the wealth, and earthly prosperity may be taken from the powers of the Devil and placed within the power and control of a righteous people where it belongs. What can we do to promote this great cause, to redeem the earth from sin, from hell, and from the Devil, and make it a habitation for Saints and angels? This is a question that comes home to us all. The best answer that can be given to it is, Do according to the instructions of him whom the Lord has appointed to lead us. He says, "Go to with your might and build up the kingdom of God, by quarrying the rock, by bringing the timber from the kanyons and making it into lumber, by making adobies, mixing the mortar, burning the lime, and drawing from the elements around us the material neces-

sary to beautify and build up, and to exalt in every way those principles that essay to establish righteousness over the whole earth." If the word is to build forts, build them; if to raise grain, raise grain. It is needful to do these things because our society is composed of men, women, and children, the same as other communities of people. Like other people, we must have food and raiment, houses to live in, and the common creature comforts. We have come to these distant valleys to improve, not to debase ourselves to the level of the savages around us: we have come here purposely to advance, not to take the retrograde path,—to exalt ourselves in the knowledge of God, and seek to exalt others to our standard of holiness and goodness. It is, then, for us to aspire constantly to a still higher standard in the scale of human existence, exalting with us those with whom we are associated. We need everything that other people need, except sin, and no people need that. We need everything else that is necessary to build up any other kingdom, and we have to produce it from the elements with which we are surrounded. We have been brought far from the wicked world, to give us an opportunity to show that we will do it, or that we will not do it,—to prove our integrity to the cause of righteousness and to God—to prove to him that we will struggle to obtain the knowledge and the ability to create the means of our own subsistence—that we will struggle to subdue the elements, to sanctify the earth, chase unholiness from it, and beautify it by building up beautiful places, ornamenting our grounds, cultivating fruits of every variety that will flourish in our country, and thus bless ourselves with the blessings the Almighty has placed within our reach, and prove to him that we are willing to abide his high behest, acknow-

ledging that he throws in our way all these advantages, and by our works show that we are willing to make all our efforts point to the building up of the kingdom of God, and prove to the world that we are more exalted in our attainments and more elevated in our notions than they are; and finally we will make ourselves independent of every people and nation upon the earth.

When our Father in heaven finds he has got a people who stand as a unit in favour of his kingdom, and have made themselves free and independent, will he not be pleased with that people? It is a long time since he has had such a people. It is our privilege to be that people, and be acknowledged of God as his people. Then it becomes us to be watchful, careful, energetic, and diligent in endeavouring to bring to pass his purposes according to his mind and good pleasure.

Here are the fat vallies of Ephraim. From the elements that are strewn around us in rich profusion we can gain our entire support. We can raise the flax, the wool, the cotton, the bread, the fruit, and sugar. We can dig out the iron ore, and the copper, and the lead, and mould these minerals to our wants, and make them administer to our comfort and convenience. One can accomplish one thing, and another can accomplish something else. When our labour is properly directed, one man will go at this employment, and another at that, to bring forth the things necessary for our mutual convenience and comfort. When we are willing to abide the instructions of our leaders, and bring to our aid the knowledge we have received in the countries from which we have been gathered, all will then conspire to one end—namely, for the building up of the kingdom of God. In the northern parts of this Territory we can produce things that

they cannot so well produce in the southern portions. Last spring we visited the southern settlements. There they can raise choice fruits that alone will flourish in southern climates; they can also raise cotton better than we can, and you can raise wool better than they. In this way we can create an exchange of commodities between the north and the south, make our cotton and woollen cloth at home, and not be too proud to wear it when we have made it.

In the revelations of God to Joseph Smith, jun., we read—"And again, thou shalt not be proud in thy heart. Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me." We can get the furs in these mountains to make the most beautiful hats, and the most durable. From the countries north-west of us the Hudson Bay Company supply nearly all Europe with the choicest of furs. Shall we first send the furs to hell, and then have them freighted back to us by Gentile speculators at a great expense, in the shape of hats for us to wear? Get the fur and make our own hats. And so with our leather, and our boots and shoes, and so with everything that is necessary for our happiness and comfort.

Heretofore we have been sorely taxed; our life blood has been drawn from us—our circulating medium is continually drawn away for those articles which we can produce ourselves. That woman that makes a yard of cloth accomplishes a good work towards building up the independence of the kingdom of God, and by her works her faith is made manifest.

That man who raises a small patch of flax, prepares it for the spinning-wheel, procures the wheel and loom, and is diligent in having his wives

and daughters learn to convert the flax into thread and cloth, is labouring in the right way to permanently establish the kingdom of God. This will not only apply to flax, but wool, and every other production natural to our country. In this way both men and women and children are accomplishing the purpose for which they have been gathered out from their native places into these distant valleys.

I have said that we have a warfare to wage. Guns and pistols are brought here, and can be had sometimes at low prices. Such weapons are necessary in the warfare in which we are engaged. We have attempted to make powder, and with perseverance and skill I have no doubt a plentiful supply can be produced here.

We are now successfully making paper. You will soon receive the *Deseret News* printed on paper made here. You can aid and assist in this species of home production by saving carefully your rags for the paper manufactory. In the manufacture of paper we check the outward flow of one stream of gold that has heretofore gone to enrich the Gentiles.

We are also successfully making nails. Our machinery is of the most approved kind, and can produce them in great quantities.

We can also produce our linseed oil from the flax-seed. The oil made here is of fine quality.

President Young has imported several splendid carding machines for the carding of wool. He has taken no little pains in importing the most useful machinery to meet our present wants. Is it not better to spend our means in this way than to spend it for imported goods of an inferior quality?

I wish to say a few words to those engaged in the military in this valley. There are many who are

subject to perform military duty. Many of them are ignorant as to the proper care, proper handling, and proper use of fire-arms. They should be taught to handle fire-arms in a way not to accidentally injure themselves or their companions in arms. I care more about their knowing how to handle their arms, and how to keep them in good condition than I do their knowing how to perform "Eyes right, eyes left," &c. Not but what strict discipline and a maintenance of perfect order in military ranks is essentially necessary, as in all other departments of the community, though I would rather they would learn to shoot correctly. And it would not be amiss to secure a little extra supply of ammunition to practise how to shoot, rather than trade off the arms and ammunition that is put into their hands to use when necessary. Learn how to clean a gun well, how to take it apart and put it together again, and how to keep it in good condition. Learn how to load a gun properly, learn what is a proper charge, and then learn to throw the ball to the spot where you wish it should be lodged. It would be presumption to call a person to go forth bearing arms that could not use them with proper effect: this would prove an injury instead of a benefit. We would be relying in vain upon that person to perform for us an important duty. We wish the military officers to lend their instructions in this way. Teach the ignorant how to use and take care of their fire-arms, and how to keep them safely, that they may be in continual readiness, and that their families and friends may not be injured by them: Let your military organizations be kept up, and enrol new comers into some company, that they may know their officers and their place when they are called upon to act. Let your organizations be perfected as far

as possible, that every man may be ready when called upon to go on foot or on horseback.

I have seen your little girls herding cattle and sheep. I would not let even small boys do it, to say nothing of girls. It is unwise, for the sake of the influence it has over their minds. In one sense it is a cause of idleness. Our boys and girls would be better at school. Men should herd stock. Those boys who are now about on horseback, with pistols slung to their sides, who are butchering your cattle and stealing your horses, were many of them herd-boys. Herding is a poor school for your boys and girls to attend. They are on the wild plains, and among the swamps and brush, away from the influence of their parents and school teachers; and there they receive bad impressions upon their minds, whereas good impressions should be made. Let men herd your stock.

The building up of this kingdom is a work of progress; and where some things are necessary to be done, other things must not be neglected. If you have a great deal of work on your hands of one kind, do a little less of that kind, and more of some other kind, and bring all things together. You have not time, you think, to send your children to school, you have so much work to do. I like that you should have plenty to do; but should you neglect to instruct your children while you are busily engaged in other pursuits? It is not wisdom to neglect this very important part of our duty, while at the same time it is good to be diligent in every other duty that necessarily devolves upon us in every department of life.

We raise a great amount of wheat, and crop our land year after year with the same crop. This is a pernicious practice for our land. It

would be much better to introduce a rotation of crops suited to the land and the climate. Let intelligent farmers pay attention to this. Let crops of useful roots be introduced and fed to sheep and other stock. It is as necessary and as profitable to raise good wool and plenty of it as it is to raise good grain.

Do not run into an extreme in raising wheat, but let there be an equality in our productions, which will give greater scope for exchange among ourselves, and less encouragement to the importation of foreign productions. These are a few of my ideas with regard to the economy of living and building up the kingdom of God. This is a life-time matter, and we must take it in hand wisely and with moderation, so as to bear up and carry it through.

We are now in our probation, and the work in which we are engaged will reach into a world to come. Then let us act like men and women who are determined to be for the kingdom of God or nothing, progressing steadily, unitedly, and firmly, day by day, week by week, month by month, and year by year, as long as we shall live, and never falter in our feeling, in our faith, and good works. Never strike hands with the Devil; never seek to make friends of Christ and Baal. They cannot be friends. If we do not let go the hand of the Devil, we must the hand of Christ. Christ has long ago refused to hold communion with Satan. We cannot hold one with one hand, and the other with the other hand. If we try this, the first we know we shall find ourselves entirely on the side of the Devil.

What are our children given unto us for? To raise them up to be angels to the Devil? I think not. None of us would wish that. Still, many take that course which is calculated to lead them in that direction,

for want of understanding. We would not do this intentionally. Many a person does a thing that will lead to death and destruction unintentionally. They do not pay attention to the wise counsels and excellent instructions that are almost daily given to them, in a temporal point of view, but think they are of no particular use to them.

It is a temporal kingdom that we are engaged in building up for our God upon the earth; and it becomes essentially necessary that we should be one in regard to temporal matters, as well as in spiritual. There is no disunion of feeling upon the subject of baptism for the remission of sins, in all the valleys of the mountains, or upon the subject of laying on of hands for the gift of the Holy Ghost. We all believe alike on these subjects. But when it comes to using your surplus property for the building up of the kingdom of God, instead of selling it to the Gentiles for almost nothing, when it is advised to cease trading with them—to cease going on the road to do this and that to build up Gentile interests, you consider it infringing upon your liberties and rights as American citizens. You say, "Have I not a right to dictate my own property that I have worked for?"

You have nothing except that which the Lord God has intrusted to your care. It belongs to him. The earth and the fulness thereof are his, and we are his. There is only one principle that may be considered our own, and that is our will. You can do as you are told, or you can refuse to do it. You can seek good and do it, or you can seek evil and do it. In this you are left to be your own judge. You can show to God that you are for him, or that you are for the Devil. You can become elect to do evil and be an angel of the Devil, or you can become elect to do good

and be a Saint of the Most High. For your own sakes, be true to yourselves and live your religion which you profess to believe, and train up your children in the principles of righteousness which the Lord God has revealed to you, and in which the faithful so delight, and which is so great a comfort and consolation to them. Bring your children up so that they will be an honour and a credit to you in your old age—so that they will walk in your footsteps, inasmuch as you walk in all obedience before the Lord. The Lord made great promises to Abraham. Why? "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment," &c.

You can do your duty as Abraham did, and influence your children in every possible way to work righteousness in all their days. Every person has his agency; and how grand the idea, when the strong will of man is used for the promotion of the kingdom of God, to set forth as first and foremost the principles of truth and righteousness, and thus finally lead to exaltation in the kingdom of God, with power to preserve in it to all eternity our identity, walk into the presence of God, and be able to bear the scrutinizing eyes of our Father in heaven!

What an exceeding great blessing to be able to do all this if we will, and save those with whom we are associated, and go forth and become the Gods of eternity. Let us prove to God, to angels, and to all holy beings that we are for the kingdom—that we are for God and holiness. Let us put aside our contentions and bickerings and little notions: they will not add any weight in the balance in our favour, but it will weigh against us, and will continually thwart our onward progress. You say

a person has done you an injury. Suppose he has, what of it? It should not affect you. Overlook it and pursue steadily the upward path to righteousness, and it will not hurt you a particle; but it will hurt the person that has inflicted the injury. It is better to suffer wrong than to do wrong. If a person steals anything from me, it does not make it right for me to take something that belongs to another. If a person gets angry with me, and I go about my business and pay no attention to it, but rather take an occasion to soothe and control his feelings, and finally gain the mastery over them, and over myself in the first place, it gives me a victory, although he may have done it on purpose to injure me.

When the Almighty is blessing us with bountiful crops, how foolish it is to quarrel with our neighbours for a little water. Perhaps it may be we have some reason; but if we cannot obtain the water with good feelings and kind words, let them have the water.

Let us go forth in our daily transactions with an enlightened view of things, and feel that we will not be moved from the path of righteousness by every little thing that may cross our track. Let us go a considerable distance round anything that would annoy us, rather than make a fuss about it. Let us suffer a great deal before finding fault with our brother or causing him to do wrong. Try and cherish courtesy and good feelings to each other, that you may attain that command over yourselves, and that elevation of sentiment and feeling that is worthy of you as Saints of the Most High. When your Bishop or President chooses to lead out in a certain direction in righteousness, follow after him and sustain him. If he is not doing right and walking in the path of his duty, let your faith be of that strength

that will cause him to be removed, and a man placed there that will do right. An unfaithful President cannot stand in his place long, if the people will do right. May God

bless us, and help us to do our duty, live our holy religion, and build up his kingdom, is my prayer, in the name of Jesus Christ. Amen.

PROSPERITY OF ZION, &c.

Discourse delivered by Elder GEORGE A. SMITH, in the Tabernacle, Great Salt Lake City, March 10, 1861.

REPORTED BY J. V. LONG.

I arise before you, brethren, on the present occasion, with a heart full of gratitude to our Heavenly Father for his manifold blessings unto us, for our preservation and the light of his countenance that has shone upon us to enable us to understand so much of truth as has been taught unto us, or at least so much as we have been capacitated to receive; that while the storms lour upon the earth, which the Lord is about to sweep with the besom of destruction, we are enabled to stand in the chambers of the mountains while the indignation of the Almighty upon the wicked passes over. From the time that we entered this valley to the present moment, I have never contemplated our position without feeling to shout Hosannah for the place that the Lord had preserved for his Saints, for the natural fortresses that he had constructed, and for the principles that he had revealed to enable us to develop and to bring from the earth the necessaries of life, and more

abundantly for the privilege of participating in the enjoyment of the principles and blessings of our holy religion, uninterrupted by those who are without.

Our toilsome journey across the Plains, the difficulties we had to encounter in making a settlement, were such as are unparalleled in the history of mankind, rendered so by the necessity of conveying our provisions over a desert for upwards of a thousand miles. You may search the history of the whole habitable globe in vain to find a parallel. We were guided by the hand of the Lord from the beginning of this great work. This people commenced to radiate forth from this place, cities began to rise up, Branches were organized, new towns sprang up into being, new valleys have been and still are being discovered, and other advantages gained up to the present moment, with a corresponding ratio of increase which is truly astonishing.

The winter after the pioneers arrived here, in 1847, a committee was appointed to examine this valley and to ascertain how much land could be irrigated. After a careful examination, they reported eight hundred acres was all that could be cultivated, for want of water; and the result is, as many thousands are now cultivated. You might inquire into the condition of other valleys, and you would be invariably told that the whole country was a barren desert. This was the case with Spanish Fork and various other places that are now the most fertile. The Lord has opened our eyes, that we can see and understand the nature of the facilities that surround us, that we can produce the finest of grain, and make ourselves happy.

In the earliest days of the Church the Elders were sent forth with a report that those who were in the Eastern lands should flee to the West, and we continued to flee from the Eastern lands towards the mountains, and we have continued to do so; and at the present time we, above all other people upon the face of the earth, have cause to rejoice. While turmoil, discontent, and bloodshed are increasing upon the earth, we are at peace. We present the spectacle of a people inhabiting a country flourishing as a reward for our industry.

The principles of the everlasting Gospel being established in the minds of the people, and the people being united, there is no power in existence that is able to interfere with or mar the community.

It has been my privilege for the last six weeks to spend my time in travelling and preaching in the southern settlements, in company with Elder Joseph A. Young. Now, I remember the time when all the Saints in Kirtland could have assembled in one of those little school-

houses that I have been preaching in of late, and they would not have been crowded either.

During our absence we have travelled eight hundred and fifty miles, that is, going south and north, visiting all the settlements south of Sanpete. We have attended some forty-three meetings. To accomplish this, we had to make long days, travelling eighteen hours in a day, in consequence of deep snow; and we have tasted of the variety of temperature with which the Lord has blessed Utah, from the frigid to the torrid zone.

On our return up the Rim of the Basin, from the settlements of the Rio Virgin and Santa Clara, we appreciated the change more than we did in going down. The brethren are in good spirits, with few exceptions. There were a few places where we had to stay and settle some difficulties. They expressed a willingness to do right, and they were very glad to see us; and, although in mid-winter, they would crowd together; and, in fact, they appeared to enjoy our visit more than if they had known we were coming.

It is generally understood that all nations are desirous of getting under their control both a northern and a southern climate. This is desirable in all nations. We found that the brethren in Washington county had again raised, last year, a good quality of cotton, which would be highly creditable in any other country. We have also soil and climate that will produce tobacco as fine as is grown in Virginia: it only needs to be cultivated.

Now, were we to take a man from the broad prairies of Missouri or Illinois and show him the narrow flats of the Rio Virgin, he would be apt to describe it as a certain member of Congress described the Louisiana purchase made by Mr. Jefferson. He

said that it was not a belt nor a garter, but simply a mere strip—a mere string west of the Mississippi river. That shows how little a Congressman in Mr. Jefferson's time knew of the valley of the Mississippi. Such is the feeling in relation to the limited extent of arable land in the southern part of our Territory. The field of operation for the production of a supply of cotton is within our reach.

Many of us choose to use tobacco, and we could save \$60,000 from going out of the Territory every year, if we would raise these articles within ourselves.

I am well known as one who is in favour of letting this article of tobacco alone. It is said that many suffered more from the want of it than they did for bread in the time of famine. If we must have it, I am in favour of laying plans to produce it within ourselves, seeing that the Lord has given us the climate.

Now the production of cotton in Washington county is no longer a matter of uncertainty. It can be produced; and as men enter into the business they will gradually learn how to manage it. Experience shows that as we plant the seed, year after year, it becomes naturalized to the climate, and we raise a better article and more of it every year. This may also be said of grain in this Territory, wheat and corn in particular.

Many settlements have arisen within the last few years that are now in a flourishing condition. I visited one, Deseret City, on the Sevier, where they are raising an abundance of wheat and other grain. We organized a Branch of one hundred and twelve members, and a good feeling appears to exist there. The soil is of the best quality, and there is a prospect of its being one of the granaries of the mountains. There is a spirit of waking up among the people, at the present time, to their own in-

terests and welfare in regard to home productions. During the last two or three years, while there has been such a vast influx of merchandise, the goods in market being easily obtained, that has had a tendency to cause the people to neglect home productions; and they have exerted their ingenuity to procure means to buy what they needed, instead of producing it. This feeling is now dying away to some extent, and we find the people busily at work to produce those things which they need for their own use, and they do not feel to depend any longer upon a foreign market.

Brethren and sisters, the work that is before us requires our undivided exertions and our best economy and industry. And when we undertake to do a work, we should do it with an eye single to the glory of God and a determined zeal to do his will—to live in accordance with his ordinances.

In taking up the Book of Doctrine and Covenants, and looking at the commandments and promises given through Joseph Smith, I am led to rejoice. With some there has evidently been a doubt of their fulfilment; and the idea that there was a possibility of the Saints, ever going to live in Jackson county!—why, say some, it is full of Missourians, many of them possessing the most hostile feelings, which they have nourished for years past. The driving of the Saints from their homes by the people of Missouri and the great prosperity that has attended this people have excited a kind of apprehension that, at some time or other, the "Mormons" would take a notion to go back to root them out of their homes. Fear occasionally takes hold of them, but still there is that same deadly hatred among them towards us which they possessed; and in consequence of that, many have considered that it would be im-

possible for the Saints ever to go back to that land and inherit it, and build the temple that has been promised and commanded to be built. Notwithstanding the revelations that had been given to build a temple, the brethren were prevented from fulfilling it, in consequence of the opposition of their enemies, or foolishness, or carelessness in the breasts of many who were called to act with the Prophet Joseph, when the Saints were driven. When the Saints were driven from the United States, we could not see why; but those who have any light in them can see now. If we were in Missouri, we should be obliged to take sides in the present lamentable strife of brother against brother. If we were there, we should be in constant trouble. The present state of anarchy should show us that it is impossible to settle their difficulty peaceably. They may strive to divide and make an amicable division, but it will end in the most awful bloodshed. It is impossible to avoid it. Their determined will and their hatred to each other are such that they cannot be reconciled. The hatred with which they hated us has turned upon each other, and it will continue upon them in such a manner that they cannot avoid it. And by-and-by it will be like it was with the Jaredites and the Nephites. When they became divided, they were determined to exterminate each other: they resolved on the extermination of one party or the other, and it ended in the extermination of both. You look in the Book of Ether, in the Book of Mormon, and you will find it. After they had slain two millions of people, the king of one of the contending parties tried his very best to procure peace and cease the shedding of blood. Coriantumr offered Shiz, if he would give peace to the people, he would give his kingdom to him; but Shiz

would not consent to peace, unless Coriantumr would come and be slain by the hand and sword of Shiz. Then the people were again stirred up to battle, and fought until all were slain, except him whom the Prophet of God had said should not die by the sword. From the spirit that is now manifest, it is not impossible for like scenes to be again enacted upon this continent. It is just as easy, I contend, for the Lord to cause the Saints to return and build the Temple in Jackson County as it was for the Lord to bring us into this wilderness, or to frustrate the powers of our enemies here in this Territory, as most of you have seen. When this people shall have learned to do the will of our Heavenly Father, and to be united in all things, then will be brought about the prediction that the wicked shall slay the wicked. The time is not far distant when the distressed of all nations will come from the east and from the west, from the north and from the south, and claim protection from the Saints of the Most High God.

It is high time for the Saints to be awake and on hand to perform their duties, and live up to their calling as Saints of God, doing all things required at their hands, that the light of truth may constantly shine in our minds. The only thing that we have to fear is that the Saints do not realize the importance of their position, and that they will not be awake to the duties that devolve upon them.

The time is nigh at hand when thousands and tens of thousands of our enemies and their children will come to crave protection of this people. There are many persons who have read the revelations of Joseph Smith that have had misgivings in relation to them, and they have feared that they were true; but they did not feel quite willing to believe that

they would be literally fulfilled; or, if they did, they dared not confess it. Any persons that have looked at the accounts published in our papers can see how rapidly and how easily the Lord can accomplish his work. He does not wish us to go and slay our enemies, but he wants us to be upon the watchtower. He wants us to build towers, temples, houses, and everything that will make us comfortable; also to plant vineyards and oliveyards, and to watch over them. But when it comes to the wicked slaying the wicked, he has thus far caused the wicked to slay the wicked. The Saints have been and doubtless always will be spared this trouble, but they will have to face dangers—in many instances to lay down their lives for the Gospel's sake; and to such the Lord will give crowns of glory and endless life, even to all those that live according to the principles of eternal life. But we need not expect crowns of glory in this life. The blessings of light and life that are in the midst of the Saints are only to be had by living for them—by living our religion. There are hundreds and thousands that are willing to fight for their religion. The things that are required are for us to live our religion, walk in accordance with the principles of honesty and justice, that the light of the Holy Spirit may continually shine upon us, and that our religion shall be the uppermost thing in our minds all the day long.

We frequently suffer ourselves to be bound by earthly considerations, so that we neglect our duties and attend to some small matters, and we thereby become careless and indifferent. But of this we should be very careful.

When I first settled at Parowan, in the county of Iron, the nearest settlement to it was Payson; and I believe there were only some three or four families in Payson. There were

also a few in Sanpete. The fall after, the location was made at Cedar City. From that day to the present there has been a continual increase and extension of our settlements in that direction; and although it appears to be a great distance from here, settlements are rising up so fast that a man can stop at a settlement every night.

In 1858 I was told at Toquerville that it was impossible to make a road to the valleys up the Rio Virgin, and they were calculating that they would have to carry their seed-grain and ploughs over the mountains upon pack animals. I told them that in a few years I would ride over in a carriage. Brother Joseph A. Young and myself visited the two settlements there, and passed over the ground I am speaking of, with four animals to our carriage, and brother Joseph remarked that this road, which is very steep and crooked, was so crooked that it was difficult to see the lead animals. The pass has the name of Johnson's Twist.

The people are raising cotton and grain; they are cultivating the earth and are enjoying excellent health, and the water is of good quality. These two places (Pocketville and Grafton) are certainly in a flourishing condition.

We also visited the settlement at Minersville, Beaver county. It is composed of some twenty families. They are engaged in digging for lead, and they are trying to bring it into use. Evidence exists that a supply may be had from that quarter.

We organized a few families that live on Corn Creek into a Branch of the Church. We also found a small company of men on Cove Creek, who are commencing to make a settlement there. Those two settlements obviate the necessity of camping out at nights between Fillmore and Beaver, and the settlements in Round

Valley and at Chicken Creek prevent the necessity of camping out between the cities of Nephi and Fillmore. This will be a great convenience to travellers.

Our country is a very extraordinary one, indeed; and if the Lord should see fit to send rain to prevent or do away with the necessity of irrigation, it is capable of sustaining a dense population; but as it is, the people are obliged to live in cities located above the fields, in order to secure to themselves pure water, and then go out and farm a patch of land with much labour and toil in the shape of ploughing, digging, irrigating, and weeding; and must so continue until the springs are made to rise up in the deserts, or the vapours descend from the clouds to aid in the better cultivation of the soil.

When I was at Washington, in the year 1856, I was asked by Senator Douglas if I did not think that, if skilful farmers were out in Utah, the land might not be made to produce abundantly without irrigation. That showed me how ignorant Congressmen were at Washington in regard to this country. When the Lord sees proper to break down the barriers that exist and cause the rain to descend upon the land, he can do it; but until then, he has very wisely provided that we shall take the streams in the mountains to irrigate the soil. If the mountains were covered with beautiful timber, and plenty of grain could be raised without irrigation, there is no doubt but our enemies would overrun us, or at least make us a great deal of trouble; but as it is, we inherit the chambers of the mountains: the rocks are our protection, and the oases of the desert our homes. Here we learn the arts of cultivation and of building; we learn to irrigate the land; we also, in many respects, prepare ourselves for a day when we shall go to the place

that has been appointed for the building up of the city of Zion and for the building of the house which shall be a great and glorious temple, on which the glory of the Lord shall rest—a temple that will excel all others in magnificence that have ever been built upon the earth. Who is there that is prepared for this movement back to the centre stake of Zion, and where the architects amongst us that are qualified to erect this temple and the city that will surround it? We have to learn a great many things, in my opinion, before we are prepared to return to that holy land; we have to learn to practise the principles that we have been taught; we have to study to fill up every hour of our time in industrial pursuits and the acquisition of knowledge, and by economy and patience prepare ourselves as good and skilful workmen, as builders in the great building which our Father has prepared. And let me remind you that it is predicted that this generation shall not pass away till a temple shall be built, and the glory of the Lord rest upon it, according to the promises.

There is nothing in this country that is very prepossessing or encouraging to strangers, and especially to those who come with a bad spirit. When a man loses the spirit of his religion, he wants to leave the country. In a moment he sees it is a hard country—a miserable, barren, God-forsaken country. I have known many men come in here poor, and even destitute of the necessaries of life, in a situation to need help in order to enable them not merely to stay here, but to get food sufficient to sustain life. In three or four years, these individuals would, by industry and good luck, become measurably wealthy; they would become dissatisfied, all at once discover that "Mormonism" was a hoax, and re-

solve to leave the country in disgust. Still they were perfectly independent of any assistance, and they were only leaving the country, they said, because they were so oppressed. Notwithstanding they had risen from poverty and degradation to comparative affluence, wealth, and independence, so that they could leave the country, into which they were brought by the Poor Fund, with plenty of mules, horses, waggons, carriages, cows, and many of them with money, yet they say that such oppression they could not endure!

I heard a missionary who came into this Territory by way of California say that on his way he met some seven families. They were apostates, of course, and each one went to work to tell him what they had apostatized for. They gave details of the causes and the reasons they had for apostatizing from the Church. Finally, the brother turned to one of the company who had not been talking at all, and said to him, What did you leave for? He replied very candidly—"I have been trying to think, and I have come to the conclusion that I was treated too well. When I first entered the Valley, I saw Elder Kimball, and he gave me a house to live in, rent free. He supplied me wood to burn. He said he would employ me. When I wanted to work, he told me to make myself comfortable until I had rested, and then he would employ me. I went to work, but was discontented. I went to work; but, not being satisfied, I considered the matter over and concluded that I was treated far too well." Now, I consider that man a pretty honest apostate, and I rather think that he will come back again to the Church.

I have heard men say that the reason why they apostatized was because they were not well treated. Now, I have often thought, when I have been

reflecting that this was the work of the Lord—the only means of exaltation, that the loss of such individuals would be felt vastly more by themselves than by anybody else. What a gratification it would be for such persons, when they lift up their eyes in hell, being in torment, to think that they might have been in a better place, if they had only been well treated! What a comfort, what a consolation, what a balm, especially to one who is lost forever! To overcome such temptations was not an impossibility. But so far as we are concerned, whether our brethren treat us well or not, if we keep the commandments of God, keep ourselves in the path of rectitude, and our feet do not slip, if we pursue a straightforward course, if our raiment is clean, though we encounter many difficulties in getting along while in this life, yet we may trust in the Lord our God, who will exalt the faithful. If we set out in the work of the Lord for time and all eternity, we set out for everlasting increase, for a salvation among the blessed, and for an eternal exaltation. If the principles of life are worth anything, they are worth everything that man can possibly sacrifice or suffer to attain to the reward that is promised. I remember, when in Kirtland, having heard Jared Carter say that he had sacrificed everything that ever would be required of him. He said, I have sacrificed all my property once, but I will never do it again. Where is that man? He is numbered in the long catalogue of apostates. If a man should sacrifice all that he has, and then say "I will do no more," it is equal to saying I will stop serving the Lord. A man who intends to attain to eternal glory must be constantly awake to the discharge of his duty. He must not suffer his lust for gold, his thirst for wealth, or his desire for gain to fill

his heart with covetousness, which is idolatry. We can pass over the pages of Church history and see the incidents that have transpired during the days of Joseph, and see the fate of every Elder who suffered lust or love of filthy lucre to tempt him from the path of virtue. Their fate should be a warning to all good men. We can see the career of many, and behold their conduct and its results. Men took him by the hand, saluted him with a kiss, called him brother, and then betrayed him; yet I can see their career of hypocrisy, their apostasy, and their consummate villany. I can mark out their path. They were men who did not live their religion; they were not honest with God and their brethren; they were hypocrites; they corrupted themselves and became traitors to that man whom God had inspired to guide Israel. Some of them we regarded as very smart men that had great talents. They laboured a little while in the cause, but they were not true to themselves; they were not true in their integrity; they were dishonest and corrupt; and in consequence of this, they fell into darkness, and lifted their hands for the destruction of the Saints of God, and fell from that exaltation which they had aspired to attain to.

The blessings of Providence have been over us from the commencement of this Church; the protecting hand of the Almighty has been visible over us all the day long: every step has been guided in wisdom. To take a people from amongst the nations of the earth and locate them in the midst of these mountains was one of the greatest achievements over natural obstacles ever accomplished upon earth. To organize a State in the midst of a vast desert—one that could sustain itself and bear up against the powers that endeavoured to destroy it, was a feat unequalled by any-

thing recorded in the annals of history.

When I was in Washington and in the library of the Capitol, I was asked if the "Mormons" would fight. I replied that the people that would have the energy to form a powerful State in the midst of a desert would have energy to defend it. To take persons, of various habits, possessing education of different kinds and degrees, men and women speaking different languages, coming from almost every part of the earth,—to bring them here and organize them into a peaceful and united people, loyal to the Government and laws of our country, was certainly no small task. Then take the Saints that were assembled at Nauvoo, that had been driven from their possessions, hurried away from their homes, and robbed of all they possessed, driven away with a design on the part of their enemies that they should perish in the wilderness,—to take this remnant that was left and bring them with the rest to this land, that was pronounced uninhabitable,—to make it produce the rich provisions of the earth, and to organize a powerful State in the midst of this desert country, shows the power and wisdom of the Almighty, manifested through the man that leads, guides, and instructs the people. It is of such a character that the leading of Israel through the wilderness by Moses bears no comparison. You go to the Book of Exodus and you find the children of Israel made the most crooked paths, whereas we find that we came straightforward through the mountains right into the land of promise. We have straightened the mountain passes; we have made the rough places plain and smooth: the mountains, as it were, are melting away at our presence. The Prophet of the Lord showed all this beforehand by the power of God that was in him.

After a few years in these moun-

tains, we hear members of Congress waking up, as did Mr. John Thompson, of New York, in 1858, being from the same State as the Prophet Joseph, and was probably in that State when the Church was organized. This astonished Congressman, having opened his eyes, said—"Mormonism is a stern, ugly fact, and it is halfway between us and the Pacific Ocean, and it stands there with ten thousand bayonets daring you to the contest." He had suddenly awaked out of his slumber probably by the remarks of Mr. William W. Boyce, of South Carolina, who said—"There are two ways of settling the Mormon imbroglio; one is peace, and the other war: the first is the most humane, the cheapest, and consequently the best. If we choose the second, we make a hell of the passes in the mountains between the Pacific and the Atlantic for the next thousand years.

They were just opening their eye to behold what they had done by driving the Saints from the United States, and refusing to allow them to lodge upon the banks of the Missouri. They drove them into the wilderness, and hoped never to hear of them again.

The day has passed for us to submit to be mobbed and driven about from pillar to post by our enemies: they have now got something else to do. The sword is now passing back and forth amongst them. I recollect, when I was a school-boy once, the master gave two of us a stick and set us to whip each other: the master was compelled to stop us on account of our severity. Our enemies would not take the advice of the Prophet; this nation refused to listen to his counsels; they would not hearken to the word of the Lord which he proclaimed unto them; they killed us and drove us away from our possessions; and now the Lord will suffer them to punish each other for their

sins, even as the schoolmaster did the boys, until he gets ready to stop them.

I am very much pleased with the privilege of addressing you. I feel that I am awake to the truth, and I try to live my religion, to bear my testimony to the work of God, and sustain the influence of my brethren in rolling on this great and glorious work. My testimony is as it has always been. It is the work of the Almighty, and his hand has guided it, and will continue so to do henceforth and forever, and no power can stay its progress, and he will guide it until it will overcome all opposing forces. It is the little stone cut out of the mountains without human hands, and it will roll forth and grow until it becomes a great mountain and fills the whole earth.

When the Prophet Joseph Smith was before the court of Judge Austin A. King at Richmond, Missouri, they wanted to prove the charge of treason against him. It was stated in evidence that he had preached from the prophecy of Daniel, where it speaks of the great image and the little stone, and had stated that the stone would strike the image upon the toes and feet and break it to pieces,—that then it would become a great mountain and fill the whole earth. Judge King inquired of the witness if Mr. Smith did not say that the little stone spoken of was the Mormon Church. The witness answered in the affirmative. Judge King, turning to the clerk, said, "Write that down; that is treason." According to this decision, the doctrines taught in the Bible were actually treason. General Doniphan replied, "By G—d, Judge, you had better make the Bible treason, and done with it." They of course believed that the kingdom spoken of is a figurative kingdom; but we know that God has organized that kingdom, and it will roll forth with

power and might until it overcomes all obstacles, and fills the whole earth. Then it will grant shelter and protection to all who are honest and upright, and protect them in their religious sentiments, whatever they may be. This will bring about a reign of peace and happiness that the world has long looked for.

Men may speculate and write their squibs; they may undertake to write this way or that; yet the Lord has commenced his work, and it will spread itself abroad until the laws of Zion are sent forth among all nations; for this work and this people will

eventually have the dominion, and no arm can hinder it. Every man that is fool enough to be blinded by Satan will miss the honour, the glory, and the exaltation that await those who shall be sanctified and be prepared to enter in through the gates into the city, while those who adhere faithfully to the servants of God that are always on hand to build up Zion, seeking first to build up the kingdom of God and to learn his righteousness, will rise in majesty, glory, exaltation, and dominion.

May this be our case, in the name of Jesus. Amen.

SALVATION BY WORKS.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, June 24, 1860.

REPORTED BY J. V. LONG.

I have no desire to detain you here and weary you, for there has been more said now than you can retain in your minds. All the items that have been advanced by brother Young are very good. When you reflect and take into consideration the religion of Jesus Christ, viewing it from the beginning to the present time, you can easily see that it is for you and I and every man upon the face of the earth to be wide awake to our duties, to be Saints, to be righteous, virtuous, pure, and holy men and women. It is all to be comprehended in the words of James the

Apostle. He says, "Faith without works is dead, being alone."

Now, our position is such that we are required to manifest that which is in us by our works. The following reasoning by the Apostle James is excellent upon this subject:—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it

profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (James, chap. 2, verses 14—26.)

Can you tell me about anything that has been accomplished without works? It matters not how much faith you have got, except you have works with it. We read in the Book of Doctrine and Covenants that men can accomplish much by faith; but of course that faith must be accompanied by works. Whenever a man of God undertakes to do anything, he does it by the power of faith and works. Upon this principle the Lord brings about his purposes, and there never was anything of any moment accomplished upon any other principle. The Almighty has said that in the latter days he will send forth his angels to inflict punishment upon the wicked, and that a certain angel shall blow his trumpet, proclaiming that time shall be no more. An angel will also be

sent forth to destroy the wicked, or, as the Scriptures say, to reap down the earth."

There is virtue in the words of a man of God; and when he rises to address the people, he tells them his message plainly, commands them to repent of their sins and to be baptized for the remission of them; after which he promises them the gift of the Holy Ghost. Then, when persons are received into the Church, they begin their lives anew, as though they had never sinned, and thus go on unto perfection.

We are told to work out our salvation by our faith, and with fear and trembling. And cannot you readily see that works are required at the beginning of our career, and from that time to the end of our lives? Where is there a man in the world that ever raised a crop of grain without works? If a man wishes to raise a crop of wheat, he first ploughs the ground, then he drags it; he next sows the wheat; and when the dry season comes on in this country, he irrigates it; when it is ripe he reaps it, hauls it home, stacks it; and when he gets ready, thrashes it, takes it to the fanning mill, from there to the grist mill, where it passes through the smutter; it is then ground, bolted, and taken home ready for use. And every process that the wheat passes through is controlled by works. And it is so with us: we are required to perform works of righteousness all the day long.

Brethren, you are required to be very diligent and cautious; and, as brother Joseph said, Be careful not to put in anything that will sour and destroy the good that you do. Take good care of all the good you get; increase in faith and in good works; for, as James says, "Faith without works is dead, being alone."

Then go on with your works of righteousness; be diligent and faith-

ful in all things committed to your charge. Let the Elders be at their posts, and be ready to administer in the ordinances of the house of God whenever duty requires it of them. If the Elders will be faithful, the power of God will attend them in their administrations; but if the people to whom they administer have not repented, they will not receive the remission of their sins, nor the gift of the Holy Ghost; for that Spirit will not dwell with that person who does not honour his calling, and who is not sincere and truly penitent before the Almighty. You may go to meeting and sit from one day's end to another, and it will not profit you anything, if you do not perform the works of righteousness required by the law of heaven.

I can live my religion, whether at home or abroad, whether I sit here, preach to the people, or do anything else that pertains to my calling and position. If it is necessary for me to preach, I rejoice in doing it, or in the performance of any other duty. If I do not confess, I shall be condemned.

I have noticed that there are not many of those "counter-jumpers" come to meeting: the saloon keepers are not much better. It is hard times with them; there is not much money stirring now; the business is almost done on credit now-a-days. What do you think I think of old grey-headed men who sell whisky all the week, and then come to meeting on Sunday? I do not fellowship such men, be they young or old; I disfellowship them all. I cannot fellowship the old men who have loved it from their youth, and then go and give it to young men, and lead them to destroy their bodies and defile the earth. It is drunkenness that leads to whoredom and abominations of every kind, and brother John Alger, senior, who sits before me, knows it as well as I

do. He knew me when I was a mere boy, and there was not a drunkard in all that district of country; but now they are nearly all drunkards in that part of the State; yes, men and women are leading each other to destruction. Then who can have any feelings against me for talking against these things?

I wish now to speak of works. Let us consider those principles and ordinances that lead to life. The doctrines we teach are good and wholesome, and every man and woman that will observe them will be saved; they will be at peace at home and abroad. Do you think it will inspire a man who is already honest to become a Latter-day Saint? No; I am just the same in that respect now as I was before I embraced the Gospel. I was honest then, and I am honest now, and brother Alger knows it. The man that will be dishonest with what we call Gentiles will rob me, if I give him an opportunity. You should be as honest with those comers and goers as you are with me. God has never given you the right to be dishonest. There are too many such characters in our midst. Sometimes I am sorry, sometimes I am glad, and sometimes I am ashamed of what I see and hear. How long will such things continue? Not many years, I can tell you. Our Father will sweep them from the land, and that man who is honest, although he does not profess religion at all, will be saved; but those who profess and do not possess the spirit of their profession, and who do not live up to their privileges, will be cast out. None can stand or endure the trying day, except those who are active and diligent in the discharge of their duties.

There are some people who think I am very hard, and occasionally pretty rough in my sayings; but I can tell you that I am not as severe as I ought

to be, considering the persons and cases I have got to deal with. When I see people taking a course to lead them to destruction, I feel anxious to save them from falling. I know that I am a poor frail mortal, liable to err; but I know better than to cheat or rob a neighbour, and so does every man that has been baptized into this Church; but men give way to temptation. If men steal, they know they are doing wrong and sinning against God.

In regard to trials that brother Joseph was speaking of, I consider that I never had any that affected me; and if anybody ever rejoiced in tribulation, I did when I had to break up and go and make a new home. When the proper time comes, we shall all have the privilege of attending to the ordinance necessary for the salvation of our dead. My brothers and sisters and all my relatives almost died before the Gospel was revealed; and when we get a Temple built, I will go forth and be baptized for them, and bring them to enjoy that which is their right. At present I have to say to you, brethren and sisters, Live the life of the righteous, do that which is required for the benefit of the living, and the day will come when you can go through the ordinances of the house of God for the dead.

I am free to acknowledge that a great majority of this people are improving, and I am sorry to say that a few of them are retrograding. Some have become contaminated by associating with this army. They are responsible for this themselves, for God never suffered an army to come here to corrupt the people, but to try them—to prove them in this as well as in other things. It is true the army has been a curse to many, more so than any previous influence

with which they have come in contact. We have to be tried, and this has been suffered, to see what we would do. Many who have come here would, if they had an opportunity, debauch our families—seduce our wives and daughters. There are some honourable exceptions to this, and those who would not do it here would not do it at home.

There are many enemies of ours that look upon us as the outcasts of all creation, because of our religion. I expect to see the day when they will have to come and be our servants, and they cannot avoid this.

This is the Church and kingdom of God, and the religion we have embraced is the Gospel of Jesus Christ, and it will ere long prevail over the whole world, and the wicked cannot prevent it. Do you think they believe it? Yes, the Congress of the United States have more trouble about us than they have about the whole world besides.

This is a day of judgment; hurricanes are passing over the land and terrifying the inhabitants of the earth; and this is not the end. Many persons who profess to know have been predicting that in the year 1861 more events of a marvellous character would take place than in any previous year; but whether this is the case or not, I know that the judgments of God will pass over the earth.

In conclusion, I feel to bless this land, these valleys, mountains, waters, also our herds and flocks; I feel to bless all the righteous, and predict judgments upon the wicked. Let the Elders who meet to pray after the holy order of the Priesthood ask the Father to hasten the consummation of his work, that the Saints may inherit the earth.

God bless you all forever! Amen.

BUILDING UP THE KINGDOM OF GOD, &c.

Discourse by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, September 16th, 1860.

REPORTED BY J. V. LONG.

I feel to rejoice this day in what I have heard. The kingdom of God is independent, and so are the servants of God. They should act so always, and not be afraid to tell the truth.

I rejoice particularly in the overturn of affairs suggested by our President this morning in regard to assisting the Elders from this end of the route.

This is a good day for Israel—the very best day they have ever seen. They are prospered; they are becoming wealthy in the good things of life; they are comfortable, and they have peace in all their borders. They go forth upon the right hand and upon the left, and they are building up the kingdom of God. They did more yesterday than the day before, and they are continuing to do so every day, and thus the kingdom is increasing.

How fully we should realize (and perhaps many of us do partially realize) the greatness of the work in which we are engaged—the magnitude of the work of this last dispensation. What else should occupy our attention equal to it? There are scarcely any, be they rich or poor, but what have these feelings, and they have come here in consequence of them, and some few may have come for other motives. But I take it for granted that those who come here do so because their hearts have been touched with the light of truth.

This is the beauty of the revelations and principles that have been re-

vealed in these last days. They that have embraced them desire to build up and exalt righteousness upon the earth, and to walk wickedness and every species of abomination under their feet; and for this cause have they assembled themselves together in these valleys of the mountains. There is less of wickedness and of those who desire unrighteousness and to roll it as a sweet morsel under their tongues: their desire is to exalt the principles of truth with which they have fallen in love. They have crossed the great seas and plains, and many of them have striven for years to come to these mountains to associate with those that have pursued the same course, stimulated by the same influence. We have great reason to rejoice that there is a nucleus formed here that we can gather to. It should be the feeling of every heart, not to build up ourselves, but to build up the kingdom of our God. How is this to be accomplished? We are to be united as the heart of one man. We have difficulties to contend with, as the people of God always had. We need food and clothing, but we do not need the wickedness which other people revel in, or the wastefulness with which others trample under their feet the good things bestowed upon them by our Heavenly Father; but we require that wisdom that will enable us to live and accomplish the most good, in the best way, in the work in which we are engaged. It is our business to provide for ourselves

and our households those things that are necessary to make them comfortable. It is our duty to teach them how to pray, and how to practise economy, and do all things for the building up of the kingdom of God. How shall we use the bounties of nature so as to build up this kingdom? We must go to work with spirit and energy to do those things that are necessary for our existence, and to give us greater ability for the rolling forth of the work of the Lord. Let virtue and truth control us in all things. Are we not living in an age of revelation? Do we not have revelation day by day, week by week, and month by month, pertaining to our salvation? Suppose that one of you were living in some dark corner of the earth, and the light of revelation and truth should reach and penetrate your understanding, and leave a testimony in your bosom higher in value and more to be coveted than gold; would it not be more appreciated than it is now?

If we cultivate the Spirit and influence that was spoken of to-day, and if we notice and observe its operations, it will be like the voice of the true shepherd speaking unto us. If we clothe ourselves with that Spirit, we shall be blest with its guidance and inspirations from time to time; we shall have line upon line and precept upon precept. If this influence and Spirit were to control us continually, we should see, feel, and appreciate it; we should know that it was from heaven—the voice of the Almighty unto us. I have heard many say that they required not “Thus saith the Lord,” because they knew the words of the servants of God to be true, by the Spirit and influence that accompanied them. This satisfies any one who has the light of truth within him. And this is what we all can have: we can all attain to it, if we have this Spirit. When this is our

guide, we know what is the true voice from heaven: we can then tell when anything emanates from the right source, and we can see the beauty there is therein, and the propriety of following out the dictates of wisdom and the instructions which we receive from day to day. We should strive to appreciate and understand the things we hear, and then go and practise upon them. We should love the truth for the truth's sake, as we were told this morning, and do all that lies in our power for the advancement of the cause of truth. We should labour for the attainment of this object with perseverance and energy, and work humbly and diligently, that hundreds and thousands more may be brought to an understanding of the same glorious principles that we now rejoice in. We should also strive to learn more of everything that is necessary for our benefit, and that we may be useful in the kingdom in which we are engaged; and thereby we shall learn to be diligent in the work of the Lord.

Have we any need to see any idle times in our experience in this Church and kingdom? I have not found any peace in my experience where I could be idle for one moment; and if I have not had my mind and hands employed, I have always felt that I was idle and unprofitable. And I will here remark that I think, if we are willing, we have plenty to do; and I think it would be so with all, if they had the right spirit.

Let us all strive to be in the way of our duty, and ready to jump into any place and work. No matter what is to be accomplished, do it with an eye single to the glory of God and the advancement of his kingdom. My soul delights in seeing any measure adopted, which has a tendency to roll on the great work of the Lord. I rejoice that the means of the Church are now going to be

husbanded and kept for the gathering of the Saints, instead of being expended for fine clothing and other unnecessary articles, which is almost equal to squandering the money away. I know the feelings of President Young upon this subject, and have for years. He has been borne down under this for some time, and all Israel ought to rejoice in this movement; for it is lifting a great burden from the people abroad as well as from the Presidency; and I consider that the Saints in these valleys ought to be thankful for the opportunity of doing something for the spread of the Gospel. Have you not seen many precious opportunities for doing good, and neglected them, and afterward regretted that you have let them pass? If you have, remember now, and consider that you will regret more if you let the present redeeming chance pass without doing something to aid in sending forth the Gospel to the nations of the earth. I would likewise advise you to make your deposits towards gathering the poor. Remember that it is one of the chief duties of the Saints to gather Israel, in building up the kingdom of God; and everything we do should conspire to this end.

It is for this purpose that we gather together, and that we may have greater power and put our means together to accomplish it in a greater degree, and that we may see how we can best operate to bring forth more fully the kingdom of God and the gathering of Israel.

I am told that in the old country they have a saving fund, into which they cast their spare pence for the gathering of the poor Saints. They pray and watch; they also fast, believing that their deliverance will come, if they are faithful in putting by a little every week for the purpose of bringing the poor to Zion. You that have been there and passed

through the ordeal know about this better than I do. I understand how anxious they feel to gather with the Saints to these mountain fastnesses, and I will ask how you feel, who have left brothers and sisters in those lands. Do you not think that they feel to long for the hour to come when they can have the blessings which you enjoy in these valleys of the mountains? Do they not long to contribute to the building up of the kingdom of God.

It is a duty incumbent upon this generation of the Saints of God to impart freely of their substance for the gathering of scattered Israel, and also to aid in dispensing the words of life to all nations, that those who sit in darkness may have an opportunity of embracing the Gospel of salvation that has been revealed in this dispensation. This Gospel must be proclaimed to every creature, that they may receive it, if they see proper; and if they do not, they will be under condemnation. This is an obligation resting upon the Saints of God. Who are there that would not be glad to gather their friends together and encircle them around them—I mean those whom they know to be as honest as themselves? They would certainly like to have their relatives participate in the same blessings that they themselves enjoy. We all wish our friends to have the privilege of exercising their own agency in regard to the Gospel, as well as in any other matter. I suppose there are none but that have these feelings for their friends and acquaintances.

We are here living in the midst of the Saints, participating in all the blessings of the kingdom of God. And suppose we do not have all the luxuries we desire, what of that? How often do the Saints abroad go without a meal's victuals for the sake of saving something for the Mission and for the spread of truth? I have

heard the Elders say when they were gathering money to assist the brethren to go to India, that many of the poor would go to meeting without anything to eat for the sake of contributing something to help forward the work of the Lord. Who is there here that has done without a meal of victuals for the sake of the Gospel? Let us think of these things, brethren and sisters, and do all we can for this or any other enterprise that may be suggested by our President. Let us see how ready we can be to man the ship Zion, and to push on any enterprise that he has set on foot; and in this way we can test ourselves and see if we are as ready as we were in the first place to assist in the work of the Lord, and to yield of the things of the world and everything else for the cause's sake.

Economy and prudence in our deal and management is a thing touched upon by brother Kimball this afternoon. Now, you all know that speculation is rife in our midst. What do speculators care about our principles? Nothing whatever. They run here to line their pockets with the golden god in the mountains. Yes, they come one after another to offer their worship at the shrine of the golden god. If this is not idolatry, I would like to see it, and to know where it is. Where does this idolatrous worship prevail so much as it does in the Christian world? Among the nations it seems to be the object of both merchants and ministers to get the people's money.

When I have heard that some of the Elders of this Church made it their special object to get people's money, and that their preaching has been MONEY, MONEY, *money*, every day of their ministry, I have been grieved in my spirit; and then they would come upon this stand, when they returned, and misrepresent their labours. I have been ashamed of

their conduct. Then, again, I have heard the Elders tell that they had to gather money for such and such a fund, and that half their preaching was about money. I have felt anxious to see some change. This movement, then, I hail as a great blessing to the British Saints. What a blessing it will be when they are relieved from this great burden! I rejoice in it, and I trust we shall all feel united in responding to the call.

I will also call your attention to something else in addition to the Missionary Fund. Let us do something towards emigrating the poor Saints at this end of the route. I feel interested in it. We have had a great many come to us to know how they could manage to get their friends from the old country. Many of them are out of employment, and they do not know how to get out of bondage. The friends of such persons come to us and want us to help them; but what have we to assist them with? Who of you have paid your Tithing for the last two years? (President Young: "They do not know what it means.") You have almost forgotten the meaning of the word: this is through carelessness. Let us rub up a little, and see if we cannot learn what tithing means. Will you rob the Lord of tithes and of offerings?

These are not my words, but they are in the Bible. The Prophet said to the Jews—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough

to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." (Malachi, chap. 3, verses 8 and 12.)

Let us apply these things to ourselves, ponder over them, and seek to do better, and live better every day, and strive to increase in our ability to do good.

I have striven diligently to do what I could for this kingdom, and I find that the more I do the more ability the Almighty gives me. I hope ever to be free with what means I have, and the Lord knows that I cherish nothing in this world in comparison with the success and prosperity of this kingdom. When I joined the Church, I joined with all I could control, and I rejoice in the continuation of this feeling within me. Let us all live and feel that it is a duty and privilege for every one of us to be upon the altar, and to do all we can to promote the interests of the kingdom of God upon the earth. In that our interests are combined and circumscribed. If we wish to appeal to a selfish motive, we shall find that motive fully satisfied in pursuing that course in which I have endeavoured to direct your minds. The best investments and bargains that you can make and the best thing you can do for yourselves here while in time and for eternity is to let the kingdom absorb all your interests and all that pertains to you. It is the best bargain that any son and daughter of Adam can make, to consecrate their time, their talents, and all that they possess to the advancement of the cause of our Redeemer; for by it we shall obtain all that is good for us here and all we desire in

the future. Through that channel we shall attain eternal riches, and through that channel we shall preserve our identity before our Father and God, and insure our salvation in his kingdom.

Let us be obedient and humble, and listen to the whisperings of the Spirit of God. There are not many people in the world but who hear the whisperings of the Spirit at times, and you Latter-day Saints have a claim upon it constantly, if faithful. I have remembered the whisperings of the Spirit to me for years after they were given, and they have come to my mind at times and seasons when they have been very acceptable. I know that it came to me by the power of the Spirit with regard to the truth of this work.

I can bear the same kind of testimony as brother Pratt, who addressed you this morning, although he has been an Apostle for many years, and was one before I was baptized. This causes me to rejoice, because we have all the privilege of receiving a testimony for ourselves.

"This is the Gospel of Jesus Christ: go and be baptized for the remission of your sins," was the whispering of the Spirit to me. I soon went forward and embraced it, and I have been thankful ever since that I followed the dictates of the Holy Spirit. It is true I did not think as much of it at that time as I have done since, but I know it was the whispering of the Spirit of the Lord to me.

Many times when I heard President Joseph Smith teaching the people the principles of the Gospel, I have had this same influence whispering to me that what he said was true, and I often desired in my heart that the time might come when I could go forth and be baptized and dwell with this people; and the Lord has answered my prayer. I feel

perhaps there are some who are accountable for having put the intoxicating cup to their neighbour's lips, and more especially for having put it to the lips of their sons. It seems to me that there should be some restraining influence thrown around the rising generation, as well as on this practice of men introducing liquor to others. I suppose that a man is responsible who takes liquor into his system; but I would rather it be some one else than me who throws the first temptation in the way of any man. It is my desire to throw around my family and friends a good influence—to instil into their minds something better, higher, and nobler. Parents can do this whose minds are steady, and who have the light of truth in them like a well of water springing up unto eternal life. Let us throw around those that have a wild disposition a salutary influence, and endeavour to cause them to forsake the paths of vice—throw something around them that will be calculated to exalt them and bring them into the presence of their Father and God. How joyful that family would be if they could save a soul! How joyful would they be if they could see their sons taking a wise course, being moral and sober,—to see them growing up in this kingdom in righteousness, and to have the assurance that they were raising up families imbued with righteous and holy principles! What encouragement it would be to press on in the paths of virtue, and to shun the path of immorality! How pleasing would it be to see our sons and daughters pursuing the path that leads to life, and avoiding the one that leads to degradation and death! I hope that we shall see an improvement in this respect in the future.

I will not occupy your time any longer. I feel well, and I rejoice in the Gospel of salvation, and I feel to bear my testimony that this is the

Church and kingdom of God, and that the servants of God have borne a faithful testimony all the day long. You have had so much of their preaching that you do not appreciate it; you have had it like a surfeit; the words seem to bound back; they are like the tinkling cymbals, as the President remarked. And it will be so, unless you have the spirit to appreciate the teachings of the servants of God. A greater blessing could not be poured out upon you, and it comes in such a way that you cannot appreciate it. For instance, it is a common thing for people to say, "Oh, I have heard that before!" and hence the people pay no attention, nor do they give heed to the teachings that are given here. This is because they are blessed with them so frequently. But is that the way to do? It is the way you do. But I look for a reformation in many things. The work is not going to stop; it is going to be propelled with immense force, and there are sufficient people to make it roll with greater rapidity.

This people have been prospered and blessed, and have got the comforts of life; and if they do not keep them in their possession, it is their own fault. It is within the power of every one to get them: they are offered for labour on every hand. Those who can lay up for their families should do so, and there is no necessity for any one going short of bread. It is offered in the streets for sale very cheap, and the supposed surplus is going out of the Territory. The people can get it for their labour, and they had better keep it and treasure it up against a time of need.

May the Lord bless us all, and keep us faithful, and enable us to be useful in his kingdom, is my prayer in the name of Jesus. Amen.

mim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained. This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror.

The office of a Bishop belongs to the lesser Priesthood. He is the highest officer in the Aaronic Priesthood, and has the privilege of using the Urim and Thummim—has the administration of angels, if he has faith, and lives so that he can receive and enjoy all the blessings Aaron enjoyed. At the same time, could Aaron rise up and say, "I have as much power and authority as you, Moses?" No; for Moses held the keys and authority above all the rest upon the earth. He holds the keys of the Priesthood of Melchisedek, which is the Priesthood of the Son of God, which holds the keys of all these Priesthoods, dispensing the blessings and privileges of both Priesthoods to the people, as he did in the days of the children of Israel when he led them out of Egypt. This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lot had it, and it was handed down to the days of the Prophets, long after the days of the ancients. But the people would not receive the Prophets, but persecuted them, stoned them and thrust them out of their cities, and they had to wander in the wilderness and make dens and caves their homes. The children of Israel never received the Melchisedek Priesthood; they went

into bondage to enjoy it in part, but all its privileges and blessings they never would receive in full, until Jesus came, and then but a few of them would receive it. This High Priesthood rules, directs, governs, and controls all the Priesthoods, because it is the highest of all.

What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ. In the last week's *News* I published a portion of a revelation, showing the authority of the First Presidency of the Church, composed at first of Joseph Smith, Sidney Rigdon, and Frederick G. Williams. When this revelation was given, the two last-named brethren were Joseph Smith's counsellors, and this First Presidency possessed the power and authority of building up the kingdom of God upon all the earth, and of setting the Church in order in its perfection. You read in the revelation alluded to that when the Twelve were called and ordained, they possessed the same power and authority as the three First Presidents; and in reading further you find that there must needs be appendages and helps growing out of this Priesthood. The Seventies possess the same power and authority; they hold the keys of establishing, building up, regulating, ordaining, and setting in order the kingdom of God in all its perfections upon the earth. We have a Quorum of High Priests, and there are a great many of them. They are a local body—they tarry at home; but the Seventies travel and preach; so

also do the High Priests, when they are called upon. They possess precisely the same Priesthood that the Seventies and the Twelve and the First Presidency possess; but are they ordained to officiate in all the authority, powers, and keys of this Priesthood? No, they are not. Still they are High Priests of God; and if they magnify their Priesthood, they will receive at some time all the authority and power that it is possible for man to receive.

Suppose that Sidney Rigdon and Frederick G. Williams had been taken away or had apostatized, as one of them did soon after the revelation I have referred to was given, and there had been only Joseph Smith left of the First Presidency, would he alone have had authority to set in order the kingdom of God on the earth? Yes. Again: Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one Apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth, as much so as the Twelve, were they all together. Again: If in the providence of God he should permit the Enemy to destroy these two first Quorums, and then destroy the Quorum of Seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes; and I think you will see the reason of it, and how easy it is to be understood, and see the propriety of it. I really believe, and it is my doctrine, that if I speak to the brethren by the power of the Spirit of my calling, the evidences are commended to those who hear, and the reasons they see in the spirit of the remarks I make. Suppose the Enemy had power to

destroy all but one of the High Priests from the face of the earth, what would that one possess in the power of his Priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the Seventies? No. Could the Twelve? No. And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an Elder to a certain degree possesses the keys of the Melchisedek Priesthood; and suppose only one Elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation.

How came these Apostles, these Seventies, these High Priests, and all this organization we now enjoy? It came by revelation. Father Cahoon, who lately died in your neighbourhood, was one of the first men ordained to the office of High Priest in this kingdom. In the year 1831 the Prophet Joseph went to Ohio. He left the State of New York on the last of April, if my memory serves me, and arrived in Kirtland sometime in May. They held a General Conference, which was the first General Conference ever called or held in Ohio. Joseph then received a revelation, and ordained High Priests. You read in the Book of Doctrine and Covenants how he received the Priesthood in the first place. It is there stated how Joseph received the Aaronic Priesthood. John the Baptist came to Joseph Smith and Oliver Cowdery. When a person passes behind the veil, he can only officiate in the spirit-world; but when he is resurrected he officiates

as a resurrected being, and not as a mortal being. You read in the revelation that Joseph was ordained, as it is written. When he received the Melchisedek Priesthood, he had another revelation. Peter, James, and John came to him. You can read the revelation at your leisure. When he received this revelation in Kirtland, the Lord revealed to him that he should begin and ordain High Priests; and he then ordained quite a number, all whose names I do not now recollect; but Lyman Wight was one; Fathers Cahoon and Morley, John Murdock, Sidney Rigdon, and others were also then ordained. These were the first that were ordained to this office in the Church. I relate this to show you how Joseph proceeded step by step in organizing the Church. At that time there were no Seventies nor Twelve Apostles.

Twenty-seven years ago, on the 5th of this month, in the year 1834, a company started for Kirtland to redeem the land of Zion. Brother Heber C. Kimball and my brother Joseph were in that camp. There had not then been ordained any Twelve Apostles, nor any Seventies, although there was a revelation pertaining to the Apostles and Seventies. There were High Priests, but no High Priests' Quorum. I am relating this as a little matter of history that will no doubt be interesting to those who were not there.

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, brother Joseph Smith said, "Come, go down to my house with me." We went and sung to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, "Brethren, I am going to call out

Twelve Apostles. I think we will get together, by-and-by, and select Twelve Apostles, and select a Quorum of Seventies from those who have been up to Zion, out of the camp boys." In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and brother Joseph called out Twelve Apostles at that time. He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. He followed up that revelation until he organized the Church, and so along until the baptism of the dead was revealed.

I relate these circumstances to show you that a person who is ordained to the office of an Elder in this kingdom has the same Priesthood that the High Priests, that the Twelve Apostles, that the Seventies, and that the First Presidency hold; but all are not called to be one of the Twelve Apostles, nor are all called to be one of the First Presidency, nor to be one of the First Presidents of all the Seventies, nor to be one of the Presidents of a Quorum of Seventies, nor to preside over the High Priests' Quorum; but every man in his order and place, possessing a portion of the same Priesthood, according to the gifts and callings to each. Does not this clear up the subject? [Voices: "It does."] This will explain it to you so that you can understand it. When we find where our callings and positions are in the midst of the people of God, and every person wil-

ling to act in the discharge of his duty, there is enough for us all to do. All persons can have all they desire to do to promote the kingdom of God on the earth; they can exercise themselves in all that God has granted to them to prove themselves worthy before God and the people.

I will again refer to the office of a Bishop. If you will look over the revelations and search the Scriptures, you will find that the office of Bishop was bestowed upon Aaron, Moses' half-brother, for certain services he had performed, which Priesthood was to continue with Aaron's posterity. We have not the literal descendants of Aaron in the Church to fill the Bishopric, but the Church is mostly composed of the literal descendants of Abraham, Isaac, and Jacob, who are entitled to the Melchizedek Priesthood, that holds the keys of all the Priesthoods ever delivered to the children of men. But we want Bishops in the Church. Here are brethren settling in different neighbourhoods, and we learn that the office of a Bishop is to attend to the temporal affairs of the Church—to see that the poor are taken care of—to see that the brethren judiciously and wisely conduct themselves in the capacity of a community. The President of the Church cannot attend to these temporal affairs in all the different settlements, and the Twelve Apostles are away preaching, and the Seventies are away preaching, and the High Priests are scattered here and there in their local capacity; and we want men who are literal descendants of Aaron to act in the Aaronic Priesthood, to which pertains the Bishopric; but we have not got them. Under these circumstances, we take a High Priest and ordain him to the office of a Bishop, to which he is not entitled by lineage; but in his calling he possesses the keys and power of the

holy Priesthood of the Son of God on the earth, and this qualifies him to officiate in all the lesser offices. We take this man and set him apart to be a Bishop. "What! ordain a High Priest to the lesser Priesthood?" No; we call it ordaining a Bishop; and though we say, "We ordain you to be a Bishop, with our hands upon your head," it really and virtually means, "We set you apart to officiate as a Bishop in the midst of the people of God, by virtue of your holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God. We set you apart to officiate in this office of the Aaronic Priesthood, blessing you with all the keys and authority of the same." This Bishop can call two men to be his Counsellors, but it would not be so if we had a literal descendant of Aaron. When we find such a man, and he is ordained to act or is set apart to act in his lineal Priesthood, he is to all intents and purposes a Bishop, and needs no Counsellors. This seems to be a great curiosity. A man who is a Priest, and cannot hold any higher office, can preside as a Bishop over a community of people where he is appointed to preside, and dictate the temporal affairs of the people of God, and that too without a Counsellor from among his brethren; but a High Priest cannot act in this office without two Counsellors. Is not this a novel thing—a strange peculiarity? It requires three High Priests to perform the duties, fill the office, and attend to the callings of a literal descendant of Aaron, who cannot hold a higher Priesthood. That is the order, and what Joseph did is according to the revelation he received.

When we take a High Priest and set him apart to officiate in the office of a Priest as a Priest or as a Bishop, while he is acting in this calling do we expect him to officiate as a High

Priest? When Bishop Miller finds that the Seventies in his Ward are teaching doctrine that he does not believe in, he has nothing to do with the matter while acting in the capacity of a Bishop. He would say, "I stand here as your Bishop, and I have nothing to do with the doctrines you teach. I cannot control the higher Priesthood, while in my present calling. I cannot officiate here as an Apostle, as a Revelator, as one who has authority to say 'Thus saith the Lord' to the people concerning spiritual things." The Doctrine and Covenants teaches us whom they are to be decided by. Though brother Miller, as a Bishop, should say nothing on controverted points of doctrine, yet he can meet with his brethren of the High Priesthood who may be in his neighbourhood. Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twelve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

In the capacity of a Bishop, has any person a right to direct the spiritual affairs of the kingdom of God? No. In that capacity his right is restricted to affairs in a temporal and moral point of view. He

has a right to deal with the transgressor. I do not care what office a transgressor bears in the Church and kingdom of God, if he should be one of the Twelve Apostles, and come into a Bishop's neighbourhood, and purloin his neighbour's goods, defile his neighbour's bed, or commit any breach of the moral law, the Bishop has a right to take that man before himself and his council, and there hold him to answer for the crime he has been guilty of, and deal with him for his membership in the Church, and cut him off from the Church to all intents and purposes, to all time and eternity, if he will not make restitution and sincerely repent. "What! one of the Seventies?" Yes. "One of the High Priests?" Yes. "One of the Twelve Apostles?" Yes, anybody that happens to come into his neighbourhood and transgresses the moral law. On the other hand, can the Seventies try a Bishop? No. Can the High Priests try him? No, unless they call twelve High Priests in the capacity of a High Council; and then you must have the Presidency of the Melchisedek Priesthood to preside over the council, and there you can try a Bishop. How curiously it is all woven together to make the fabric so strong that no one man or set of men can rend it asunder! The Lord has so effectually woven it for the salvation of the people, that it takes tremendous power to destroy it from the earth. All this is designed to guard against evil. A Bishop can try a man for a breach of moral conduct, but he cannot sit in judgment on controverted points of doctrine, for they are to be referred to those who hold the keys of the higher Priesthood, and their decision is the end of all strife.

In trying all matters of doctrine, to make a decision valid, it is necessary to obtain a unanimous voice,

faith, and decision. In the capacity of a Quorum, the three First Presidents must be one in their voice—the Twelve Apostles must be unanimous in their voice, to obtain a righteous decision upon any matter that may come before them, as you may read in the Doctrine and Covenants. The Seventies may decide upon the same principle. Whenever you see these Quorums unanimous in their declaration, you may set it down as true. Let the Elders get together, being faithful and true; and when they agree upon any point, you may know that it is true.

I will now say a few words upon the callings of men in a neighbourhood or Ward capacity. Some of the High Priests may be ordained to officiate in callings pertaining to the Church in Ward capacities. Now I will ask the Bishop of this Ward if he has a right to neglect this Ward to meet with the High Priests' Quorum in their meetings. He has no such right—he has no right to neglect this Ward one minute for the sake of such meeting. That is not his right and calling when his services are required here as Bishop. There is a poor widow, a sick family, business is going at random here and there, and he has no right to believe that he has the privilege of leaving all his Ward to look out for themselves, and say, "If you do well, it is well; and if you do ill, I cannot help it, I am going to my Quorum meeting." It is his duty to devote his time, from New Year's morning to New Year's morning again, for the benefit of his ward. He is placed to preside over it, and he will dictate all in his Ward. If he sees a Seventy or a High Priest squandering his property, or if he sees any getting drunk, gambling, or loafing about, wasting their time, he has a perfect right to call them to account.

We have mass Quorums of Seven-

ties in most of the settlements in the Territory; and I have frequently thought, if the brethren did not improve pretty fast, the title would have to be altered a little; but as they have improved, we do not see any necessity for making the application and calling them mass Quorums. Joseph Smith never would permit the Seventies to get together and believe themselves a separate body from the rest of the Church. I never cared much about this, for I was not a particle afraid that they would get any power that truly does not belong to them; for, if they did, I was always satisfied that it would be blown to the four winds. I want to inform the Seventies living in Bishop Miller's Ward, (and what I now say applies to all the other Wards and Bishops,) if he calls on them to act as Teachers, it is their imperative duty to act as Teachers, seeking to benefit and bless the people by enlarging their understandings, that they may prove themselves before God and one another. There is a world of intelligence to impart, and the Priesthood (in its various callings, appointments, helps, and governments,) is the means, through its ministers, of imparting it to the people. It is not the duty of a Seventy or High Priest, who is appointed a Teacher or a Bishop, to neglect the duties of those callings to attend a Seventies' or High Priests' meeting. Attend to the wishes of your Bishop, and never ask who has the most power. The man who has the most power with God will wield it, and earth and hell cannot hinder it. Talk about power, and "I want you to give me influence!" There are but few things that offend me more than to have men come to me and say, "Brother Brigham, give me influence, for I am a great man in this kingdom." And what would he do with it? He would take himself and all who would follow him to the Devil.

Every man who has true influence has obtained it before God through faithfulness, and in all such cases there is not the least danger but what he will have it before the Saints. It is the man who converses with the heavens, who delights in doing so, and knows for himself that this is the kingdom of God, who has true influence.

As I said last Sabbath, the greatest proof and the least to prove that this is the kingdom of God, consists in its embracing every truth and rejecting every error, and that embraces God and heaven and all holy beings. Who, then, has the greatest power? Those who best do the will of God. When a Bishop calls upon a man to officiate as an assistant to him, he does not call upon him as a Seventy or as a High Priest, but as one of his own family—as a member of his Ward. You know what the Spirit of the Lord teaches me, to see that the widows go not hungry, that the orphans are clothed, and every able-bodied man is judiciously and profitably employed, and that every man is doing his duty,—to see that the cattle and waggons are got together when they are wanted; and it is as much the duty of the Seventies to look after these matters as it is the duty of

any of their brethren. When the Bishops say, "Go and drive that team, do this, or do that," "Oh yes," says a Seventy, "with all my heart." Bishop, we thought we would meet once a week as Seventies or High Priests; can we have your permission?" "Yes; go to the school-house and sound life eternal to the people."

Told by their President to have a muss Quorum meeting here! No; no such power is vested in the Seventies anywhere. No man gets power from God to raise disturbance in any Branch of the Church. Such power is obtained from an evil source.

Now, High Priests and Apostles, go to with your might and assist your Bishops in providing for the widows and fatherless.

If Bishop Miller is not responsible for this Ward, to dictate all this Ward, who is? He is the man that is appointed here to preside, and as a High Priest he has a right to meet with his brethren of that Quorum, and to baptize, confirm, bless children, administer to the sick, and perform all other duties pertaining to the office and calling of a High Priest. His being a Bishop does not take away any of his Priesthood or power.

May God bless you! Amen.

PRIVILEGES AND RESPONSIBILITIES OF THE SAINTS—
BUILDING UP THE LATTER-DAY KINGDOM.

Discourse by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, September 30, 1860.

REPORTED BY J. V. LONG.

I arise, my brethren and sisters, being ever willing to give my testimony in behalf of the goodness of God and the work in which we are engaged, even the Latter-day Work, the building up of the kingdom of God upon the earth. I know it is the desire of my heart to meet every engagement, appointment, and duty incumbent upon me by reason of my calling, and in undertaking to become a Latter-day Saint.

When I made my covenant by baptism, I did it with an understanding, and with a desire to do the will of our Heavenly Father in this generation. I did it with a determination that I would from that time forth do the will of Him whom I then covenanted to serve, and that I would do all those things that should be required at my hands—that I would perform every duty according to the best understanding I had, constantly looking to the Lord to give me better understanding, greater light, and more extended knowledge of the things of his kingdom. These were my feelings then; they have been my feelings ever since, and I hope and trust that I shall ever be guided by the same Spirit. I have ever felt that it was good to have the testimony of Jesus in my soul. It is for me, and I consider it is for all of us, to respond to every call that shall be made, whether temporal or spiritual; and I desire that we may feel to respond to

and do whatever we shall be dictated to do with glad hearts, be thankful for the opportunity, and esteem it a high privilege to have a part in this work.

We should strive to get faith in everything that pertains to this work, and feel that it rests upon our shoulders to perform, and that it behoves each one of us to live in that way that will promote our own interests therein, and give us light and knowledge, which will enable us to cultivate that Spirit in our bosoms which has been promised, as a well of water springing up into everlasting life, to all the faithful Saints.

There is a consolation in our religion which goes to every heart, and by it every man, woman, and child may receive joy and satisfaction, while acting under the sweet influences of the Holy Spirit, having it within us to dictate and guide us in the path of virtue and truth. When the Spirit of the Lord influences any man, especially the true and faithful Saint, it fills him with joy and peace, and makes him humble in the performance of duties. The Spirit of the Lord carries with it its own reward. A person deprived of this influence meets with difficulties upon every hand. It is only by being obedient and submitting to the counsel of God in all things, that we can fully enjoy that good Spirit. By acting upon this principle in a family

capacity and in managing our individual concerns, (for it is in thus acting upon the principles of obedience that families are united,) that Spirit will unite, connect, and cause the Elders to see eye to eye, and thus promote the advancement and prosperity of the cause we have all espoused. We cannot fulfil our engagements with the Almighty without we have that Spirit with us. We should so live as to acknowledge the Good Spirit continually. We cannot do this unless we let the Spirit of God rule in temporalities as well as in spiritual matters.

When he whom the Lord has called to stand at the head of his Church as the mouthpiece of the Almighty speaks to us, let us find out the spirit that leads him and follow its dictation, and then we shall be well off and do well. How often, instead of cherishing the head and letting that dictate the whole body—how often, I say, do we seek to avoid it, perhaps for the purpose of having it some other way, or passing off in some other direction. This is not right. We should let the Spirit of the Lord rule, and the law of God abide in our hearts. If we have the law of God dwelling in us, and if we practise righteousness and live by correct principles, we may have it, and will increase in light and in power with the heavens and with all good men. We should cherish that law, let it abide in us, govern and control us in all we do and say. Let us square our ideas, feelings, and spirits to it, and bear in mind that this is what preserves us and connects us together in the strait and narrow way that leads unto life eternal. Let us nourish that kind Spirit in our bosoms, get light from the pure fountain, and not grieve it away by our unwise and sinful conduct. We frequently do things according to our feelings and opinions, until we in a great degree

lose the light of the Spirit which should control, and which would, if we would let it, be a guide to our path and lead us in all that we do and say; and certainly we need it constantly to guide us and to enable us to render ourselves useful, and be the means of doing great good in the kingdom of God. Offer a kind word to them that are cast down, buoy up the drooping spirits, and do all we can to sustain each other in the trials and difficulties through which we have to pass in this state of existence.

It is a consolation and a great assistance to a man who tries to be a Saint to receive a word of encouragement from a friend. It prepares the heart for the warfare of life; it makes a man feel stronger in the Lord. He is thereby prepared to perform his duties as a member of the kingdom of God upon the earth. We all have a great variety of duties to perform; some are required to act in one way, and some in another. None can say that they have no part or lot in the matters in this kingdom.

The Gospel embraces every branch of business that is useful—every department of literature, whether science or classics,—everything that is useful in the world. All is necessary to its accomplishment and the bringing about of the purposes of God in the last days. All that is good and true is necessary to the completion of this mighty work. In this kingdom there is scope for the mind; there is room for the exercise of all the physical powers of mankind. There is some labour for each and every one to perform. The people may have to change from their old customs; they may have to go from one kind of labour to another, by reason of their being put in different circumstances and coming from one country to another. This with the faithful Saint makes but little difference. Let us all do the things that are before

us with an eye single to the glory of God and the building up of his kingdom. By pursuing this course we shall be able to accomplish whatever shall be appointed unto us that will tend to the gathering of Israel and the bringing about of the great Latter-day Work.

The work that is now transpiring is in fulfilment of prophecy, and in this we should have joy; and if we need anything to strengthen us in our holy religion and to buoy up our feelings, the things transpiring around us should be sufficient to do this and to stimulate us to further action. People are brought from every nation, kindred, tongue, and people, by the instrumentality of this Priesthood and the power that accompanies the testimony of the servants of God. We have as great a testimony as any of the ancients in regard to the work in which we are engaged, and we have increasing testimony day by day that should convince the most sceptical. We see the hand-dealing of the Almighty from time to time, and the Spirit is bearing witness from day to day that this is the truth of heaven, and that we have the oracles of divine truth in our midst. The Lord has not left himself without a witness. If there had been nothing written, there is sufficient manifested to prove that this is the work of God in which we are engaged to induce us to learn our duties and perform them, and to be ready and willing to turn our hands to this, that, and the other purpose as shall be necessary to enable us to obtain our sustenance, to cultivate the soil, beautify the earth, and cause the wilderness to blossom as the rose. If we are actuated by the right spirit, we shall go forth building up the the kingdom, having our eye single to the glory of God, instead of gathering together for our own particular benefit and to suit our natural wants.

For my part, when I embraced this

Gospel, I felt that I had no affairs of my own for the future. I felt that I could live anywhere and anyhow, if I had the society of the Saints. I then expected to have a rough passage. I had not then seen "Mormonism" as we have since seen it. For a few years previous to that time, I had seen turmoil, trouble, and strife. I had witnessed what has now become the history of the Saints, and I have seen and known it since we have arrived in these valleys of the mountains. Here it has been comparatively peace and prosperity with this people. This came the more acceptably to me because I had looked for something different. I embraced the Gospel with that view, and felt that I was determined to cling to the rope, feeling satisfied that the tighter I clung to it the less it would burn my fingers. Suffice it to say that I have ever felt as I now feel, to hold fast to the ship Zion.

We can generally see other people's faults much quicker than we can our own. You all remember, no doubt, the account which Patriarch John Young gave of the Devil's looking-glass. The glass was represented as one in which a man could see his neighbour's faults instead of his own. Now, who is there among us but can see our neighbour's failings sooner than our own? I will guarantee that we can all see the follies of others, and at the same time be blind to our own; but we should be a great deal better employed in looking into our own hearts, in governing ourselves, controlling those pernicious feelings and notions that rise in our bosoms, and in eradicating every such influence from our hearts, instead of busying ourselves with looking into the affairs of others. I know from experience that it is a very good lesson for me to look into my bosom. There is the flatterer, and by studying ourselves we can easily perceive how

liable we are to neglect ourselves and look into affairs with which we have nothing to do. People do not look into their own hearts rigidly enough, and therefore they do not see what has been the prompting or leading motive that has caused them to judge others instead of themselves. The inward monitor, if we will let him have full play, will teach us many things that are applicable to ourselves. And if we inquire more fully into ourselves, we shall find that we are not always acting, from the best of motives, those things that we do in regard to others, for we often come across their notions.

There are a great many persons who consider their own way the best—yes, much superior to any other person's. If we will compare that with an unprejudiced mind and liberal soul, we may reject our own bantling, and learn that there are others whose ways are preferable to our own. We will take it for granted that we are actuated by the best of motives. Even then, some would go to work in one way, and some in another, to build up the kingdom of God; but we should all feel interested in taking that course that will promote our interests. If each one is to have his own way and carry out his own notion, then there will be no effort to concentrate; hence no union. Every one should seek that which is best, and be submissive to the will of God in all things, and not strive to follow his own peculiar notions. We live to learn, and should so conduct ourselves as to make good use of what we experience.

I have had a great many ideas myself upon subjects as they have passed before me; but after they are consummated, I always find that, if I had had my way, it would not have been near so well. Those who have more light, greater comprehension, and who are appointed to do those

things which are required of this people, can do so with better understanding; hence I say we should readily yield to that wisdom and strive to see a propriety in carrying it out. In this way we can soon learn to see what is right and best for this people. We cannot possibly believe that the Almighty will suffer those whom he has appointed to lead his people to go astray. We have all confidence in this, and shall have, if we do our duty. Then let that Spirit, which we so much desire to have in our hearts, control and govern us; permit it to eradicate every vile principle and influence; and do not let our notions and traditions stand in the way of our yielding a ready assent to the rolling forth of God's kingdom in the last days. The law of God should be our joy. The study and the knowledge of it are blessings that have been vouchsafed unto us in this generation. The Lord has conferred this holy Priesthood upon us; he has opened up a communication between us and his throne, by which we ourselves can open and find out in regard to the principles which have been taught from this stand, as well as those taught by the Prophet Joseph.

This is a great and important era in the world's history: it is a great privilege given in the experience of the human race. God has shown himself no respecter of persons. The other portions of the human race have or will have this Gospel laid before them. It has already been presented to a great extent, and the people might have embraced it, if they had been disposed to do so. If their minds had been inclined, they could have seen the kingdom of God upon the earth; for it has not been an exclusive matter. The Lord has scattered the seed upon the whole earth. In communities from which we have come, our neighbours and friends, by whom we have been surrounded from

our infancy, have had the same opportunity that we have had. The only difference is, we have received it, and they have rejected it; or, in other words, they have not seen proper to receive it, although it was sent as much for their benefit and for their salvation as it was for ours. The Lord, I repeat, has conferred this great blessing upon the human family in these last days, and it is for those whose hearts are touched with the Spirit of the Living God, who can see that this is the kingdom spoken of by the Prophets in olden times, who have gathered together for the purpose of establishing the principles of righteousness permanently upon the earth, and who do not forget those things committed unto them, and who remember, when they come together before the Lord, the world that they have come from. It behoves them not to forget the wickedness by which they were surrounded, nor the motives that brought them together. If you do not bear in mind these things, why did you not stay where you were? If you wish to serve the Devil your own way, why did not you stay in the world where you had that liberty, which, we might say, is the least desirable upon the footstool of God? There are many in the world, who are associated with this Church, who think it would be the greatest privilege they could enjoy to be freed from the wickedness that stalks abroad at noon-day; but when such come to Zion, how soon do they forget the condition of others whom it is their duty to remember, because they are in circumstances similar to those which surrounded them before they were enabled to gather home.

We should remember that we have been collected from the nations, through the same motives which now inspire our brethren and sisters in other lands, to establish righteous-

ness upon the earth, to put down iniquity, and to hate the report thereof. You will see this manifest in the correspondence of our brethren who are still among the nations. It was formerly manifest in ours, and each of us was accustomed to exclaim, "Oh that I could be delivered from Babylon!" We were finally enabled to come up here, and to get deliverance from that great wickedness which was an eyesore to us every day. Then how do we act? Do we hanker for the wickedness of the world? Our traditions are still thick upon us; and if we do not remember our covenants and strive to see things by the light of the Holy Spirit, we shall soon be led to find fault with things which we see around us.

Perhaps those who thus become disaffected may not say anything about it for a time; but they will say in their hearts and souls that they do not like this, they disapprove of that, and they despise the other. They do not at first speak of these things, but the next thing they do in the path to ruin is to neglect their prayers, to neglect their every duty, and finally they are led captive by the Devil. They ask if that spirit that has actuated them in their early experience, and that has been the motive-spring in times gone by, sanctions what they see around them. Darkness gradually gets into their minds, and the first thing they know they are led back to love the wickedness of the world.

This is because they forget that upon themselves rests the responsibility of making that Zion about which they talked, prayed, and preached. It is because they forget that it is their business to labour for the establishment of righteous principles, and to walk wickedness under their feet.

This is the duty, and this should be the labour of all that come up here. They should let the law of

of the Lord be the delight of their souls day by day. They should let the principles of our holy religion absorb every other feeling. If this comes in contact with their previously-received opinions, let it be eradicated from their souls by the Spirit of the Living God; and the quicker they can do this the better it will be for them.

The work in which you have thus far been engaged, brethren and sisters, is worth everything you possess; and if actuated by righteous motives, you will seek by industry and economy to establish good principles, to promote righteousness, and to do that for which you have been called into the fold of Christ; you will endeavour to do that which is necessary to amalgamate your sentiments and efforts for your own comfort and the comfort of those around you; you will endeavour to build up; you will work diligently in that sphere in which you are called to labour, and the kingdom of God and its righteousness will be the first thing in your minds. Whatever you may have to mourn about, you will have a joy in labouring for the kingdom of God.

It should be the delight of every man and woman to strive to accomplish the greatest amount of good in whatever sphere they are or may be called to act.

We are exhorted in the Scriptures not to be covetous; therefore we should not let covetousness get into our hearts, for that will drown the best affections of our nature; it will ruin any man or woman that encourages it. It is idolatry to worship the creature instead of the Creator; hence covetousness becomes idolatry. I could wish there was not any of it with us.

This, you must remember, is no argument in favour of wastefulness, neither does it authorize us to neglect

the cultivation of the ground, or to be careless with the things which the Lord puts into our hands. We should strive to make the soil produce for the benefit of ourselves and the advancement of the interests of the kingdom of God. The mechanic also should be as diligent as he can; and whatever the labour appointed shall be, all should be diligent therein, and not say that because they are not to be covetous, they will therefore go and waste away that which the Lord has given them. [President Brigham Young: They will be cursed if they do it.] It is displeasing in the sight of God, for it is doing a discredit to him who has created these bounties of nature for the use of man and for the benefit of all his creatures.

Let us have no other object in view than the building up of the kingdom of God. I have heard persons say that we should not give our means away, but we should go and do this or that; and in fact I have frequently thought such persons seem to be extravagant and wasteful on purpose to squander their means, and thus prevent those who are appointed to take charge of the kingdom of God on the earth from controlling it. Whoever does this scattering, destroying, and wasting away is actuated by the spirit of the Devil.

The Lord Almighty is willing to bless the Saints, we are informed, if they are willing to take care of and use that which he puts into their hands in that way that will best promote the interests of his kingdom upon the earth. As we were told here this morning, the earth is full of good things, and whom will they belong to? We are here now; but everything we have is borrowed—our lives, the breath that is in our nostrils, and all that we now seem to possess. This is not our abiding place. In this our present capacity we are in a state of probation or mortality, and

we have borrowed everything that we possess. Nothing belongs to us that we now enjoy; it is merely loaned to us. If we are faithful to those things given unto us, and make a wise use of them, the promise is that we shall be made rulers over many things. We are nothing here; we are as it were lent to ourselves for a season, and it is expected of us that we will make ourselves worthy to receive everlasting habitations, which have been prepared for us from before the foundation of the world. The Father has many mansions, as Jesus said—"I go to prepare a place for you, that where I am ye may be also."

We have a great deal to do to destroy wickedness and establish righteousness upon the earth, and to prepare ourselves for the establishment of Zion, that she may become the head upon the earth.

Will we bear correction and proper tutorage? Will we bear chastisement and throw aside our own faults and frivolous actions? Will we live our religion, or will we give way to every foolish thing that comes in our path, and thus let our minds be drawn from the pure stream into byways, and thus bring about our ruin? Will we seek to hide the light from our brethren and sisters who feel an ardent desire to gather with the Saints, that they may possess the same blessings that we this day enjoy? Do we feel that we will do right and hold ourselves and all that we possess upon the altar of the kingdom of God? Do we feel that we should be diligent and economical, that we should seek unto the elements that we are surrounded with, and take that course that will make us the most independent people upon the earth? If we should bless the earth and ask God to bless it, that it may bring forth for our support and sustenance, and that we may have power to draw forth and combine the ele-

ments, and thus make us independent of every nation, kindred, tongue, and people.

It is my faith that this is the ruling kingdom upon the earth; I feel satisfied that it will ere long be so. In it are bound up my hopes of salvation and of success in this world and that which is to come. Besides this, I know that every other nation and kingdom will be broken to pieces, and this will become the head of the nations. If ever righteousness is established, it will be upon this footing; and so far from dreading it, the people should rejoice that it will be so, for their own governments and kingdoms are rotting to pieces and tumbling down. When this kingdom is fully established, there will be no oppression, but people will be put in possession of a full enjoyment of their own principles, and be left to act according to the dictates of their own consciences, and none will be deprived of this privilege. Our Father and God will never force a man's conscience, but every man will have this power and privilege of receiving or rejecting. But there is one thing they will not be permitted to do, and that is to infringe upon each other's rights.

Man is an independent being in his agency, to do right or wrong, and has the liberty of doing as he pleases; but I qualify this by saying that he has not the right to do wrong or to infringe upon the rights of another individual. This is the law of society, and it is also the law of heaven. We live together, we have been brought forth upon this earth, and we dwell together in communities. Men must respect the rights of each other, and it will be so in all nations upon the earth under the government of God. I feel as though I want to see this kingdom triumph, and I feel that the whole world will see it. Wickedness and corruption will be controlled, and

eventually be eradicated and extinguished from the earth. Many will yet cling to righteousness, and it will finally triumph.

If we have been enabled to form a nucleus here, we ought never to forget the inestimable privilege. We ought to let those little foolish things that have transpired with us pass from our minds, and cling to the principles of salvation.

This is the way I feel, and I pray God to enable us to hold on, to be humble and faithful all the days of our lives—to be faithful in this great work; for it is not only a lifetime for us, but for our children and our chil-

dren's children for ever, so far as we can control and instruct them, so that when we are gone down into our graves, they may have a foundation to build upon. I pray God to help us to train up our children that they may command their children after them, that this work may be perpetuated by them. I have no fears with regard to its being accomplished; but I have a desire that we should have a part in it, and our children also, that we may meet again, and, after having been faithful over a few things, that we may be made rulers over many; which I pray the Lord may grant, in the name of Jesus. Amen.

SUFFERINGS OF THE SAINTS—OVERCOMING EVIL WITH GOOD, &c.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, January 5, 1860.

REPORTED BY G. D. WATT.

Referring to the ideas advanced by our brother who has just sat down, in regard to the suffering of the children of men upon the earth, I will say it is a subject worthy of reflection. Have the enemies of the kingdom of God on the earth the power to bring suffering upon the people who love and serve him, that they have to bring suffering upon themselves? I answer, They have not. We cannot find, in all the history extant, that mankind have ever exerted themselves more to destroy the kingdom of God from the earth than they have to destroy themselves. All their endeavours to overthrow the

holy Priesthood of heaven and its righteous rule among men have always tended a hundredfold more to their own overthrow and utter destruction. Like the leaves of autumn, they have fallen to the ground and are forgotten. It was prophesied by Joseph the Prophet that the bones of those who drove the Church from Missouri, and killed men, women, and children, should bleach upon the Plains. This has been fulfilled. Did they suffer more than the people of God whom they drove from their homes—from their firesides in winter—from their fathers and mothers and friends, and the land

of their nativity? Yes, there is scarcely a comparison. Their sufferings in crossing the Plains to the gold regions of California have been greater by far than ever the sufferings of the Saints have been in crossing the Plains to Utah. These are facts that are present with us. The bones of those who droye the Saints from Independence, from Jackson County, then from Clay and Davis Counties, and last of all from Caldwell County, from whence they fled into Illinois, have been scattered over the Plains—gnawed and broken by wild beasts, and are there bleaching to this day, while the Saints who have died on the Plains have, without an exception, had a decent burial where they have died,—have had friends to condole with and comfort them in their dying moments, and to mourn for a season with their bereaved relatives. These comforts and blessings were denied the murderers of Joseph and Hyrum Smith and of scores of the Saints, and they were left in the bitterness of death without a friend and without mercy. They suffered immensely more than did the Saints whom they persecuted; they received that which they sought to bring upon the Saints, and that too in good measure, pressed down, and running over.

I have said and will say that there never was a colony settled on this continent, since its discovery by Columbus, with so little suffering as have had the Latter-day Saints who settled these valleys.

I will now leave these ideas, and turn my attention on to the remarks made by brother Lorenzo Snow in the forenoon. The principles and doctrine couched in those remarks are of great interest to the human family. I will take the liberty to treat upon the same principles, but shall carry the ideas still further, though in my own language and

style of delivery. I will use a few words of Scripture concerning the evil that now exists and has existed upon the earth, referring to certain characters who have always been upon the earth and are still upon it, who are actually, to a great extent, "lording over God's heritage." I would plant my remarks here; and then for the context, I will use another saying—"For it is God which worketh in you both to will and to do of his good pleasure." I have but little time to expound and explain minutely, but will start at the beginning. [God has created man in his own image, upright. Man in his creation is but a very little lower than the angels. In what degree and capacity is he lower than the angels? Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their first estate far enough to preserve themselves in the Priesthood. They did not so violate the law of the Priesthood and condemn themselves to the sin against the Holy Ghost as to be finally lost. They are not crowned with the celestial ones. They are persons who have lived upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the sons of God. Human beings that pertain to this world, who do not magnify or are not capable of magnifying their high calling in the Priesthood and receive crowns of glory, immortality, and eternal lives, will also, when they again receive their bodies, become angels and will receive a glory. They are single, without families or kingdoms to reign over. All the difference between men and angels is, men are passing through the day of trial that angels have already passed through. They belong to the same family that

we do; but they have proven themselves worthy only of an exaltation to the state of angels, whereas we have the privilege of obtaining not only the same exaltation they enjoy, but of going further until we become Gods, even the sons of God.

My next reflections are upon the state of mankind, their position before God in their creation and being upon the earth in the connection of the spirit and tabernacle, and the influences that surround them. There are certain influences that we have no control over: man is controlled by surrounding influences in a greater or less degree. For instance, we cannot avert the consequences of the fall as it is called, of Adam, which came through his transgressing certain words or laws given to him by his Father and God. In consequence of this, sin came into the world, and death by sin. We are more or less controlled by the influences that have been introduced into the world by the power of Satan upon the children of men, and will be so long as we live in the flesh.

Permit me to diverge a moment from the legitimate chain of the subject before us. I do not myself wish, nor do I ask any man in the world to create a spirit of reformation to sing and shout ourselves "away to everlasting bliss." There never was any such reformation desired by me. All I have ever asked for or contended for is a reformation in the life of this people; that the thief should stop his stealing, the swearer his swearing, the liar his lying, the deceiver his deceiving, and the man who loves the world more than his God and his religion wean his affections from those objects and place them where they of right belong. I do not wish anybody to cherish a wild enthusiasm, so common in the world, which is produced by the excitement of animal passions, and makes people weep and

cry out in an insane manner. I wish the people to make themselves acquainted with facts pertaining to God, to heaven, to mankind upon the earth, their errand here, for what they are created, the nature of their organization, who has power over them, who controls them, how much they can control themselves, &c., &c.; and then let us see whether we can be men and conduct ourselves like Saints, or live and act like the wicked.

My reflections led me to inquire who it is that has influence over us. Can you inform me why people do wrong when they know the path of right and can walk in it as easily as we can walk home in broad daylight? Is the cause of this to be found in the heavens? No. Is it to be found in the spirit God has placed in our tabernacles? No. Where is it to be found? In the power of the Enemy of all righteousness, who holds dominion over our flesh, which flesh is intimately connected with the spirit God has placed within it. Herein is a warfare.

Brother Lorenzo was striving to lay before the people the necessity of their letting good overcome evil, instead of letting evil overcome good. His remarks supplied to me a number of texts, showing the precise situation of mankind before the Father and his angels, and before all the heavens. Men try to lord it over God's heritage. I understand that saying in this wise: The spirits that are in men are as pure as the Gods are: then why do they consent to do evil? Because of the influences of evil that are in the flesh. Over it the Enemy of all righteousness has held dominion, has exercised a right, and has apparently triumphed. When mankind give way to evil and suffer the flesh to rule and contaminate the pure spirit tabernacled within it, they lord it over God's heritage. When men consent to evil, the spirit within them doe

not answer approvingly. Though the inhabitants of the earth are in darkness and blindness, yet they are not so ignorant as they represent themselves to be. There is a spirit in them that reproveth them continually when they do wrong, until they have sinned away the day of grace, and a mantle of darkness is thrown around them to shut out forever the light of God. Until then, they are checked continually, are taught, and chastened or justified as the case may be.

When people do right, they rest upon their beds, sleep sweetly, and rejoice in righteousness in their secret moments. When they do evil, it brings sorrow and deep pain to them in their private reflections. "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." In every man there is a candle of the Lord which burns with a clear light; and if by the wickedness of a man it is extinguished, then farewell for ever to that individual. The people say they do as well as they know how. This may be true. It is also true that there is a great amount of ignorance. But who among this people does an evil without knowing it? Is there a man in this kingdom who betrays his God and his brethren, without being perfectly conscious that he does an evil? I think not. Is there one who treats the name of the Deity with lightness, using his name in vain, that believes himself justified? I think not. Is there one who takes advantage of his neighbour or a fellow-being, deceiving and wronging him, that believes he does right? I think not. When men do wrong, they know that they do wrong. Is there a person in this community that can lie, and feel justified in the belief that he is telling the truth? Does the thief feel justified in doing right when he steals his neighbour's goods? No. The blackest

vagabond and renegade that walks the streets of this city or Territory is conscious when he does right and when he does wrong. Notwithstanding all this, there is a great deal of ignorance.

Just as long as we live within the purview of the reconciliation of the Spirit of God, that visits us from time to time, revealing the truth and the righteousness of our God, and yield to that and never cast it from us, whether we live or die, there is a salvation for us. There is a salvation for all the sons and daughters of Adam and Eve, no matter where they have lived or when, nor whether Christian, Mussulman, Jew, barbarian, or Gentile, that do not deny the power of God and sin against the Holy Ghost. You may discover that I am a Universalist. I am; and I am also a Calvinist, for the Almighty decreed all this before the worlds were. As I progress in my remarks you can see plainly that a widely-extended field opens to our minds.

Is every man and woman capable of receiving the highest glory of God? No. We are surrounded with circumstances that control us to a certain degree. My father and mother moved into the State of Vermont, and it happened that I was born there. I cannot help that. They might have stayed in Massachusetts, close to Boston. If they had, I should have been born there, and I could not have helped that. My father's name was John Young, and my mother's maiden name was Nabby How. I cannot help that. My father was a poor, honest, hard-working man; and his mind seemingly stretched from east to west, from north to south; and to the day of his death he wanted to command worlds; but the Lord would never permit him to get rich. He wanted to command all, and that too in righteousness. I cannot help all this; I have no power to control such circumstances. When

I was about twenty months old, my father moved from Vermont into the State of New York, where I lived with him until I became a man. I cannot help that. There are a thousand circumstances I cannot help or control that are thrown around me without any action of my choice.

I cannot help being here. We might have gone to Vancouver's Island; and if we had, we should probably have been driven away or used up before this time. But here we are in the valleys of the mountains, where the Lord directed me to lead the people. The brethren who are in foreign countries desire to gather to the gathering-place of the Saints, and they have for the present to come to Great Salt Lake City. They cannot help that. Why did we not go to San Francisco? Because the Lord told me not: "For there are lions in the way, and they will devour the lambs, if you take them there." What now can we do? Why, instead of being merchants, instead of going to St. Louis to buy goods, we can go down to our Dixie land, the southern part of our Territory, and raise cotton and manufacture goods for ourselves. These are circumstances we are creating with which to surround our children, and to form the foundation of the future prosperity of this community. They will be more or less governed by the circumstances we create for them. They will make their own bonnets, ribbons, hats, coats, and dresses of every kind. While we are governed and controlled by circumstances over which we have no power, still we possess ability and power in our different spheres of action to call into existence circumstances to surround ourselves and our children, which will more or less control them; and, if they are planned in righteousness, will tend to lead us and our children to heaven.

I have power to call upon the brethren to go south and raise cotton and indigo, the olive, and the grape. I have done it. In doing this, it throws them under the influence of new surroundings and new circumstances. They in their turn can, by perseverance and faithfulness, under the dictations of the Spirit of truth, bring forth a train of happy circumstances to bless them, to bless their wives, to bless their children, and to bless the kingdom of God.

I have power to send brethren to the east or to the west to buy our goods. I have power to say, John, William, or Thomas, Go and find a gold mine; but I am not disposed to exercise this power in that way. God has given this power to me. Let the brethren who have been called to go south go willingly, with their heads up and glory, hallelujah! in their hearts; for they are pioneers of future greatness, power, and independence to Israel. They possess power to do this. When the husbandman goes into his field, he has power to plough up the soil. When it is ready, he has power to plant corn in rows or otherwise; he has power to sow wheat or oats in drills or broadcast, and harrow in or cover the seeds, that they may grow. What we sow we shall also reap. We have great power committed unto us, and yet we are confined by certain laws that we cannot avert or control.

The power of choice all intelligent beings inherit from the Gods of eternity; it is innate. This statement might even be applied to the brute creation; but it is not my purpose to extend my remarks in that channel to-day. The Latter-day Saints can take the road that leads to life everlasting, if they choose; or, if they choose, they can take the road that leads to apostacy. As individuals, we must guard our affections from becoming contaminated

with the love of earthly riches, or anything that is of earth, whether animate or inanimate. Uncertainty is strewed around us, and disappointment is the constant companion of those who worship at the shrine of the god of this world. If we centre our affections upon any earthly object, whether within our reach or out of our reach, should we be bereaved of that object, we are left to mourn and lament in darkness because of our ignorance and folly. Let our love be for God and truth, righteousness and peace, being contented and happy with present endowments; and as the way opens to further progression, greater possessions, walk forward in the light of God and hold what we obtain for him and his cause, coveting not what we possess, and not with an avaricious desire reaching after what we cannot possess. If we do opposite to this, our whole existence will be craped with disappointment and mourning. Then let us keep the world and its allurements aloof from our affections. We may have the ability to build for ourselves beautiful houses, to plant choice orchards and vineyards, to adorn our grounds with flowers and sweet-scented shrubs, and have lovely families, and possess horses and chariots, silver and gold, this, that, and the other, in abundance. But if our affections are placed upon these things, we shall either go out of the kingdom of Christ and miss being exalted sons of God, or will see our error, repent of our folly, learn to control our affections, desires, and passions, and willingly let "God rule within us to will and to do of his good pleasure," having no mind only that which is of heaven.

Have we a will? Yes. It is an endowment, a trait of the character of the Gods, with which all intelligence is endowed, in heaven and on earth,—the power to accept or reject.

Then, wherever the wisdom of God directs, let our affections and the labour of our lives be centred to that point, and not set our hearts on going east or west, north or south, on living here or there, on possessing this or that; but let our will be swallowed up in the will of God, allowing him to rule supremely within us until the spirit overcomes the flesh, and the world, Satan, and the flesh are vanquished and lie under our feet. Then and not till then will the righteousness of God reign triumphantly. It may be asked whether I have any idols? Yes, I have most darling idols—my God and my religion, and they are all the idols I wish to have. "Have you no wife that you idolize?" If I have, let the Lord take her and give her to somebody else. "Have you no children that you idolize?" If I have, let the Lord have them. I possess that which is apparently mine; but why should I call them mine, until I have passed the ordeals mortals must pass, and they are sealed to me by the authorities of the Gods in a way that they cannot be taken from me? They are now in my possession, and I hold them by the undisputed right of that possession. Anything we have upon this earth we only seem to have, for in reality we own nothing. No person on the earth can truly call anything his own, and never will until he has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then.

There is a great difference in the individual capacity of people. Some can receive much more than others

can: hence we read of different degrees of glory. How many kingdoms glory of there are, I know not; and how many degrees of glory there are in these kingdoms, I know not; but there are multitudes of them. Paul speaks of three, Joseph Smith and Sidney Rigdon saw three, and multitudes more have we seen by the Spirit of revelation, according to the capacity of our understandings. Can we so live and direct ourselves as to receive glory, immortality, and eternal lives? We can. Then love not the world, nor the things of the world. Desire not that which is not for us, but desire only that which God has ordained for our benefit and advancement in the science of eternal life; then can we advance with accelerated speed in the things of God.

But is it not visibly manifest that the great majority want to lord it over God's heritage. Wicked kings lord it over the consciences of their subjects, priests over their people, and masters over their servants; and wicked dispositions tell us to do this and to desire that which pertains to folly: they prompt almost constantly to lord it over God's heritage. Where is God's heritage? It is in our affections, our love, delight, glory, and happiness. Let us honour God's heritage, sanctify it, and bring all into subjection that surrounds it and is connected with it, sanctifying the Lord in our affections. We see all the world trying to lord it over God's heritage. It is in the spirit that the evil principle and power is trying to overcome and rule over the divine principle planted there. This constantly leads the children of men astray.

What power is legally ours? That which was given to Adam and the human family in former days. Power? Yes. Dominion? Yes. Glory? Yes. Honour? Yes.

That which pertains to this world? Yes. That which pertains to the next? Yes. Let us understand this power and this privilege that God has guaranteed to the human family. He has first imparted power to mankind to control the elements; and when this is employed faithfully to magnify righteousness, then excellence, magnificence, splendour, beauty, honour, glory, and Godlike power will follow as the results. This power must be guided by the Almighty. Let the people be led by the revelations of Jesus Christ, and the finger of God will be made manifest before them day by day in their progress to eternal happiness; for this is the privilege of the faithful.

Shall we not choose for ourselves? Yes. Have we not rights? Yes. Have we not power? Yes. Have we not authority bequeathed to us from the heavens—a legacy from God to hold dominion over the elements? Yes. Then go to like men, like angels, like Him we read of, whom we love and serve and worship, who in his former capacity organized the elements as we are taught to do for our own benefit, beauty, comfort, excellency, and glory, and beautify the earth and make it like the garden of Eden, so that the angels will delight to come and dwell here, and Jesus Christ will delight to dwell with his brethren on the earth. This is our right. We are not destitute of rights and privileges. We have the right of choice. We have the right to dictate, to plough, plant, sow, reap, gather, mow, clothe ourselves and families, and gather around us in abundance all the comforts and blessings of life. Have we a right to inflict evil upon our neighbour, upon the divinity within him, or upon the divinity within ourselves? No. God should rule in the way and manner he pleases by the revelations of the Lord Jesus Christ, which will lead

the Saints to victory and glory. By-and-by we will possess more rights than we now possess, but not until they are given to us. God has decreed from all eternity that we should have rights, power, and authority over the elements to organize and bring them into use and make them beneficial and subserve the wants of the human family.

I wish to see this people manufacture their own clothing, and make as good cloth as is in the coat I now have on, and as good silk as is in the handkerchief around my neck, and as good linen as is in the bosom and wristbands of my shirt. When we administer the sacrament of the Lord's Supper, I wish as good wine as can be made in any country, and that too made by ourselves from grapes grown in our own mountain valleys. I want to see the people wear hats, boots, coats, etc., made by ourselves, as good as ever was made in any country.

If you will obey my counsel, you will constantly increase in the riches and the comforts of life; though every time I speak upon this subject I wish to keep in view that if we cannot handle the things of this world without unduly placing our affections upon them, I pray God to keep them out of our possession. I would rather have this people clad with sheep-skins and goat-skins than to have them possess the wealth of this world without feeling that they could trample it all under their feet at any moment. Earthly wealth and greatness should only be used to subserve the purposes of God upon the

earth. This is what brother Snow was speaking upon this morning. I have briefly noticed the same subject, using my own style and language. Let the divinity within the people overcome that wicked, corrupt hellish influence the Devil has power to introduce.

Do not imagine that I am in the least finding fault with the Devil. I would not bring a railing accusation against him, for he is fulfilling his office and calling manfully; he is more faithful in his calling than are many of the people. God is not yet going to destroy wickedness from the earth. How frequently we hear it reiterated from the pulpit that he is going to destroy all wickedness. No such thing. He will destroy the power of sin. When we have lived to see millions of worlds created—yea, more in number than the particles of matter that compose this earth and millions of earths like this, if so many could be numerated by man, and people live on them to pass through the ordeals we are passing through, you will never see one of them without a devil. The work the Saviour has on hand is to reduce the power of the Devil to perfect subjection; and when he has destroyed death and him that has the power of it, pertaining to this world, then he will deliver up the kingdom spotless to the Father.

I have not told the Saints my feelings, but I will here say that it is my daily prayer that God will change the power and authority of our political Government into the hands of the just. Amen.

DIFFICULTIES WITH WHICH THE CHURCH HAS HAD TO CONTEND IN ITS ESTABLISHMENT IN UTAH.

*Discourse by Elder GEORGE A. SMITH, delivered at Logan, Cache County,
September 10, 1861.*

REPORTED BY G. D. WATT.

I love to hear the teachings of the servants of God, especially those whom God has appointed to preside over his people in all the world. I love also to contribute my testimony, or to speak to the Saints by way of encouragement, illustration, and instruction. For twenty-eight years past, it has been the feeling of my heart that if there was anything on the earth that I could do to advance the work of the Lord in the last days, I wished to do it; and if I have let anything slip that I ought to have done, it has been for want of understanding and a proper knowledge of the circumstances at the time. I entertain the same sentiments and determination to-day upon this subject that I have entertained for twenty-eight years past.

I am gratified and rejoice exceedingly in beholding the faces of my brethren and sisters in this valley. From the manner which the people here have received the President and his escort, it is plain they are wide awake. A band of music met us on the mountain side, and they played with a free goodwill. The drummer seemed as though he was determined to beat the head of his drum in; and when the brethren undertook to sing in the meetinghouse at Wellsville, it seemed as though their united voices would tear the house to pieces, so loud were their rejoicings. The spirit in them inspired them to do as they did.

We do not realize to the full ex-

tent what we are doing. We are actually settling a portion of the earth that has been considered uninhabitable. We are reclaiming it from a desert, and building upon it a foundation for an immense State; and that State is composed of a united people, who are almost universally of harmonious sentiments. The foundation of this settlement of the "Mormon" people in the mountains really attracted the notice of the Federal Government. We had been mobbed and persecuted and driven from place to place, from city to city. On that kind of treatment we have flourished; our numbers have increased, although many of our brethren have laid their bones in the grave prematurely, and many of our wives and children have perished through persecution; yet from their ashes have seemed to spring thousands.

When we fled into the wilderness, our enemies said, "Now, let the Mormons alone; they will encounter so many difficulties and so many natural objections to their growth, they must come to naught; they will quarrel with each other, and they will soon break up, and we shall have no more trouble with them."

When James K. Polk, President of the United States, was told that the "Mormons" had occupied the Great Basin, and were making settlements on the borders of the Great Salt Lake, "Why," said he, "that is the key of the continent." When the wisdom of the venerable Senator, the late Sec-

retary Cass, was brought into requisition on the subject, "What shall we do with the Mormons?" said he. "Send a small army among them, under the command of an intelligent officer; send good-looking, companionable, sociable officers, and a few strong-minded women; yes, send men who are calculated to win away their females, and thus civilize them, by introducing among them habits of modern Christian civilization; and in a short time you will reduce them to the necessity of being satisfied with one wife." Colonel Steptoe was sent here to fulfil that mission with the gentlemanly officers and soldiers who composed his command. The object of their errand, however, was not accomplished.

In a short time afterwards they came to the conclusion that it was necessary to take a step that should make an utter end of "Mormonism" at once, by a decided and bold stroke of "our gallant little army." The nation was proud of so grand an undertaking. The press lauded the project, and the members of the Government were proud of the zeal in which this enterprising war was undertaken. The delusion passed current that the "Mormons" would now be broken up. Their first hope was that famine would reduce us to destruction; but this had failed.

And while they were looking for tidings that in the hard winter of 1856 the "Mormons" had all perished of starvation, our Delegates suddenly appeared at the Capitol, asking for admission into the Union as a State. This astonished them.

Do they not remember that from the earliest period of our history, the nation and the different States have recognized us as a separate people? In 1834 Daniel Dunklin, Governor of Missouri, said in an official document that the constitution and laws of the State of Missouri made ample pro-

visions for the protection of the Mormons; but the prejudices of the people of Missouri were so great against them, that they could not be enforced, and consequently the Mormons could not be reinstated in the possession of their lands and protected in their rights.

If my friend, Attorney-General Blair here, will allow me, I will quote Blackstone, who says that "Allegiance is that ligament or thread which ties or binds the subject to the sovereign, and for which the subject is entitled to protection from the sovereign." Now, the very minute that the sovereign, king, or government, republic, or whatever form of government it may be, shall cease to extend protection to their subjects, whether they be many or few, they necessarily become independent, and are compelled for self-preservation to protect themselves and to look out for their own wants and provide for their own necessities. That is the situation we were in in Missouri when Governor Dunklin declared that the constitution and laws of Missouri could not be enforced so as to protect this people. It was virtually declaring us independent of that State, and acknowledging our right to protect ourselves in that capacity. The truth of this position was further illustrated by the imposition upon us of a treaty by Major-General Lucas in the fall of 1838, which treaty was approved by Major-General Clark, and subsequently by L. W. Boggs, Governor of the State; and thus, contrary to our will, and at the point of thousands of bayonets, were we compelled to be one of the high contracting parties to a treaty—an exercise of power which belongs alone to independent sovereignty.

From that day, and I do not know how long before, so far as allegiance is concerned, we were cast without the pale of the jurisdiction of the Government in which we lived. It was not we that did this: it was forced

upon us. We were law-abiding citizens, and wanted the protection of the laws, the constitution, and the Government of Missouri: we wished to remain quietly in our homes, and have the privilege of eating the bread of industry, and to rear our children in virtue's ways. But no, "these institutions [constitution and laws] are not for you Mormons."

We found the same doctrine held good in Illinois, and the same principle has been carried out precisely by the action of the General Government towards us.

I was told at Washington that if we were not Mormons, we should be hailed with generosity and friendship; and the prestige of having subdued this country and brought it into use would have placed us foremost in the rank of Territories. But we were "Mormons." These are the sentiments, the spirit, and the feeling all over the country and with the Government.

We look at this matter as it is. The General Government is not going to donate land to us, while they were ready to give the settlers in Oregon six hundred and forty acres of land each, half as much for their wives, and a quarter as much for each one of their children. Oregon is located on the seaboard, possessing the advantage of large navigable rivers. It has a flourishing commerce growing up, providing the people with exchanges at comparatively little cost.

Utah is in the heart of the desert. It requires persons of the most undaunted courage and energy to possess it at all. Then, why not give them a chance to occupy the land? Why not encourage the settlers of Utah, to reward them for their energy and toil in reclaiming a desert, by giving them six hundred and forty acres of land apiece? Because "they are damned Mormons!" That is the reason they do not give them an acre.

What do we find in the administration of Mr. Buchanan? The very first step he took was to gather the flower of the American army—the finest and best appointed army that ever the United States fitted out. This was the declaration of the members of the Cabinet and the press throughout the whole country. The army under Washington that captured Lord Cornwallis hardly amounted to twelve thousand men; the army that was sent to Utah and actually marched for this Territory numbered over thirteen thousand soldiers; but altogether, with the *attaches* they employed, it amounted to upwards of seventeen thousand men. Even this vast army was not allowed to pass through the inhabited parts of the Territory until the High Commissioners sent by the President of the United States, exercising, though disclaiming the authority of the treaty-making power, negotiated for their passage into the settlements. Many attempts were made to violate this compact, and in many instances they did so to a limited extent, but they found dangers beset them. An old Frenchman said they would damn the "Mormons" when they would get up, and when they would go to bed, when they would drink, smoke, and gamble, and they would say, "Why not go to work and destroy them?" Then they would reason, "We are here right in the midst of the Mormons: there are only a few thousands of us; and if we commence the play, we shall all go under: then the people will come from the States and kill all the Mormons; but what good would that do us if we were all dead." God fought our battles.

To conclude the argument that we are an independent people, acknowledged by the United States, and that our Territory was no longer tenable to their armies, but must be evacuated, orders were given by the Presi-

dent to destroy everything that could be of use to us here. "Burst your cannon, blow up your magazines, and waste everything you cannot carry away and that would be of any use whatever to the Mormon people; for in vacuating a Territory we cannot conquer. We must let nothing go into the hands of our enemies that will in any way benefit them." The destruction of property in this way is an evidence of hostilities. This is the practice of nations that are at war with each other, to destroy what they cannot carry away.

We have had to protect ourselves and sustain the expense of Indian wars, make our own laws, regulate ourselves in our own way, and no nation, kindred, tongue, or people has the right to say, Why do you so? This right so far has been conceded; the army has been withdrawn from our country, and they have gone away, in a manner acknowledging their defeat. To be sure, many of the officers went away saying, "We will come by-and-by and wipe you out." But as God would have it, they are employed in paying such compliments to each other as they had designed to inflict upon us.

I have friends in what is now termed the Northern and Southern Confederacies, for now the Federal Union is one of the things that has ceased to be. Such a thing as the Government of the United States as organized by our fathers has ceased to exist. The North claims to be it; but the United States as a Government, as a nation, as organized by our fathers, is among the things that were. Fragments of it, in the shape of separate governments or combinations, may be able to inflict national chastisement upon each other, or make war with foreign nations; but it is only as a fraction, and not as a whole. The State of Kentucky declares that neither the

North nor South shall march armies into their Territory. You find in the history of the wars of Europe that an armed neutrality is not an uncommon thing. Kentucky is observing the same. She is a powerful State; she may be drawn into the great vortex of war; she may take sides with the North or with the South, or most likely be divided on both sides; but she is no more in connection with the General Government, as it is called, than with Tennessee or Virginia.

Turmoil and mob power rule. They are destroying each other, demolishing public improvements: printing presses have been destroyed in Missouri and most other States. Blackstone says that a press that publishes falsehood and licentiousness is a nuisance, and that all corporations should have power to abate it. We abated the *Expositor* in Nauvoo according to law on this ground. Both the North and the South have been doing the same thing: hundreds of papers have been suppressed. Gov. Ford said it was right to abate the *Expositor*, but it would have been better by mob than by municipal authority; and now mob law rules the whole country and destroys printing presses without let or hindrance.

We will now speak of our mountain home. The Lord has smiled upon these valleys. Colonel Fremont was in the Bear River Valley in August, 1843, when the mercury stood at 29 degrees, showing conclusively that grain could not be ripened here. People in the States would pick up that report and say, "Everything will freeze to death there." A few years passed away, and you find eight or nine hundred families of Saints in Cache Valley, and they can raise the finest wheat, flax, and wool. I saw yesterday as fine a specimen of tobacco as can be raised in Virginia. Every nation

feels it is their best policy and their duty to adopt such a system of political economy as will provide for their own wants, and protect themselves against the exactions of other nations.

We need not expect to get cotton from the Southern States, for they are fighting with the North, and have not time to raise it, and communication is cut off by a blockade. We need not expect to get tobacco from the South, for the negroes are at work digging entrenchments and raising corn for the Southern army.

We have got to provide for ourselves as a great family and as a nation. All enlightened nations have endeavoured to get control of a northern and southern climate. The God of heaven, in his abundant mercy, has given us the control, in these elevated valleys, of a northern and southern climate.

There are a great many persons among us that use tobacco, and there are some reasons why they use it. For instance, our young men see a Gentile with a stove pipe hat on, a pair of big whiskers, and a cigar in his mouth. Oh, it looks so pretty, think our young men; and if they cannot get a cigar, they must have a pipe. Many of our boys see an old man that has been educated among the Gentiles, and has contracted, unfortunately, a habit of chewing tobacco. While walking along, he spits upon the snow; it colours the virgin snow as though a calf had been there. The boy looks at it, and says he, "That looks nice;" so he gets his tobacco, and spits on the snow also. "There," says he, "that looks as though a man had been along here." This habit has become stubborn with many people. You may be astonished when I tell you that it takes about sixty thousand dollars in cash out of our Territory every year for the article of tobacco. Within the last ten years we have

paid in the neighbourhood of six hundred thousand dollars for this one article.

It is entirely against our interest to pay out this yearly sum for an article we can raise in our own country, and a violation of the true principles of political economy. I will appeal to our individual pockets. I will say I have got to pay for me and my boys for twenty-five pounds of tobacco in a year. Suppose a tax-gatherer comes, and my tax is twenty-five dollars, I say I have not a red cent, and I cannot pay it. It cannot be had; I cannot raise it; but twenty-five dollars in tobacco must be raised: there are no two ways about that.

Now, as a State, in this item of political economy, let us raise and manufacture our own tobacco, and learn to think and believe that tobacco of our own raising is just as good and a little better than that brought from abroad.

We sent brethren to the South to raise cotton in 1857. Something like thirty-three of them went, and the next year many more went, so that in 1858 the vote of Washington County amounted to one hundred voters. Many of them were Southern men, who had been gathered from Texas, Alabama, Mississippi, and other parts of the Southern States. They were accustomed to raising cotton. The President advised them to go there and supply the Territory with cotton. It had the appearance of a barren country generally. The mountains were barren and bleak in their appearance; red sandstone, and black volcanic rock, and a variety of grey coloured clay prevailing, altogether giving it a kind of sombre, deadly appearance. The brethren went to raising cotton in small patches as they could find the land, and every year they cultivated it they found the cotton improve in quality.

They raised better cotton last year than the year before, and so they have continued until it has become a certainty that cotton can be raised there.

I have seen men load up their cotton and start this way to trade it off. Say they, "I want to get a few bushels of wheat, and pay in cotton." The answer has been, "I can do nothing with your cotton; but if it was spun, I would buy it." So the cotton raiser has considered it of little use to raise cotton, and went to raising wheat. They did not know what to do with their cotton when it was raised. You may go to those same persons that would not buy from the cotton raiser, and their women say—"Husband I have got to have some cotton batting from the store, to make some quilts of. Now, husband, you need not try to dodge; the batten has got to come." It costs fifty cents a pound, and one-third of it is paper when you get it. Sister, why did you not buy that brother's cotton the other day: you would have got two dollars for your wheat you sell at the store for one? "Oh, his cotton was grown at home, and that bought in the stores is made into nice sheets, all ready for spreading in the quilt." You can take a pair of hand cards and prepare our home-made cotton for the quilt with but a little trouble, and you would have the clean cotton instead of one-third brown paper. For your bushel of wheat, after hauling it to the store, you get a pound and a half of cotton; whereas, if you sell your wheat to the home producer for cotton, you have laid at your door four pounds of cotton for a bushel of wheat.

To buy the foreign cotton in this manner, and discourage home production, is very far from good political economy. Quite an amount of raw cotton is wanted in this Territory for filling quilts and other purposes by

every family. The wool answers a good purpose, but it is not plentiful enough; and even if it were, there are many kinds of quilts and comforters for which cotton is far preferable. Did we only encourage this home production of cotton to this limited extent, it would save thousands of dollars of money that is now thrown needlessly into the pockets of merchants to supply this article from abroad. Let us stop this suicidal practice of sending away our money. It would be better to braid our bed covering from oat straw, until we can supply our wants from the elements and soil of our own mountain valleys.

In 1857 the brethren had began to raise flax. I speak particularly of Provo. In 1858 the army came, and there was a chance for a man to make a few dollars by licking the dust of their feet and bowing down to them; so the flax was left to rot. I can find perhaps a hundred places now in the city of Provo where flax is suffered to go again into the ground, while the owners considered they ought to go and do something for the Gentiles to get money to buy clothes.

Some man says, "I worked up some flax, and it was worthless—it was rotten." It is known in all flax countries that if you get flax too much rotted by laying it up a year or two, it will recover its strength. In Pennsylvania, which is a good flax-raising country, some farmers will have five or six years' flax laid up, and each year they select out of it that which makes the best thread. When you find your flax a little too rotten, you are at once discouraged, and straightway make up your minds to go and work for the Gentiles to get some of their rotten rags.

A great many "Mormons," when they become wealthy, want to go back to show their former comrades and

friends what an amount of property they have got. But, with all this bombast and vain show, we do not really possess anything. A man says, "I came into Cache Valley two years ago, I got forty of acres land, and I have raised a good deal of wheat by very hard labour, and that wheat is mine." You ploughed the ground and watered it; but who made the seed grow that you threw into the ground? The Lord. Then it is his: he let you have a little of it, to see what you would do with it. Have you a right to abuse the Lord's means which he permits you to use? No. But, as a member in the kingdom of God in the last days, you have a right to use it for the advancement of that kingdom, and the triumph of righteousness, and for doing good in every possible way.

I have heard men say that they have a right to do wrong. In one sense, a man has such a right; and, in another sense, he has no such right. We possess, in reality, very little; and that little the Lord has given us, and that is the power of choice. We may choose to do good, and, if we do good, we get the reward of good; we may also choose to do evil and reap the penalty. A man may knock another down because he has a right to, and have to pay a fine of fifty dollars because he is obliged to. I deny that a man has a right to make thieves of his children and prostitute his family. If he does this, the Lord is justified in cursing him, and he will be obliged to endure it. This power of choice goes a great way. A young man says, I have a notion to go on the road and work for the Gentiles, carry the mail, or anything else. All right. But your friend suggests that it would be better for you to make a farm, build you a house, raise some flax, etc. "But I have a right to work for the Gentiles, if I choose and I am going to." You

go and build them up with your labour. This young man comes home after a while, he sports a cigar in his mouth among his comrades, he has made thirty dollars per month, he has a few dollars in money in his pocket; it has seemed to come easy, and his soul is contaminated with wickedness. In a little while his money is gone, and he has nothing. Then he must go again among the Gentiles and make a raise. I hope the "Mormon" girls know how to measure such fellows. A sensible girl would much rather marry a young man, dressed in home-spun, who will stay at home and mind his business, and never suffer a cigar to come near his mouth, but seek with all his might in every respect to be a good, faithful Latter-day Saint.

Speaking of cigar-smoking makes me think of an anecdote of a sick man and his doctor. The doctor asked him how many cigars he smoked in a day; the answer was, Six. That is too much; you must quit smoking. You will allow me to smoke a little. Yes, you may smoke two a day to begin with, and finally quit altogether. The next day the doctor called to see his patient, and found him smoking a cigar two feet long. What are you doing? inquired the doctor. Just doing as you told me; I went down to the cigar-maker and got two made two feet long, and they answer first-rate.

When a man begins to adopt Gentile habits, a cigar two feet long is only a patching to the extravagance he will become addicted to.

I see in this valley large fields fenced out. In some places, there have been four or five acres ploughed; in some, ten acres: pass on a little further, and there are a few acres more. How is this, brother Maughan? Men inclose more than they can cultivate, water, and improve, and a very large

portion must necessarily be vacant, for it was difficult to get water on it. Many acres of grain perish, and the grasshoppers devoured much that remained from the drought. I advise you, brethren, to stop this scattering method of cultivation, and gather your farms together, and make fields well fenced, plough, and put in your grain well, and give it a sufficient amount of water, and you will have three times as much wheat as you got in the start of your settlements in this valley.

President Young is acknowledged by us all the master-builder in Zion, or, if you please, the master-workman. If the master-workman walks in among the timber laid out here for your big Tabernacle as the grand architect, planning and assorting the different sticks of timber for certain places and purposes, he does not expect to meet with opposition from the material out of which he designs to make a temple of worship. He comes to a stick of timber, and says, I will make a post of this; and the stick rises up in the dignity of its strength and will not be made a post, but will be a sleeper, and so on with all the timbers of the building: they are not subject to the will of the master-builder. Will not this comparison represent a large portion of this people? The master-builder points to the South and says, Go and raise cotton; but many reply, It is no cotton country; it is the most wretched, barren, God-forsaken country in the world. This is not submitting to the will of the master-builder.

This puts me in mind of Jefferson Thompson, now a Brigadier-General in the secession army in Missouri. After he had been in this country, his comrades got around and inquired, Well, Mr. Thompson, how do you like that country? Any good land there? He replied, It is the most God-forsaken country in all creation.

How did you find the Mormons living there? How do they live? Why, they raise plenty of wheat, and the best wheat I ever saw in my life. Can they raise anything else? Yes. The finest potatoes, (I never saw finer,) and every kind of garden stuff, and very good corn. Any fruit? They are beginning to raise some fine peaches and other kinds of fruits. But you said it was the most desolate, barren, God-forsaken country in creation: how is it, then, that they can raise such good stuff? Well I cannot account for it in any way, only it is a damned Mormon miracle?

That is the correct idea: the Lord is doing it. I have learned that in the county of Harrison, Western Virginia, they have not raised ten bushels of apples, peaches, plums, or a pint of strawberries in the whole country, although I dare say there are a thousand orchards in it, and their crops have failed; their glory has departed. The Lord blesses the land in proportion as they willing to do good. Last year, the word of the Lord came to this people, Send down two hundred teams and bring home the Saints. The teams were sent down. Some said we could not do without them at home; if so many teams went, we could not raise crops sufficient. But there has not been such a crop in all the Territory as was raised this year. The very sending of the teams seemed to be the assurance of the bountiful blessings of God on our crops. As the President remarked this forenoon, we say all we have is upon the altar: but let it begin to burn, and they begin straightway to pull it off. We are all united in our faith; but when the word comes, Brother, you have a good farm here; but the interests of Zion seem to require you should go to Santa Clara to raise cotton. But, says he, it is no cotton country, and he is awfully discouraged. What does it

matter in what part of the building the master-builder places us? Every person is placed in a position he is the best qualified to fill, and which he will enhance the most the interests of the kingdom of God.

As the President and his company were going down south, a brother wanted us to go and breakfast with him: he said he could not do very well by us, for he was sent on a mission, and he was not as rich as some of the people. When we went to breakfast, it was not ready. An apology was made that the women had to milk twenty cows: he had ten more on the Plains running with their calves, and he had not time to get them up. He said he wanted to accompany the President, but he had only two animals up; but he had two span of mules on the Plains that he thought would keep up with the President. I have had a hard time of it this season, and had but little time. I had to do all my farming with three-year-olds and four-year-olds. I sent four yoke of cattle to the States this season; yet I have thirty acres of wheat—the best wheat you ever saw. What a poor man! But he was on a mission, and the idea of being on a mission made him think he was poor.

If a man feels rich, and has not a dime in his pocket, if he is righteous, he is rich indeed; but if he has a penurious disposition and is miserly, though his hands are full of riches, he does not turn it to a good account, and in a little while he is like the child that takes an apple in each hand, but undertakes to hold another; he is apt to drop the two to secure the third.

When you raise flax, hemp, wheat, cattle, wool, etc., let everything be placed in the best position to increase the creature comforts of life. Seek the means to manufacture the textile productions into clothing, etc., that

nothing may be lost or wasted, and thus learn to do without those things that have to come from abroad. Let us make our own crockery. Let us be willing to drink out of a brown mug or go without. We want to see every man and woman ready to do that which is for the general welfare more than for the individual interest.

We boast about being one, pray about it, and rejoice about it every minute; but let the Lord's servants try to dictate us how to manage our property in the best possible manner for the general good and the accelerated growth of the wealth and influence of this great people, we declare by our works they shall not touch a dollar. Zion is going to be a great empire, and seeing God has trusted us as stewards of the property we hold, we must use it to build up his kingdom and cause. And when the authorities advise us to put that property into a mill or carding-machine, into this or that, for the welfare of Israel, do it cheerfully with a good heart and ready hand, and not with fear and whining.

I pray the Lord continually to inspire President Young with wisdom and knowledge, and judgment above all men upon earth, to dictate the affairs of Zion in a manner that shall be the most approved by his heavenly Master. I really do want to see a feeling of contentment manifested by the brethren who are sent into Washington County to raise cotton there, and make the mission honourable, and gain for themselves credit and the blessings of God and his servants. If a man is instructed to raise flax, and introduce machinery to manufacture it, I like to see him do it cheerfully. In all our works and labour, our first great interest should be the building up of the kingdom of God, and be so gritty that we will actually go without buying a paste-

board bonnet or a pair of paper shoes, when we can have something we can produce ourselves that will answer the purpose. All these articles are produced by labour and ingenuity. Let the knowledge of these arts be communicated from one to another, and be the property of the whole to benefit the whole. There is a man in Pinto, Washington county, that makes cheese so skilfully that he never has any trouble with it in summer; he only has to turn it once in a while. Well, brother, how do you make that cheese? "That is a secret."

Now, brethren, if you know anything that is for the welfare of Israel, instruct others. If a sister knows how to get her up a table-cloth, let her show it to her sister, and let the knowledge pass round. If she understands the process of spinning cotton

and flax, communicate that knowledge to others. Let us learn wisdom from our leaders.

The power of the Almighty has been manifested in gathering this people out of the midst of many nations. A greater miracle never existed. It has been done by his wise counsel and fatherly care, and a nation has been established without the shedding of blood. Zion has been travailing and has brought forth. I have travelled this season to preach to the Saints twenty-five hundred miles and stopped with the Saints every night. I have preached to hundreds of congregations, large and small, in houses and out-of-doors.

May the blessing of Israel's God attend you and your crops, and herds and flocks; and everything that pertains to you, may it be blessed continually. Amen.

DUTIES OF THE SAINTS IN ROLLING FORTH THE WORK OF GOD.

Remarks by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, October 7, 1860.

REPORTED BY J. V. LONG.

I have been highly gratified during this Conference in hearing the teachings which we have heard. I felt (as I always do when hearing of the greatness and goodness of God, and the great work in which we are engaged,) to rejoice in the blessings of the Almighty. This Gospel is meat to my soul; it affords me continual pleasure; I contemplate it with delight. If I had the tongue of an angel, or of the most eloquent upon

the earth, it would be my delight to speak of the goodness of God and of the work he is performing; for it appears very glorious to me. The building up of Zion and the establishment of the kingdom of God are to me interesting in the highest degree: the work in which we are all engaged is a constant solace to my soul.

I was well pleased with what I heard yesterday afternoon in regard

to the ox-train telegraph, or whatever you may choose to call it. Is this the Gospel of Jesus Christ that I am alluding to? It is because it is in relation to the gathering of Israel, and that which will accomplish the gathering of Israel is the salvation of the people; and for this reason I was pleased with what I heard from the President, and also from Bishop Woolley and Elder J. W. Young. The President observed that he did not often make a requirement of the people without giving a reason for it. I thought yesterday that the reasons were very good, great, and numerous, why he should require the Saints to furnish two hundred waggons and teams to go to the States and bring home the poor and meek of the earth.

We hear of the great and glorious things of the kingdom; but when we go home, do we look about ourselves and look after the interests of the cause of our Redeemer? Will we receive the teachings which we hear from this stand? Will we put forth our hands to enable the President to roll forth this great work? This is for us all to answer and act upon. Will the Bishops bring forth those waggons and teams, three or four yoke of oxen to each waggon? If they will, we can then accomplish much towards bringing the poor to these valleys next year. Will the Bishops answer this call from Bishop Hunter, and he from the President? The President is the Lord's mouth-piece, and it seems to me that he should only have to say to Bishop Hunter, We want two hundred waggons and teams to go to the Missouri river, and it should be done. I feel in my heart that this will be done. I believe the brethren will take an interest in the matter. I feel satisfied that there is cattle enough in the country, and we can easily do this. We only need to be united, and the work will be accomplished.

There is another matter of vital importance for us to consider. The Lord's storehouse is almost empty, and we should see to this, for the President says he wishes to begin to fill up that house, that in the spring he may begin to build up the walls of the Temple. To carry on this work, much means will be needed, and we shall expect that the Lord's storehouse will be filled up with grain and provisions for the sustenance of the hands that will be called to work upon the Temple. We shall expect this to be in the hearts of the people, and that they will furnish the means to buy cloth, or the clothing ready made; also the butter, eggs, cheese, beef, and all things necessary for the brethren that will labour upon the Temple. Let us be gathering things together this fall and winter, for these are things that are necessary to help in sustaining this kingdom, and accomplishing and bringing about the purposes of the Lord.

It is meat and drink to me to see the work of the Lord roll forth and prosper. I have no doubtful feelings in regard to the glorious future of the kingdom to which we belong, but I feel assured that all things that have been spoken concerning it will come to pass. I have no fears in regard to the blessings promised to the Saints, nor anything that pertains to the welfare of the kingdom of our God. I shall get all the blessings I deserve, and in all probability a great many more, for I have some confidence in the goodness of God, and I think that he will not only give me all that I deserve, but a great deal more.

I feel to be active and energetic in the discharge of the duties I have to perform, and not let the time and opportunity pass without accomplishing those things that are required of me. If we omit anything that we can do, it is an opportunity let slip that will not return. In order to get

a reward, we should labour to accomplish a great deal of good, try to do more, and to increase the knowledge of God; we should strive to increase continually and to be faithful in all things. We are connected and bound together by a single motive—by the principles of salvation which we have received; and why not manifest this in the building up of the kingdom of God, and thus have an interest in all that pertains to the faithful in Christ, till we can wield an influence in all things that will promote the prosperity of Zion? By doing this, the nations will feel the distant tread of Israel; the nations will know it and feel it. Israel is on the increase, while the nations are crumbling. We can see it and feel it.

Then let the people take warning and make friends with their God and with the people of God. It is for their interest to do so. We should have no fears as to the final result. It is as the President said this morning, Zion will be built up, and the laws thereof go forth to all people; and if we were disposed, we could not hinder it. This is a cause of offence to many. They are angry because we rejoice in the things which the Lord reveals unto us. It is for this cause that they seek to destroy us from the earth, because the Lord through us forewarns them that he will send his destroying angels to speak to them in a way that they cannot misunderstand.

We know that if the people had the influence and power, they would dethrone the Almighty and crucify Jesus again, and that without a cause; but what do we cry to them about it?

We command them to repent of their sins, and turn unto God with all their hearts, might, mind, and strength; but they will not hearken.

Brethren, let us be faithful and energetic in the performance of our duties; let us go forth, conquering and to conquer. Let us draw from the elements those things that are necessary for our support, to aid in building up the kingdom of God, doing all things necessary temporally as well as spiritually, work righteousness, and reject evil from our midst. If we pursue this course, those that seek to destroy the people of our God, who seek to tread upon the wine and the oil, will have no influence nor power; but we shall be enabled to establish the true principles of righteousness upon the earth.

It is our mission and duty as Saints to do all that lies in our power to build up the kingdom of our God upon the earth, to overthrow error, destroy wickedness and iniquity. These are the purposes for which we are gathered together, and let us be diligent therein. In our own sphere, let us act well our part as Saints of the Most High God.

This is my exhortation, brethren and sisters, and these are my feelings upon the subject. While we rejoice in the great and glorious work of our Heavenly Father, let us be active in the performance of the duties required of us.

I pray the Almighty to give us health and strength to enable us to accomplish the work we have before us as fast as it shall be wisdom for us to do so, which I ask in the name of Jesus. Amen.

VARIETIES OF MIND AND CHARACTER—CHASTISEMENT—
FREEDOM, &c.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, February 17, 1861.

REPORTED BY G. D. WATT.

I wish to address myself particularly to the Elders of Israel, for their instruction, edification, and learning, that they may be profitable to themselves and others. I will appeal to the experience of every individual, when we do as well as we know how, honour our God, honour our calling, honour our Priesthood, honour our tabernacles, our being upon the earth, whether it is not the feeling of every heart to wish all persons to be just like ourselves—to wish the ideas and acts of our brethren to be precisely like ours; and yet we should not look upon ourselves as an infallible standard for others. It is no more natural for your lungs to expand and contract in breathing than it is for you to wish others to be like yourselves.

I wish the Elders of Israel to understand mankind as they are—to go to the people and take them as they are. Let an Elder go into the world to preach the Gospel of salvation, and he will find some individuals possessed of a great deal more ability than others. Stop with a family, when you are invited to tarry over night, and you find them in great ignorance; their minds are low and grovelling, as were the minds of their fathers before them; they have not been taught to cultivate the mental faculty that is within them, and they are dull and stupid. Step into another house, and you will discern that the minds of every member of that family are cultivated to the best of their ability and

circumstances. You will find some portions of a community diligently studying the sciences of the day, others cultivating the arts, &c., each according to their tastes, means, or circumstances, while others seem to be under no cultivation of the mind: yet in all the various classes each wants his neighbour to be precisely like himself.

You see some persons who appear at meetings on the Sabbath and on other public occasions with their hair uncombed and their faces, hands, and clothing uncleanly. Have they no combs nor soap? They have, or can get them. How happens it that we behold such conduct? Probably the parents of those persons taught them that it was pride that prompted people to appear clean and decent. Perhaps their mothers taught them in their infancy that if they washed their faces, and combed and anointed their hair, and dressed themselves in comely apparel to appear before their fellow-men, "Oh, you are full of pride!" Sisters, were not some of you taught in your youth that if you wore a silk dress, you did so purely through pride? Many of you were. I knew one sister in this Church who burned up several dresses when she became a Methodist, because she thought it not right for her to wear rich and costly clothing; that pride prompted costly dress, and in it she could not come before the Lord in humility. She also thought that if

she gave her rich dresses away, others would commit the same sin that she would commit in wearing them; so she destroyed them.

To return to the Elders of Israel. An Elder visits a Branch, and, unless he is on his guard, he will begin to complain that the Presiding Elder of the Branch is not as he is, does not understand as he does, and does not conceive of the Gospel as he does. He will find himself saying to the members of the Branch—"You are in the dark; you need teaching; you ought to have a smart Elder here—a man of understanding—to teach you." "Well, brother, will you stay and teach us?" Perhaps, through persuasion, he will stop, and what will he do? Break that Branch to pieces, and destroy their faith, if possible. Why? "You are not as I am!" Elders, look to this, and think of it. We wish you to reap some benefit from your experience.

When I rise here and tell you things that pertain to other nations and generations, and when others teach you things that pertain to other people, it does not profit you as much as it does for us to understand ourselves. Wherever we go, wherever our lot is cast, whoever we associate with, let the Elders have the principles of truth within them to prompt heavenly and holy desires to do good. Is it wisdom for each Elder to strive to mould and fashion all others precisely according to himself in all the views and notions he possesses? Is this the way? No, it is not. It is wisdom for the Elders of Israel to know how to treat others according to the ability they possess, and to treat their families according to the ability they possess. In visiting neighbourhoods, you will find persons intelligent upon some points, and upon other points they may be ignorant. They may be very well informed upon certain principles per-

taining to divinity, and upon others be ignorant. Their dispositions are also different from yours and others you associate with. What will you make of them? Good people—Saints, so far as in your power.

We are very apt, through our traditions, former associations, and notion of things and ideas, to attribute every act of man and every manifestation of mankind to an invisible source—the good or the evil. God is the author of all good; and yet, if you rightly understood yourselves, you would not directly attribute every good act you perform to our Father in heaven, nor to his Son Jesus Christ, nor to the Holy Ghost; neither would you attribute every evil act of a man or woman to the Devil or his spirits or influences; for man is organized by his Creator to act perfectly independently of all influences there are above or beneath. Those influences are always attending him, and are ready to dictate and direct—to lead him into truth or to lead him to destruction. But is he always guided by those influences in every act? He is not. It is ordained of God that we should act independently in and of ourselves, and the good is present when we need it. If we will ask for it, it is with us. If we yield to temptation, the evil is present, and nigh enough to lead every son and daughter of Adam to destruction, if they give way to it. But it is the design of the Almighty that we should act independently. Then, when you see a person endowed by the Holy Ghost, you need not expect him to look and act precisely as you do. Their religious sentiments will be alike, for the Holy Ghost does not introduce foolish traditions and the varied unwise notions that the inhabitants of the earth have.

A man will say, "If I believed that such a man or woman was a Saint, I should despair of all good." Why?

“Because their acts and lives are so different from mine.” Now, if you will reflect upon the traditions of the world, with which we are more or less encumbered, you will see manifest the trait I have referred to. If I am washed and made clean, if I am attired in comely garments, or there is anything extra upon me to beautify, it is considered by some as the height of folly and pride; it is looked upon as a sin of the deepest dye; and the feeling arises, “If I could believe such a gentleman or lady to be a Christian, I should despair of the good that is with me.” Why? “Because I have been taught that all this is pride.” I have known people who have lived in this Church, whom I should suppose had concluded it to be an unpardonable sin for them to go to meeting with clean faces and hands. What are the notions of most of the Christian world in regard to a Prophet? They would wish to see a man with his hair to his waist. Combed? No. He must never appear to use that frivolous, sinful article, a comb. That would be folly in the extreme. It would be sin, therefore, if he appears with his hair long, bushy, snarled, dirty, and hanging carelessly about his shoulders. Are his hands washed? No. His finger nails trimmed and clean? No; they are like dirty bird’s claws. Is he cheerful? No; for he must wear a long face, never suffer a smile to pass over his countenance, but go mourning all the day long; and it is, “O Lord, have mercy upon the people.” Present a Prophet to suit the notions of many of the sectarian world, and you have such a man as this. Will he have on a decent suit of clothes? No; he must have a sheep-skin about his loins, and must wear a girdle as dirty and filthy as the rags upon our natives.

Others are trained and traditionated to appear with clean faces and

dressed in decent attire—are taught to appear comely and beautiful. All of these classes act according to their faith and traditions, and each one of them says, “If you are not as I am, you are not right.” This is just as natural as it is to breathe vital air. I wish this trait in the Saints to be done away. I want the Elders of Israel to learn to take people as they are. How many do you see who have no influence over certain spirits in this Church? Do you know how to approach a man that is full of subtlety and self-will—with an idea that every man on earth is wrong but himself? Do you know how to operate to gain his affections and goodwill? Do you know how to attract that spirit and make it follow you? If you do not, you do not fully understand your duty, calling, and Priesthood. I wish the people to learn to have influence over themselves, and then learn to have influence with your fellow-beings, that you may be able to attract the spirits in the intelligent beings around you, so that these spirits will follow you to be taught of you, and learn of you doctrine to lead them to life everlasting.

There is a certain trait in the Elders of Israel that I really want them to get rid of, for they are better off without than with it. Not that they are so very much to blame, or that I would condemn them; but, according to their traditions and nature, they think everybody ought to be like themselves. And when they chasten faulty brethren, they often chasten them, perhaps, beyond bounds. With some spirits a certain amount of chastisement is sufficient; and if you go beyond that, you may drive them to distraction—you may destroy them. You must learn to know when you have chastised enough.

Do you know how to chastise your children? When they do wrong, catch them in the act of doing wrong,

if possible, and then switch them nicely, and tell them you have a good mind to whip them; tell them you will chasten them, if they do not stop such conduct. Do not let them know that they were whipped; but when you correct them, do it so that they will remember it more than twenty-four hours; and tell them that if they do not mind you, you will have to chasten them and whip them. Tell the brethren and sisters, "If you do not behave yourselves, I will chasten you by-and-by." Never try to destroy a man. It is our mission to save the people, not to destroy them. The least, the most inferior spirit now upon the earth, in our capacity, is worth worlds.

When Oliver Cowdery felt to complain, and wanted a little more influence in the Church than Joseph, the Lord spoke to him through Joseph, and said to his servant Oliver, Suppose you should labour all your lifetime faithfully, and be the means of saving one soul, how great would be your joy in heaven over that soul that you were the means of saving! If to all eternity you could praise God, through being the means of saving one soul,—I may say the least or most inferior intelligence upon the earth, pertaining to the human family,—if you could be the means of saving one such person, how great would be your joy in the heavens! Then let us save many, and our joy will be great in proportion to the number of souls we save. Let us destroy none.

I asked some brethren, a few evenings ago, while in council, if they would not do themselves the kindness from that time forth to live such lives that, when the books are opened, there is one source of gratitude to them to know that their debits do not overbalance their credits. I then asked them why not live so that when the books are opened there are no debits against them. It

will be a pleasure to know that we have saved all the Father gave into our power. Jesus said that he lost none except the sons of perdition. He will lose none of his brethren, except sons of perdition. Let us save all the Father puts in our power. And when you are called to preside as Bishop, or to preach the Gospel on foreign missions, are called to travel through our settlements to regulate the affairs of the Saints, take a course to save every person. There is no man or woman within the pale of saving grace but that is worth saving. There is no intelligent being, except those who have sinned against the Holy Ghost, but that is worth, I may say, all the life of an Elder to save in the kingdom of God. [Then let us take a course to understand men as they are, and not endeavour to make them precisely as we are, for this you cannot do. I am myself; you are yourselves. Let us learn how to approach each other, and how to get an influence over that intelligent portion that is within.

I am not going to drive a man or a woman to heaven. A great many think that they will be able to flog people into heaven, but this can never be done, for the intelligence in us is as independent as the Gods. People are not to be driven, and you can put into a gnat's eye all the souls of the children of men that are driven into heaven by preaching hell-fire. So learn wisdom, that when you behold your brethren in the depths of poverty, but striving to do right, they are as beloved as they would be if they were dressed in purple and fine linen. Take that intelligent course, and learn to instruct people until they increase in knowledge and understanding, until their traditions pass away, and they will become of one heart and mind in the principles of godliness.

If you are ever called upon to

chasten a person, never chasten beyond the balm you have within you to bind up. I might call some of you to witness that I chasten you, but there is not a soul that I chasten but what I feel as though I could take them and put them in my bosom and carry them with me day by day. They deserve chastisement, but God forbid that I should chasten beyond the healing balm I have to save them and make better men of them. It is not my daily study to know what a Prophet meant in relation to things that occurred before the flood, or will occur after the millennium, how Adam set out his currant bushes, and in what part of the garden Eve was when she partook of the forbidden fruit; but I want to know how to lead you with that intelligence to enable you to live to an everlasting life, that you may be saved in the kingdom of God. I say again, Do not chasten beyond the balm you have within you. If you have the saving influence within you, it is well. When you have the chastening rod in your hands, ask God to give you wisdom to use it, that you may not use it to the destruction of an individual, but to his salvation. Can you save all? Yes, you can save all that will be saved. If people are not saved, it is because they are not disposed to be saved. They act for themselves, and act from choice.

Would I compel a person to be saved in the kingdom of God that chose to go to hell? No. If I had all the power of the Gods in the eternities, I would not save one soul in the kingdom of God that chose to stay out, neither will the Gods. All who wish to be saved and desire good I wish to be saved, and Jesus will lose none except the sons of perdition. I may be instrumental, in the providences of our God, of saving thousands and millions in the celestial

kingdom that otherwise perhaps would not get there. We are to be like the good physician; and if we see the sick—those afflicted with pain and distress in the head, eyes, teeth, or in any of the limbs or other portion of the body, it is our duty to have the medicine—the remedy to administer to that pain, to heal, to cure, to rebuke the disease and save the sick like a good physician, and not kill them by dosing down the medicine as do some of our doctors. Administer the medicine in all mildness, and with good judgment and discretion. Seek until you learn the medicine to administer to each patient, and how much to give to each. There is just as much difference in the spiritual organization as you see in the temporal organization. You can see that eternal variety in both. You may go to a man taken with a fever, and if you treat him as you did a similar case last week, you may consign him to the grave. You ought to know better.

I could preach a sermon on doctoring the body, we have so many that do not understand it among those who profess to; but it is of no use. I would rather have the sisters wait upon me in sickness than many of those who profess to be physicians.

Elders of Israel, learn to be spiritual physicians. Carry the medicine with you to deal out to every patient as he needs it. If a patient has chills and fever in his spirit, you must carry the medicine to cure it; also for the erysipelas, or the dumb ague, or the rheumatism in the spirit, you must carry the medicine to heal. Thus learn, when you have chastened enough, to cease; and be sure you never chasten beyond the balm you carry in your portmanteau.

I will bring our forenoon meeting to a close. May God bless you! Amen.

OBSERVANCE OF THE COMMANDMENTS OF GOD.

Discourse by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, January 6, 1861.

REPORTED BY J. V. LONG.

It would be very gratifying to me, this afternoon, if I could speak freely of those things that I have been meditating upon for the last few days. It would be a great satisfaction to me, and doubtless instructive to this congregation, if I could lay before them those things that are revolving in my mind; but instructions to the Saints only appear to be given a word or two at a time, here a little and there a little, and I do not understand that the Lord will ever manifest his will in any other way. This is because of the weakness of humanity and the great variety in the minds of the Saints.

I can say, as I have said for years, the religion of Jesus Christ professed by the Church of Latter-day Saints, which Church I have entered into, and of which I have been a member twenty-nine years,—I can truly say that it is a hundredfold more precious to me than it was when I first embraced it. My mind was contracted at that time, and I knew but little of the things of God. I will here remark that I do not profess to know much now; still I understand them more perfectly, and I take a more comprehensive view of God and godliness than I did, or was capable of doing, when I first received the light of truth. Instead of becoming dark in my mind and growing stereotyped in my ways, I have expanded with the increase of my experience; I feel more acutely, I see more

clearly, and I comprehend more perfectly the principles that pertain to life. The older I grow in the Church, the riper I become in my mind, and the more I discover of the beauty and excellency of the plan of salvation.

In regard to treating upon the mysteries of the kingdom and what are commonly called the great things, or, in other words, going into the top of the tree, or doing as some do who take the tree and cram it down the people's throats top foremost, I do not believe in anything of the kind, neither have I been taught so to treat the people. I consider that the Elders of Israel should understand well and thoroughly digest the first principles of the doctrine of Christ, for obedience to them will prove the power of God unto salvation to every one that believes and practises them. You know it is written that the Gospel is the power of God unto salvation to every one that believeth. I can tell you something in connection with this: You may believe what you please; it will do you no good, unless you practise it. We are required to manifest our faith by our works, and to work out our salvation with fear and trembling; for it is the Lord that worketh in us to will and to do his good pleasure. If we seek him with all our hearts, and observe those things that pertain to righteousness, working diligently in his kingdom, he will feel after us and inspire our hearts with his Holy Spirit, and

will add to this that many of them will have to say, We have stolen hundreds of cattle from the Mormons, and driven them from their homes, because they preached a new religion. Still the Lord will say, I know you not.

Those covenants that we have made with God were also made in the beginning of the creation. They are now renewed to us, and revelations of this kind are just as binding upon you and me as the words and counsels that come from President Young and others. We are acting in the same capacity that the Apostles and Prophets of former dispensations have acted, and our word will have the same effect upon this generation that theirs had upon the generations in which they lived. We have the same God to worship; the same Jesus lives to save, and he has spoken and renewed this covenant to us and for us, and to remain with us forever and forever.

Brethren, reflect, look at yourselves and see what you are about. Consider the positions you occupy, and ascertain if you are acting well your part—if you are speaking the truth and guarding against all manner of evil.

The Book of Mormon informs us that the Devil will come along with all manner of deceitfulness, and persuade the people to lie a little, to steal a little, and to rob your neighbour of anything that lies within your reach. Such a course leads to death and dissolution, and will cause those to mourn hereafter who follow it.

These are mysteries that are worth finding out; and although you may have read them from your childhood, and your mother may have taught them to you from your infancy, yet still they apply to you, and it is very important that you should not forget these small things. Some people come to this country who have been taught these things and many other

good lessons, and when they get into these mountains they forget all their claim to the blessings that flow through obedience to the requirements of Heaven and the requirements of their parents. Men who hold the Priesthood and dishonour their fathers and mothers and the servants of God will see sorrow. But some do this and still consider themselves good men, and they claim that they honour their calling and Priesthood. I will tell you how I feel. When my son turns away from the truth and disregards my counsel, he turns away from God. Why is this so? It is because I am a branch of the vine. I am a limb that is attached to the great tree; and when my son disengages himself from the tree, he dishonours me; and by dishonouring me he dishonours the God whom I serve. It is a most excellent thing to find children listening to the admonitions of their parents, and especially if they are blest with good ones. Those whose parents are not in the Church should strive to get within them the righteousness of Christ.

When the Adversary begins to tempt a person, he persuades him to do a little thing here and a little wrong yonder, and persuades him to walk in that course that will cause the disposition to do wrong to increase upon him. The best way to do is to let alone that which is wrong.

These are some of the small things. I am down among the little roots and little vines, entering minutely into the subject of keeping them clean. I wish all to understand, who believe on Jesus Christ, that they should repent of all their evil deeds; and the only way that a man can prove his penitence is by forsaking his evil practices and being baptized for the remission of his sins. But what good does it do for a man to come and be baptized—to be overwhelmed

in water in the likeness of the death of Jesus Christ, and then go and partake of those cursed old sins that he had just been washed clean from? I tell you that baptism, in such cases, brings greater condemnation. When people are baptized, they should then receive the Holy Ghost by the laying on of hands. He will show them things to come; he will dwell with them, and comfort their hearts, and cheer up their spirits.

There never should be a limb upon a fruit tree that is not bearing fruit. But you will see a great many members in this Church who are not bearing much fruit. Where is there an Elder, High Priest, Seventy, Apostle, or Prophet that is not required to bring forth the fruits of Christ, and those that will redound to his glory? Let us pursue that course of life that will make us the friends of our father and God, friends of his servants Joseph, Hyrum, Peter, Paul, Jesus, and all the Apostles of Christ, and let our friendship extend back to those who are in the spirit-world.

Do not you suppose that the Lord will send his angels to sustain this people? Yes, he will; and if he has to knock these mountains by which we are surrounded into ten thousand pieces, in order to accomplish his purposes, he will do it.

It is very easy to be seen that the nation that has oppressed us is going down. The Lord revealed to Joseph Smith something about the judgments that await the inhabitants of the earth, and he said in the revelations that the judgments should commence at the house of God. I will read to you parts of the revelations which speak of these things:—

“But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be great signs in heaven above

and in the earth beneath; and there shall be weeping and wailing among the hosts of men, and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them, if they hear me not.

Wherefore I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the Prophet, which spoke of these things, which have not come to pass, but surely must, as I live; for abomination shall not reign.” (Doctrine and Covenants, sec. 10, par. 4—5.)

“Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth

generation, so long as they repent not and hate me, saith the Lord God. Therefore for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God." (Doctrine and Covenants, sec. 103, par. 15.)

"Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First, among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." (Doctrine and Covenants, sec. 104, pars. 9—10.)

"Let them importune at the feet of the Judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hidingplace, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among

hypocrites and unbelievers, even in outer darkness, where there is weeping and wailing and gnashing of teeth. Pray ye, then, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God." (Doctrine and Covenants, sec. 98, par. 12.)

And do you hear it, O Israel? and have you seen it, and felt the pangs of war, when they have sent their army to this Territory, intending to drive us from our homes? As they commenced it upon the House of God, it must go forth upon themselves; for as they measured out to us, it must be measured unto them fourfold.

The nations are already convulsed. Not only the United States, but many of the European nations are feeling the effect of the judgments of the Almighty; and they will continue to be afflicted more and more, until the above revelations are fulfilled. There is no evading the judgments of the Almighty; their only escape is in obedience to the Gospel we have to preach. But do they believe what we have said? No; they do not believe a word of it, and therefore there is but little hope in their case.

Brethren and sisters, let your hearts be open to receive the word of truth, that the Spirit of the Most High may be in you as a well of water, springing up into everlasting life. God bless you forever, and all those that hear these sayings and will render obedience unto the law of God. Peace be upon the righteous,

that they may multiply and increase in wisdom and knowledge. I know, as well as I know that I am here, that the Priesthood will be taken from those who dishonour it, for they have no power to hold the oracles of God who do wickedly. They may

not all be cut off from the tree, but they are dead, and the Spirit of God does not dwell with them, and therefore there is no life in them.

May the blessings of the Lord our God attend you all, is my prayer. Amen.

LIVING OUR RELIGION—OBEDIENCE TO COUNSEL.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, May 12, 1861.

REPORTED BY J. V. LONG.

I feel to-day, as I do a great many times, as though it was considerable of a task for me to attempt to speak. There are thousands of things to speak about for the edification of this people, and every truth is like the root of a tree; it has many branches. Many of you have probably observed that the top of a tree is much like the root, in this particular; it has many branches, and from those spring thousands of twigs and leaves; and it is just so with the truth. Then, again, it is a good deal so with the English language. Words have their roots, and some of our linguists can give us the etymology of almost all the words used in the English language.

In regard to the ideas that were advanced by President Young this forenoon, they are just as true as it is that you are all here. I was thinking what a blessing it would be if this

people would keep these things in view, treasure them up in their minds, and live, so that their conduct will correspond with the religion they profess. Then they would honour that Priesthood which is conferred upon them. When I reflect upon this, I pray that we may all so live that God our Father may endow us with every necessary qualification to prepare us to honour our calling. What powerful, what mighty men the Elders would be, if they would live in that way! The Almighty is willing to bestow upon us every necessary gift to enable us to honour our high callings in an acceptable manner, and to qualify us to magnify the holy Apostleship that is conferred upon us.

Although you do not consider yourselves Apostles, yet there is not a soul of you that holds the Priesthood but has received a portion of the

Apostleship, for you all sprang out of the Apostleship. This Priesthood comes from the Father to the Son, from Jesus to Peter, James, and John, and from them to the Prophet Joseph Smith, and from Joseph to us; and it still continues in one unbroken chain through all the members of the body of Christ. Now, is not that directly from our Father? Does it not originate in the heavens? It certainly does. Then is it not necessary that we should all be like one man or one tree? Every one of us is most assuredly connected to the Gospel tree, and we are branches and members thereof. I merely bring up this figure so as to bring the principle more forcibly to your minds. I wish you to understand that we should be like a family connected to their head or benefactor. We also should be one, as our Father and his Son are one—all that have received the Priesthood from the beginning of creation down to the present day.

Now, the Lord has said that all old covenants have I caused to be done away in this thing, and this is the new and everlasting covenant, even that which was in the beginning. Where did he begin this covenant? Why, he placed it upon Adam in the Garden of Eden. Is it not so? This is the new covenant that is ordained and sealed upon man in the beginning of this creation, and we are here imitating it, or should.

We believe with all our hearts that Jesus is the Son of God, and we imitate him by going into the waters of baptism and being buried in the likeness of his death, and then being entitled to come forth in the likeness of his resurrection. Then, when we have complied with this, the Holy Ghost is bestowed upon us by the laying on of hands by one having authority.

These things have come to my mind, and I consider that they are

very good. And it is for you and me, when we rise from the water, to lead a new life—to go forth walking in the newness of life. It is a birth—a baptism for the remission of sins—a preparatory work to the receiving of the gift of the Holy Ghost, that it may bring all things to our remembrance that are past, and show us things to come; yea, that those things that we have forgotten may be brought to our remembrance. Now, I know that, when the Holy Ghost is upon me, all things look natural to me, and as if I had been familiar with them before.

By the Spirit of prophecy you can become acquainted with things to come, and declare them to the Saints by the inspiration of the Holy Ghost. When men prophesy with this Spirit upon them, they will come to pass, for the Holy Ghost cannot lie. Brethren, let us take a course to live that we need not commence again to repent from dead works; but let us continue in the new covenant, and be faithful in all our duties, and increase in integrity one towards another and towards our God. This should be uppermost in our minds continually.

You all remember what was said this morning. Strive and improve upon it. The world hate us, and hated Jesus before us; and wicked men have killed almost every Prophet that has been upon the earth. Have not the United States done their best to make a final end of us? They have tried all in their power to destroy this people from the earth. The only reason they did not do it was because they had not the power: the Lord was on our side.

Brethren, it is for us now to be industrious, live our religion, lay up our grain, and prepare for the times that are coming upon the earth. Do any of you think that this war is going to be over in a few days? If you do, you are greatly mistaken; but when

it is over, they will be ten times more fierce and wicked towards this people than ever they were before.

By fighting, they become angry, they lose the Spirit of God, and they then take pleasure in killing and slaying each other; and when they become hot in this way, they will combine to serve us the same way.

Do not dally or trifle with President Young's words, nor with the words of his brethren; for those who do, trifle with the Almighty. After all that has been said about selling wheat, flour, and grain in general to our enemies, does it stop it? No: they are still at it. And in what condition does it place them that do it? Why, they become like a barren tree—they bring forth nothing; whereas it is their duty to strive to bring forth fruits of righteousness. I know that some will be ready to say that brother Heber is on his old strain again, but I do not mind that. If you trifle with brother Brigham and with his words, or with the words of the Apostles, the Seventies, or the Bishops, by-and-by you will feel it, and learn the effects of it in due time. You may not feel that to-day, but you will ere long suffer for slighting the words of the servants of God. I know this people are advancing in knowledge; they have got more light and intelligence than they ever before enjoyed. They are a blessed people, and ought to appreciate their privileges as Saints of the Most High. And as we are growing in light and knowledge, the wicked are growing more wicked every day: they are becoming ferocious; they are full of death and destruction; they are becoming just as the Nephites of old. They got so desperate that they would sing and howl all night for the blood of their brethren; and it will be just as bad in the United States. When our enemies seek to kill us, they seek the destruction of their saviours.

If this people will do as they are told, we shall soon be independent of all importations from foreign markets. To do this effectually, we must set ourselves to work to make everything we need ourselves; then we shall not need to bring goods from the States, from Great Britain, or any other nation upon the earth, excepting perhaps a few articles. But so long as we allow ourselves to sustain a foreign market instead of our own, we shall be poor indeed. I desire with all my heart that the way may be shut up, so that we may be taught by experience the necessity of clothing ourselves. See how dependent we are, when we have got no bread, clothing, sugar, tea, or coffee; and those who possess these articles hold us in servitude. It is the duty of every man to go to work and raise or make what he needs for his own consumption. [This is one thing that causes President Young to go down south, so that he may ascertain if that country is capable of producing our cotton, sugar, coffee, and grapes. I know that we can make the sugar as well in this country as they can in the Southern States. The reason it is not done is because we have got men here who are so anxious to get a large quantity of molasses from their sugar cane. I am satisfied that we can make good sugar here, if we will only take a little time to do it. I design to do it myself, if nothing happens to prevent. We make our flour, we saw our lumber, card our wool, we spin a great deal of yarn, and make a great deal of cloth; but still there are but very few of this people who dress in home-made cloth. We are dependent upon the States and the various nations of Europe for our clothing.

Now, you all see these things just as I do, and I have an anxiety for you as a people. I want you to take this course, for I know it to be necessary for our salvation.

When I go to my Father and God, and to Joseph, he will say, Come in here, sit down with us, and enjoy yourself. Would not this be a happy time? Yes. And what would you not give to be in the society of Joseph and Hyrum and his brethren? You would all give everything you possess in the world. Then see that you live for this day by day.

Not a man, woman, or child need to suffer in this Territory, if they will do just as they are told. The Lord will provide for his people, and bring them off victoriously. Industry and perseverance will enable us to manufacture the most of what we want. At present we have but just commenced in home manufactures; but if we are faithful and diligent, we shall increase rapidly in our ability.

One of the most grievous things we have to endure is the evil practices of some who profess to be Saints; but I feel to rejoice that these are only the few. Brethren, I rejoice in spirit and in speaking to you this day. Although I am feeble in body, I am buoyant and strong in spirit, and I feel that I am going to live a great many years yet. But if I am called

to pass behind the veil, all will be right with me. If we are faithful and humble, the Lord will bring us off conquerors.

I feel to bless this people, that their hearts may be comforted in the things of God. I rejoice in the performance of all my duties, and I never feel weary in doing good, in blessing and comforting my brethren. Some seem to take pleasure in finding fault with everything around them; but they would not do this if they had done right. When men neglect their prayers and other duties, they lose the Spirit of the Lord and get into the dark.

You have the privilege of saving men temporally and spiritually. Into your hands is committed the power to become saviours of men. We have to save ourselves and others temporally, and then spiritually.

I feel to say, God bless you! Peace be with you, and peace be multiplied to the righteous, and to their seed after them for ever! This is my blessing upon you, brethren and sisters, in the name of Jesus Christ. Amen.

GATHERING OF THE SAINTS—HONOURING THE PRIESTHOOD, ETC.

*Remarks by President BRIGHAM YOUNG, made in the Bowery, Great Salt
Lake City, July 28, 1861.*

REPORTED BY G. D. WATT.

When I came into this Church, I started right out as a missionary, and took a text, and began to travel on a circuit. Truth is my text, the Gospel of salvation my subject, and the world my circuit. I presume I shall not soon go all over it, but I am still preaching and travelling occasionally. I expect to be here about every other Sabbath, as I have been for a few weeks or months past, except when I was in the south.

While I am here with you, I want to talk to the Saints. I like to look at them; I like to instruct them, and to be instructed. We pray continually for the redemption of Zion, for the Lord to hasten the time when we can return and establish the centre Stake of Zion, and build up the great temple of the Lord upon which his glory will rest as a cloud by day, and a pillar of fire by night. We pray that we may be sanctified, that we may be made pure in heart; and we pray that the Lord will teach us his will continually, and reveal unto us precisely his mind, so that we may have the mind of Christ, and know precisely what to do.

When will Zion be redeemed? When will the Saviour make his appearance in the midst of his people? When will the vail be taken away, that we may behold the glory of God? Can any of you answer these questions? Yes, readily, when I tell you. The redemption of Zion is the first step preparatory to the two last-named events. Just as soon as the Latter-day Saints are ready and

prepared to return to Independence, Jackson County, in the State of Missouri, North America, just so soon will the voice of the Lord be heard, "Arise now, Israel, and make your way to the centre Stake of Zion." Do you think there is any danger of our being ready before the Lord prepares the other end of the route? Do you believe that we, as Latter-day Saints, are preparing our own hearts, our own lives, to return to take possession of the centre Stake of Zion, as fast as the Lord is preparing to cleanse the land from those ungodly persons who dwell there? You can read, reflect, and make your own calculations. If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion. To all appearance, the Lord is preparing that end of the route faster than we are preparing ourselves to go there.

His grace is here, his judgments are here, his wisdom and Spirit are here, and every qualification that Saints can require is here ready to be poured out upon the people, if they are prepared to receive them. Are we prepared to receive those qualifications? Are we prepared to march back and take possession of the centre Stake of Zion, build up the great Temple of the Lord, and gather in the nations of the earth?

There are hundreds and thousands coming here this season. We are gathering the people as fast as we

can. We are gathering them to make Saints of them and of ourselves. Probably many of them will apostatize, though some will not apostatize until you give them their endowments; and then, if you do not speak out of the right corner of your mouth, they will apostatize; and if you do not laugh out of the right corner of your mouth, they will go. We are gathering a few that will be faithful in the midst of this people, and prepare themselves to be crowned kings and priests unto God. By-and-by you will see the Saints flock together. Will they come merely by one or two shiploads? No; it will require many more ships than we have heretofore employed to bring home the gathering thousands to Zion. Millions of people that now sit in darkness—that are now, to all appearance, in the region and shadow of death, will come to Zion.

When Joseph first revealed the land where the Saints should gather, a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion. I remember that the lady was answered by asking her whether she thought the ark was large enough to hold those that were to go into it in the days of Noah? "Yes," was the reply. Then of course Zion will be just large enough to receive all that will be prepared to possess it, as the ark was.

We are going to gather as many as we can, bless them, give them their endowments, etc., preach to them the truth, lay the principles of eternal life before them, inform their minds all we have power to do, and lead them into the path of truth and

righteousness; and those who will not abide the truth will apostatize. A few will remain, and a good share of them will cleave to the promises of the Lord, will be true in every respect, and will be accounted worthy to enter in at the strait gate. Strait is the gate and narrow is the path that leadeth to life, and few there be that find it. Millions will come and live in Zion when the laws of Zion reign predominant over creation; but will all be prepared to be crowned kings and priests unto God? No. You cannot imagine anything that will not be in Zion, except sin and iniquity, and reviling against God and against his kingdom. All classes of people will come to Zion. Will there be Methodists there? Yes; and they will have the privilege to worship a God without body, parts, and passions, just as they do now, if they choose to. Every person and every community will receive according to the extent of their capacity and ability. Every person then will be blessed, will be filled with joy, will be filled with peace, with light, and intelligence according to the endowments with which they are endowed. Will all become kings and priests? No; not even all that will embrace the fulness of the Gospel.

There are only a few shiploads of Saints coming this season. They will come thicker and faster, by-and-by, and will begin to inquire after the wisdom that is in Zion. The Lord is coming out of his hiding-place, and is beginning to scourge this nation with a sore scourging, and vex it with a sore vexation. He is coming forth, and the sound of the report of what is coming on the earth and the power of God that is made manifest will vex the wicked and the ungodly, and will bring great joy and rejoicing to the Saints. There are millions of people, both among the Christian and heathen nations, that

are still in darkness, and exclaiming, "Oh, how glad we would be to have some knowledge of the Gospel of salvation!" By-and-by, when the Lord sends forth his servants and his angels to gather them, they will be brought home to Zion and be taught the peaceable things of the kingdom; and those that abide a celestial law will receive a celestial glory, and those that can abide the next law in order can abide the glory pertaining to it, and so on. Were I to enumerate thousands of different degrees of glory and kingdoms, I probably should over-enumerate the kingdoms God has prepared and will prepare for the people according to their capacities, endowments, and what they can receive and arrive to.

We ought to be careful and not lay down our Priesthood. The brethren and sisters ought to hold fast to their covenants, and walk in that way, in that path, which is pointed out by the Gospel. Shall we love the world? In one sense, we should. Should we love it with a divine love? Not yet. Should we love the world and the things of the world according to the nature of the world? We should. We are commanded in this Bible not to love the world and the things of the world; and then you read a little further in the same book, and you are commanded to love the world and the things of the world. How shall we understand these things? With the divinity that is within us we should love divine things. Our spirits are born of our Parents in heaven, divine, heavenly, angelic. Shall these spirits condescend to love an earthly object, to worship it? If they do, they become inferior to their calling and station before God. The body is framed for the tabernacle or house in which the spirit has to dwell. This tabernacle is formed expressly to hold its spirit and shield it. Should we love this

tabernacle? Yes, enough to nourish it, cherish it, and treat it kindly, and foster and nourish and cherish it by the power of the spirit, and make this body divine. The spirit must overcome the body in the flesh, and the flesh become subject to the spirit in all things; then we will love the world as it ought to be loved,—not with a divine love, but with a human love, a moral love, loving all things according to their worth and capacity.

We love our wives and children—we love that which is calculated to make us happy and comfortable; but the divine spirit is to overcome the body and continue so to do, looking forth until the body also becomes divine; and then, when all has become divine, we may love all with a divine affection, but not till then. After the body and spirit are separated by death, what, pertaining to this earth, shall we receive first? The body; that is the first object of a divine affection beyond the grave. We first come in possession of the body. The spirit has overcome the body, and the body is made subject in every respect to that divine principle God has planted in the person. The spirit within is pure and holy, and goes back pure and holy to God, dwells in the spirit-world pure and holy, and, by-and-by, will have the privilege of coming and taking the body again. Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies, and our spirits will be there and prepared to enter into their bodies. Then, when we are prepared to receive our bodies, they are the first earthly objects that bear divinity personified in the capacity of the man. Only the body dies; the spirit is looking forth, as you read in the Bible concerning the souls or spirits of those who lay under the altar, as

John saw on the Isle of Patmos, and they were crying to God to know how long it would be before they would again have their bodies. Were we turned out-of-doors, and not permitted to go into a house for six months or a year, we would look forward to the time when we could build a house, and reflect, "I wish I had a good house wherein I could be free from the inclemency of the weather, as I once had."

When the body comes forth again, it will be divine, God-like, according to the capacity and ordinations of the Lord. Some are foreordained to one station, and some to another. We want a house, and when we get it and our spirits enter into it, then we can begin to look forth, for what? For our friends. We want them resurrected. Here is this friend and that friend, until by-and-by all are resurrected. And the earth is resurrected? Yes, and every living thing on the earth that has abided the law by which it was made. Then that which you and I respect, are fond of, and love with an earthly love, will become divine, and we can then love it with that affection which it is not now worthy of.

Here is matter we see organized in ourselves. We look upon each other, and we are matter organized. Look upon the brute creation, the vegetable creation, and both are matter organized. Who knows how much of this is going to abide the law of its creation and the law by which it is made? Man is the only object you can find upon the face of the earth that will not abide the law by which he is made. When he abides this law, he is prepared for a glorious resurrection. Are my wives and friends going to be prepared to receive this resurrection? Are my children going to be prepared to receive this resurrection? They all have the power of choice, the same as

I have; the same power of divinity is in them that is in me and you. I cannot love them with that sacred, divine love, until they become immortal and prove themselves worthy of such a supreme affection. I do not suffer myself to love a wife or a child with that divinity that is within me, until they, with myself, are immortalized and glorified, and they are given to me as my own in that future state. I am fond of them; I will nourish, cherish, and guide them, and do all I can for them, so that they can prove themselves worthy to receive their bodies in a glorious resurrected state, and be prepared to enter into the joy of their Lord with me: then they are worthy of my supreme love, and not before.

When I tell the truth, that is enough, and I care not whether those who hear it believe it or not, for that is their business. If you had lived in the days of Jesus, Peter, John, etc., and had seen men called to be Apostles of the Lord Jesus, every time they taught the people, every time they preached, every time they prayed, and every time they administered in the house of God, if they did not do it by the Spirit of revelation and by the power of God, they did not magnify their calling. There are not many who know this. If we do not speak to you by the Spirit of revelation and the power of God, we do not magnify our calling. I think that I tell you the words of the Lord Almighty every time I rise here to speak to you. I may blunder in the use of the English language; but suppose I should use language that would grate on the ears of some of the learned, what of that? God can understand it, and so could you, if you had the Spirit of the Lord.

I had brother Kimball ask me if his mode of communication pleased me. Yes; for I know what he means. I read his spirit when he preaches;

and if he preaches by the power of God, I can understand it, if he speaks it back end forward, as well as if he spoke it straightforward and in picked and choice language. The Spirit of revelation is the best grammar you ever studied. As I was telling you this morning, let the power of God come upon this congregation and open the vision of your minds, and an angel of God appear here, and you would be in the light of eternity and in vision in a moment, without a word being spoken, and volumes would be revealed to this people. What do we care about words? Chiefly to speak and to hear others speak so as to be understood. We have our language; but if a man speaks by the power of God, it is little matter to me what his words are, or the language he uses. If I understand the spirit of it, that is the way I find "Mormonism" to be true. The brethren who came to preach the Gospel to me, I could easily out-talk them, though I had never preached; but their testimony was like fire in my bones; I understood the spirit of their preaching; I received that spirit; it was light, intelligence, power, and truth, and it bore witness to my spirit, and that was enough for me. I have received it, and I have tried to improve upon it.

If I do not speak here by the power of God, if it is not revelation to you every time I speak to you here, I do not magnify my calling. What do you think about it? I neither know nor care. If I do not magnify my calling, I shall be removed from the place I occupy. God does not suffer you to be deceived. Here are my brethren and sisters pouring out their souls to God, and their prayers and faith are like one solid cloud ascending to the heavens. They want to be led right; they want the truth; they want to know how to serve God and prepare for a celestial kingdom. Do

you think the Lord will allow you to be fooled and led astray? No.

Brother Kimball said, to-day, when he was speaking, if you suffer yourselves to find fault with your Bishop, you condescend to the spirit of apostacy. Do any of you do this? If you do, you do not realize that you expose yourself to the power of the Enemy. What should your faith and position be before God? Such that, if a Bishop does not do right, the Lord will remove him out of your Ward. You are not to find fault. As brother Wells has said, speak not lightly of the anointed of the Lord. But you say they are out of the way. Who has made any of my brethren a judge over their Bishop? You read in the Book of Doctrine and Covenants, in a revelation to Joseph Smith, (brother Kimball and myself were present,) that it takes twelve High Priests to sit in council upon the head of a Bishop. Can they judge him? No; for they must then have the Presidency of the High Priesthood to sit at their head and preside over them. Yet many rise up and coudemn their Bishop. Perhaps that Bishop has been appointed expressly to try those persons and cause them to apostatize. A great many will not apostatize until they arrive here; and who knows but what the Lord has prompted a Bishop to do so-and-so to cause somebody to apostatize. One of the first steps to apostacy is to find fault with your Bishop; and when that is done, unless repented of, a second step is soon taken, and by-and-by the person is cut off from the Church, and that is the end of it. Will you allow yourselves to find fault with your Bishop? No; but come to me, go to the High Council, or to the President of the Stake, and ascertain whether your Bishop is doing wrong, before you find fault and suffer yourselves to speak against a presiding officer.

I want you to have faith enough concerning myself and my Counsellors for the Lord to remove us out of the way, if we do not magnify our calling, and put men in our places that will do right. I had the promise, years ago, that I never should apostatize and bring an evil upon this people. God revealed that through Joseph, long before he died; and if I am not doing right, you may calculate that the Lord is going to take me home. He will not send me to hell, but he will take me home to himself. "I will take you up here, Brigham, and give you a few lessons." I am going where He is, for I have that promise, and so have many others. I am telling you these things for your comfort. In all this there are no new principles and doctrines, though it is new to many of you. You must have faith in God that he will lead his people right, in a way to preserve them from every evil.

You can read in the writings of the ancient Prophets that the Lord is going to bring again Zion. The Prophet said that very quickly: it took him not more than half a minute. Let me ask the Latter-day Saints, How long will it take this people to fulfil that short sentence? How can they, unless they live in the light of revelation, and God leads them day by day? Then can they do it in a moment, in an hour, in a week, in a month, or in a year? No. It will take years to perform that saying of the Prophet that he wrote down so soon. And it will take more than one Prophet or person; it will take hundreds and thousands of them to fulfil that saying; and they cannot begin to fulfil one part of it without the power of revelation.

You may read another text—"The Lord will empty the earth,"—I will not say whether of wickedness or righteousness. How is this to be understood? and how are the people

going to fulfil this saying of the Prophet? How is the Lord going to empty the earth? Will it be done in a week or a year? No. He has begun to do it. President Lincoln called out soldiers for three months, and was going to wipe the blot of secession from the escutcheon of the American Republic. The three months are gone, and the labour is scarcely begun. Now they are beginning to enlist men for three years; soon they will want to enlist during the war; and then, I was going to say, they will want them to enlist during the duration of hell. Do they know what they are doing? No; but they have begun to empty the earth, to cleanse the land, and prepare the way for the return of the Latter-day Saints to the centre Stake of Zion.

Have we inheritances there? When I left the State of Missouri, I had a deed for five pieces of as good land as any in the State, and I expect to go back to it. Do we own anything in Illinois? Yes. In Ohio? Yes. The Lord will call back the Latter-day Saints, although it is written in the revelations, speaking of the Saints being driven from Jackson County, that they should be driven from State to State, from city to city, and but few would remain to receive their inheritance. I did not receive any inheritance in Jackson county, Missouri. I never was there, and I do not think of any one present who was there, except Judge Phelps. There are also a few others in the Territory who received theirs. A few will remain and receive their inheritance. Will we return and receive an inheritance there? Many of the Saints will return to Missouri, and there receive an inheritance. This is not worded exactly as is the revelation, but it is according to the nature of things. The earth will also be emptied upon natural principles: it cannot be done otherwise.

The South say, "We could not bear the insults and the affliction heaped upon us by the North. We cannot help revolting from the rank Abolitionists that would destroy us and our negroes; we will not hold fellowship with the North any longer, but we will come out from them and be separate." The Abolitionists would set free the negroes at the expense of the lives of their masters; they would let the negroes loose to massacre every white person: that is the spirit of many of the Abolitionists that I have conversed with. Proslavery men are determined to hold their negroes, and the North reply—"It is false language to say that we are in a free and independent government that holds four millions of persons in abject slavery: we do not believe in it, and they shall be free." How natural it is for the two parties to come to the sword, to the cannon's mouth, and fight. "We of the North are fighting to emancipate four millions of people that are in bondage," and "we of the South are fighting for our liberties;" and the fight will continue until the earth is empty. Will it be over in six months or in three years? No; it will take years and years, and will never cease until the work is accomplished. There may be seasons that the fire will appear to be extinguished, and the first you know it will break out in another portion, and all is on fire again, and it will spread and continue until the land is emptied. Will they all be killed? No.

I shall see the day when thousands will seek succour at the hands of this people. If you say, "Husband, I shall leave you, if you take another wife," you had better leave now when you may stand a chance of getting another husband. You cannot read in the Bible that women take the lead—that the responsibility is upon the women, for it is not so. What was the saying of Jesus, when

the woman caught in sin was brought before him? That publicans and harlots should enter into the kingdom of heaven before the self-righteous scribes and Pharisees. I do not like to associate with such characters, but that Scripture will be fulfilled.

The responsibility is upon the men, and they will be used up, for they go to war, and will fall in battle by hundreds and thousands, until the earth is emptied. Young men, prepare yourselves; for a greater responsibility will come upon you than you have ever dreamed of. Millions will seek to you for salvation. Are you prepared for this? No, you are not. There are but very few men, old or young, that are capable of taking proper charge of themselves, to say nothing of a Ward, a community, or a nation.

It is said that woman is the weaker vessel, and that an Irishman whipped his wife because she carried too much sail. The nations have been led by the weaker vessel; but by-and-by it will not be so. It is impossible to guide ships that carry too much sail, and have too little ballast in proportion to their hulls. I should trim off some of the spankers. You sisters who have crossed the sea know what I mean. You must also cut off part of the jib, and then you can guide the vessel a little easier. When you come to the mainsail, reef it, tie it up, and not have it quite so large.

You can scarcely find a man that knows how to properly treat himself, and it is worse when you come to his directing others. You will see the time when thousands will seek salvation at the hands of this people, and say, "Guide us in the way of life; the earth is emptied of wickedness, and it has come to an end." The Lord knows whether or not the Elders of this Church will be ready to step forward and take upon themselves these great responsibilities.

Let these remarks remain with you;

take them home with you, and wait and see what the result will be. The Lord is building up Zion, and is emptying the earth of wickedness, gathering his people, bringing again Zion, redeeming his Israel, sending forth his work, withdrawing his Spirit from the wicked world, and commencing to build up his kingdom.

Can this be done without revelation? No. You will not make a move, or do anything—plant corn, build a hall or a temple, make a farm, or go to the States,—no, not a thing towards building up Zion, without the power of revelation.

May the Lord bless you, brethren and sisters. Amen.

FACILITIES IN UTAH FOR THE COMFORT AND PROSPERITY OF THE SAINTS.

Remarks by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, June 9, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, I feel to bear my testimony to what we have heard this morning. I have accompanied the President upon this trip, an account of which he has so ably laid before you; and I do not feel that I could add anything in regard to the description which he has given of our journey through the southern settlements. He has given you a full descriptive account of the journey and of the things that have transpired, and I can truly say that I never enjoyed myself better upon a journey or pleasure excursion that afforded me greater satisfaction than this has done. I have accompanied him many times on trips of this kind, and I think I have enjoyed this a little better than any other.

It seemed that new ideas and new scenes arose before us all the time; it seemed that the Lord was multiplying and increasing the people called Latter-day Saints. They were scattered through the country in almost

every nook and corner where they could take advantage of a few acres of fertile land. There they were busily engaged endeavouring to subdue it. This was pleasing to behold.

We were everywhere met with kindness and hospitality, and all the people seemed glad to see us and to have us tarry with them. When we left one place, many of the brethren would follow us to the next, to hear of the word of the Lord. In fact, in all of the southern settlements, our hearts were continually rejoiced in seeing the thousands that flocked around us, and in seeing their endeavours to learn what would best promote the cause and kingdom in which we are all engaged. It seems as though the Territory was enlarging and the places fit for the habitations of men were becoming more numerous, and, as the people have frequently been told, that when they began to crowd together, other places would open and fountains of

water spring up, sufficient for the increasing wants of this people. We now feel that it is so—that the places are multiplied—that fertile spots and fountains of water are springing up and being discovered in these valleys of the mountains for the habitations of the Saints of the Most High God.

This land is choice above all other lands for the Saints of God, for there is no other land that I know of by travel, by description, or by report, that combines so many and such great facilities and advantages to benefit the Saints of the Most High. Here can be produced the things that are necessary for the comfort and benefit of man; and with these elements that have lain dormant so long is combined the blessings of the most secure places and the most formidable barriers against interruptions from any foreign foe. I feel every time I think of it, as I stated south, that every mountain ridge, the wide and extended plains, and even sage brush, I look upon as a friend to the Saints, and that they are thrown around them as an insurmountable barrier against those who desire the overthrow of the kingdom of God upon the earth. But here we are, where can we draw from the elements those things that we need—where we are protected from those that seek our overthrow and destruction.

The Lord our God has done this, and has brought this people to it. Here is a land prepared for us, where we can build and inhabit, multiply and increase, and become a great and a mighty people. My heart has rejoiced when I have reflected upon those things—when I have reflected and looked at the facilities put into our hands for the improvement and advancement of this people. The olive, the cotton, and all those things which come from warm climates, can be raised in abundance. The soil is very rich, light, and loose, and suit-

No. 10.

able for the growing of those fine provisions and commodities of life that are grown in southern localities, such as indigo, tobacco, cotton, and many other articles that cannot be raised in this northern part of the Territory; they can be cultivated in great abundance in the southern portions of Utah.

It will not do to abuse it like we do heavier soils: it is light and will easily waste away; but, if properly cultivated, it will produce very abundantly. It is not so well adapted to wheat as the soil in this and the other northern counties. The willow, if planted alive like fence stakes, will grow like a hedge, and make a beautiful appearance. That country is also very suitable for the peach culture. True, we can raise very good ones here, but the climate is far more suitable in Washington County. Apricots also do well there, and apples and plums come to maturity very early. Take that in connection with this part of the Territory, and see what we can do. We can raise the flax, the pork, the beef, and the sheep, and we can get up an exchange of commodities with the people in the southern settlements, and furnish them the things which they cannot produce so easily, and in exchange receive what they have to dispose of, and thereby establish an international trade between the people of the north and south in this Territory.

It will not be long before there will be a string of towns and villages on each side of the present settlements of this Territory, from Skull Valley on the west to the Sevier Lake, Lower Beaver, and the sink of Coal Creek to the Mountain Meadows; on the east, from the head waters of the Rio Virgin to the head waters of the Sevier, and by way of Sanpete to the head of the Provo, Weber, and Bear Rivers, and to Cache Valley.

There is land and locations, with

Vol. IX.

water privileges in abundance, and then we are finding more continually: the people are extending their settlements on all sides, making a complete cord of settlements on the east and west of our present locations.

It rejoices my heart to see Zion spread herself abroad in these valleys of the mountains—to see her lengthening her cords and strengthening her stakes. What else rejoices me? It rejoices and makes glad my heart to see that righteousness predominates in the midst of the Saints of the living God. This, I am happy to say, is the case, although there are some who do very little towards building up the kingdom of God, while there are many that do things towards building up the Devil's kingdom; but this is not as it should be. We have come here to get rid of doing that; we have come to establish peace and righteousness upon the earth; we have come here because the Lord wanted us and all his people to form a nucleus where his chosen ones could rally round and build up a kingdom.

All nations are in darkness and are corrupt before the Lord, and he has set his hand to establish a kingdom that shall be righteous—to establish the principles of truth and virtue, that will form a nucleus for his kingdom, which we have so much desired to see in our day and generation. This is the nucleus in these valleys of these mountains. The Lord has

done everything upon his part that seems to be necessary. I do not know what more he could have done, but he is willing all the time to help us.

Those who profess to be Saints of the Most High God—those whom he has chosen to guide and dictate his people are the men that we should uphold by our faith, prayers, and means. The Lord has said, "Here is the land which I have preserved for my Saints, and here is my servant Brigham whom I have appointed: he will preside over you; he will lead you." Therefore let us abide the counsels he imparts unto us, and go to and develop the resources of this land; and in doing this in righteousness before the Lord we build ourselves up temporally and spiritually, and the principles we have so dearly loved will be sustained.

Let us be united and go forth at the word as we shall be dictated to do, and let us drop everything that is the least displeasing at the sound of our President's voice. Inasmuch as we have done wrong heretofore, let us do it no more, but let us get hold of the same spirit by which he is actuated. Let us, then, follow our leader, and not pursue any other path; for he that followeth not with us scattereth abroad.

May the Lord bless us and enable us to live our religion, is my prayer in the name of Jesus. Amen.

ETERNAL PUNISHMENT—"MORMONISM," &c.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, January 12, 1862.

REPORTED BY G. D. WATT.

In the early history of this Church, our public speakers, through their traditions, did not like to have their errors in doctrine corrected. It hurt their feelings to be instructed and enlightened for the furtherance of knowledge and wisdom. I am happy to say that now the Elders, almost universally, are willing to be instructed in the truth. It is their delight to receive intelligence and knowledge that pertain to the heavens and the earth—the plan of salvation.

Many of the Elders say that they are timid and embarrassed when they attempt to speak before the congregated people, and are unable to express the rich ideas and glorious principles suggested to their minds. I frequently feel anxious to help them, and tell for them what they would communicate. When they are at work in their shops or in their fields, or when going up the kanyons for wood, (if their cattle behave well,) in their reflections, they preach many excellent sermons; but when they try to make their secret thoughts audible before a congregation, their thoughts desert them and they are left a blank.

Brother Jackman's mind led him to praise and thank the Lord Almighty for one principle he revealed through Joseph the Prophet, different from that generally believed and taught among religionists. They, you understand, condemn all who differ from their views to hell, there

to remain in a state of the most acute consciousness of the most extreme suffering throughout endless eternities, without one single ray of hope that will ever be delivered. Brother Jackman wished to speak on this point, but his heart failed him. The Lord says, through Joseph Smith, "Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine Apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name; wherefore—

Eternal punishment is God's punishment;
Endless punishment is God's punishment."

The punishment of God is God-like. It endures forever, because there never will be a time when people ought not to be damned, and there must always be a hell to send them to. How long the damned remain in hell, I know not, nor what degree of suffering they endure. If we could by any means compute how much wickedness they are guilty of, it might be possible to ascertain the amount of suffering they will receive

They will receive according as their deeds have been while in the body. God's punishment is eternal, but that does not prove that a wicked person will remain eternally in a state of punishment.

All the doctrines of life and salvation are as plain to the understanding as the geographical lines of a correctly executed map. This doctrine, revealed in these latter times, is worthy the attention of all men. It gives the positive situation in which they will stand before the Heavens when they have finished their earthly career. Generation after generation is constantly coming and passing away. They all possess more or less intelligence, which forms the foundation within them for the reception of an eternal increase of intelligence. The endowments that human beings have received from their Great Creator are to them inestimable blessings. How wonderful and how excellent they are! What priceless blessings and exquisite enjoyments they secure to man, if by truth and righteousness they are made honourable in the sight of God. By the means of his wonderful and Godlike endowments, man can drink at the fountain of eternal wisdom and bask in everlasting felicity.

But hundreds of millions of human beings have been born, lived out their short earthly span, and passed away, ignorant alike of themselves and of the plan of salvation provided for them. It gives great consolation, however, to know that this glorious plan devised by Heaven follows them into the next existence, offering for their acceptance eternal life and exaltation to thrones, dominions, principalities, and powers in the presence of their Father and God, through Jesus Christ his Son. How glorious—how ample is the Gospel plan in its saving properties and merciful designs. This one revelation, containing this principle, is

worth worlds on worlds to mankind. It is worth forsaking fathers and mothers, sisters and brothers, wives and children, houses and lands, for the knowledge it reveals; and this is but one item in the great plan of human redemption.

I will notice another idea. We frequently say "Mormonism," as it is called, must be true because there are so many evidences in its favour. We say we do positively know it is true (using the words of brother Jackman,) "in fair weather; but when it is foul weather and the storms beat upon our frail bark, some may conclude it is not true." I wish you all to understand "Mormonism" as it is. We embraced it in different parts of the world, because we considered it the best religion we could find. Can we tell how much better "Mormonism" is than other religions and isms of the present day? More or less truth may be found in them all, both in civilized and barbarous nations. How has it transpired that theological truth is thus so widely disseminated? It is because God was once known on the earth among his children of mankind, as we know one another. Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys, as our gardens are to our wives and children, or as the road to the Western Ocean is to the experienced traveller. From this source mankind have received their religious traditions.

I will tell you in a few words what I understand "Mormonism" to be. Our religion is called "Mormonism" because the ancient records revealed to Joseph Smith were entitled the Book of Mormon, according to the instructions given to him by the Lord; but I will call it the plan of salvation devised in the heavens for the redemption of mankind from sin, and their restoration to the presence of God. It is contained in the New Testament, Book of Mormon, Book of Doctrine and Covenants, and in all the revelations that God has hitherto given and will give in the future.

It embraces every fact there is in the heavens and in the heaven of heavens—every fact there is upon the surface of the earth, in the bowels of the earth, and in the starry heavens; in fine, it embraces all truth there is in all the eternities of the Gods. How, then, can we deny it? We cannot. Were we arraigned face to face with the terrors of death, and called upon to deny our religion or die, we might speak a lie and say "Mormonism" is untrue, and might continue the same testimony all the time we were in hell; but that would make no difference with the truth. The devils and damned spirits in hell cannot deny the truth of "Mormonism" and speak the truth. I wish all those who profess to believe it did as much as the devils in hell do.

"Mormonism" embraces all truth that is revealed and that is unrevealed, whether religious, political, scientific, or philosophical.

No matter how many deny their God and their religion, God is the same, his holy religion is the same, and all the truth is the same. There is no plan, no device, no possible way in which we can get rid of "Mormonism," only by taking the downward road which leads to hell, until

spiritually and temporally the whole organized being is dissolved and the particles thereof have returned again to native elements. We read in the Scriptures of the second death not having power over certain ones. The first death is the separation of the spirit from the body; the second death is, as I have stated, the dissolution of the organized particles which compose the spirit, and their return to their native element. The wicked spirit will have to endure the wrath of the Almighty, until it has paid the uttermost farthing where the "worm dieth not and the fire is not quenched." Every debt that has been contracted by it must be cancelled.]

I will say a few words in regard to your belief in being led, guided, and directed by one man. Brother Jackman has said that our enemies hate the fact of our being led by one man. Thousands of times my soul has been lifted to God the Father, in the name of Jesus, to make that verily true in every sense of the word, that we may be led by the man Jesus Christ, through Joseph Smith the Prophet. You may inquire how we are to know that we are so led. I refer you to the exhortation you have heard so frequently from me. Do not be deceived, any of you; if you are deceived, it is because you deceive yourselves. You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, and there is no calling of God to man on earth but what brings with it the evidences of its authenticity.] Let us take a course that leads to the perpetuity of the natural life which God has given us, and honour it. Should we pursue this course faithfully, and never bestow one thought for the life that is to come, we are just as sure of that

immortal life as we are of the life we now possess. This, in fact, is the only way in which we can be prepared to inherit that more glorious life.

What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not. This has been my exhortation continually.

Brother Joseph W. Young remarked this morning that he wished the people to receive the word of the Lord through his servants, be dictated by them, and have no will of their own. I would express it in this wise: God has placed within us a will, and we should be satisfied to have it controlled by the will of the Almighty. Let the human will be indomitable for right. It has been the custom of parents to break the will until it is weakened, and the noble, Godlike powers of the child are reduced to a comparative state of imbecility and cowardice. Let that

heaven-born property of human agents be properly tempered and wisely directed, instead of pursuing the opposite course, and it will conquer in the cause of right. Break not the spirit of any person, but guide it to feel that it is its greatest delight and highest ambition to be controlled by the revelations of Jesus Christ; then the will of man becomes Godlike in overcoming the evil that is sown in the flesh, until God shall reign within us to will and do of his good pleasure.

Let all persons be fervent in prayer, until they know the things of God for themselves and become certain that they are walking in the path that leads to everlasting life; then will envy, the child of ignorance, vanish, and there will be no disposition in any man to place himself above another; for such a feeling meets no countenance in the order of heaven. Jesus Christ never wanted to be different from his father: they were and are one. If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but they will be one in Christ Jesus, and see eye to eye.

We shall not be entirely free from sin for some time yet; but so long as it is in a state of perfect subjection, we are so far sanctified to keep up this warfare against the power of sin until we have obtained a perfect mastery over the evil that is within our organisms, and are able to control it constantly until death shall end the struggle: then shall we be prepared for a glorious resurrection. Amen.

OBEDIENCE TO THE COMMANDMENTS AND REVELATIONS OF GOD.

Discourse by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, June 19, 1862.

REPORTED BY J. V. LONG.

Brethren and sisters, you have all heard what has been said by President Young and others. I can say that I agree with them in all those things of which they have spoken. I have been very much annoyed, ever since I came into these mountains, by those thieves that have been prowling around and stealing our property. I cannot think what fathers are doing to allow their children to mingle with those who are known to be thieves, thereby creating a propensity to interfere with other men's property. My father was not a religious man, but he always taught his children good morals and strict honesty: he also paid due respect to the religions of the day. He instructed them against lying, stealing, and every species of vice; and I presume that there are not many who have been more strictly educated in the principles of morality than I have.

When people sent their children to school in those days, they were taught, among other things, the Ten Commandments. The principles inculcated in those commandments were impressed upon their young and tender minds, such as, "Thou shalt not steal. Thou shalt not covet any of thy neighbour's property. Thou shalt not bear false witness." These and many other good principles were strongly enforced upon the children's minds, and this prevented them from being led astray. In the Book of Doctrine and Covenants we have

these things set forth in great plainness. Read the 5, 6, 7, and 8 paragraphs of a revelation, given February, 1831, which is as follows:—

"And again, the Elders, Priests, and Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the covenants and Church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the power of faith; and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my Scriptures be given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave

unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth and repenteth not shall be cast out.

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the Bishop of my Church and his Counsellors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose."

In these days people act with their children as if they thought those wholesome doctrines were done away, and they are very ready in their ignorance to refer to Paul's saying about leaving certain principles and going on to perfection; but the true doctrine is not to leave those principles which we first learned, but to bear them in mind, day by day, to do unto our neighbour as we would wish him to do unto us, and thus go on to perfection. This is the law and the prophets. These principles are in force upon us as much as they are upon others.

You may go and read the revela-

tions which God gave through Joseph Smith, and you will there find repeated in each of them some of those good old principles. From the first organization of this Church until to-day, virtue, honesty, and the strictest morality have been taught in all the revelations given through Joseph Smith and his successor. Then, for men to introduce those hateful practices of lying, stealing, drunkenness, and other vices into our midst, at the same time professing to be Saints, I cannot but feel to despise their conduct, if I do not hate them. It is taking a course to defile this community. The tabernacles of men become corrupted by these wicked acts which they perform while under the control of the evil spirits which dictate them, and that tabernacle that is defiled I will destroy, saith the Lord God:

These are my feelings upon the subjects treated upon by President Young and Bishop Woolley. As was remarked, I may also ask, Do we fear our enemies in the world? I answer, No. I have more fear about those corrupt individuals who dwell in our midst.

Let us endeavour to live up to our privileges; then the world have nothing more to do with us than they have with the angel of God whom they never saw. Know ye not, brethren and sisters, that you are angels to the present generation as well as those behind the veil? You can read in the Scriptures that the Lord promised to make Peter and James ministers to his servant John, whom the Lord appointed to tarry on the earth until Jesus should come again. If Michael the archangel were to come, he would appear as did Peter, James, and John when they appeared to Joseph Smith. If we are the elect of God, we should be among that number who will assist to gather the Saints in the last days.

It won't be done again by angels that are said to have wings, but it will be accomplished by those that have hands and feet, and who travel about upon this earth. It is for us who are chosen to administer in the flesh, and men behind the veil minister to us.

I feel really glad in regard to what has taken place of late—that those characters that have been prowling around, annoying their neighbours and stealing from their best friends, have been removed out of our midst, and placed where they can no longer afflict the righteous. This people know enough to be righteous, honest, pure, and virtuous; and those who will not practise that which they know to be good will become habituated to folly and vice, just in the same way that men become habituated to using tobacco, to stealing, drinking, and lying.

Some have tried to hide their iniquities by saying they only stole from the Gentiles; but I contend that a man who will steal from a Gentile will steal from me, if he ever gets an opportunity. When the time comes that the Lord says, "Arise, and to your tents, O Israel;" then men must be pure inside and out; they must be for God, or they will have no part in the blessings conferred upon the righteous. We sometimes talk about cutting men off from the Church. Now, I want to know what is the use of retaining dead limbs upon a tree. If such limbs are allowed to continue, they impart death to the branches. Brother Brigham illustrated this subject very clearly.

We are all connected with the one tree; and if one member suffers, the others are affected. When we get intelligence, it is through the Father having revealed himself to Jesus, and Jesus to his chosen ones upon the earth.

In the beginning of this Church, Jesus sent Peter, James, and John,

who committed the power unto Joseph; and then he engrafted it into us. But suppose the graft die, like many which we put into trees, then we have to cut out the graft and put in a new one, that the tree may thrive and prosper.

When I see dishonesty among this people, I feel sorrowful. If I find men out once, I will have nothing to do with them afterward; and there is no law in heaven or on the earth that requires me to mingle with them; but I am required to cleave to every honest, virtuous, and truthful man. This is the nature of the religion of Jesus Christ, which is the power of God unto salvation.

Brethren, if any of us have erred in the past, let us do better in the future. Let those who have done wrong do wrong no more. Let us cast out all hatred, malice, and bad feelings from our hearts. We are very subject to be charged with falsehood—to get wrong impressions concerning our brethren. Although we may be men of God, judges in Israel, and have a right to the power which will enable us to judge between truth and error, the man that tells the truth and him that striveth to deceive, still we are apt and liable to be mistaken and to receive false impressions. For instance, we think a great deal of our children and of our wives, and we are apt to believe them in preference to men of God; and in this way we become charged with false impressions concerning our brethren. We should be very careful how we receive the report of one person concerning another, especially if that report be unfavourable. Brethren and sisters, it is our duty to tell the truth and to let falsehood and misrepresentation alone. These are my sentiments and feelings; and if ever I have gone contrary to this, I have gone wrong.

This is a doctrine you all believe in, as well as I. You came here

with the feeling in your hearts, "If I can see a people living thus and so, all will be right." But I want to know what it is to you or me whether another person does right or wrong. It is for us to do right, and never to suffer ourselves to be caught in a snare, or walking in the path of the ungodly. It matters not what another does, we should honour the Priesthood and work righteousness all the day long. This is the duty of every man in the Priesthood and every member in this kingdom; then all will go well

with Israel, and our enemies will have no power over us. The world may combine against us, but the unalterable decree of the Almighty has gone forth—"I will fight your battles." Have we not proven this? Yes, we have; and we shall prove it again and again.

God bless the upright, the humble, the pure, the poor, and the meek of his people; and may the time soon come when his kingdom shall triumph, and Jesus reign as King of kings and Lord of lords. Amen.

EVIL DEEDS AND EVIL DOERS, &c.

Remarks by President BRIGHAM YOUNG made in the Tabernacle, Great Salt Lake City, January 19, 1862.

REPORTED BY G. D. WATT.

I was sorry for an expression made by one of our officials in relation to the late killing of three thieves. He considered that they were dealt with by mob violence. Our officers of the law are provided with means to defend themselves against those who would slay them. The three persons that were lately killed were notorious thieves, and resisted the officers in the discharge of their duty. I thank God that our officers will not suffer themselves to be shot down by notorious scoundrels. [The congregation said "Amen."] If there are any who sympathize with thieves, I want to know who they are, and let them be cut off from the Church. There has been enough said to such characters, and they must quit such practices. I say, If they will not reform, I wish

they would resist the officers, and then there is an end of them and of their depredations upon the honest citizens of Utah.

The best people in the world are in this Territory, and yet there is not another community, according to our numbers, so infested by thieves as we are. Their depredations are perpetrated with such impunity and barefaced effrontery that it is almost impossible for me to keep a decent handkerchief. Some women, when they come into my house to work, if they can steal a few handkerchiefs or pillow-cases, or this or that, and make up a small bundle, they sack it and go. If you should leave an axe, a waggon-wheel, a spade, or anything of that kind in the kanyon, when you go for it, it has been stolen.

I have no fellowship for a man that will bail out a thief, for he will go to stealing as soon as he is out. Talk about a thief's keeping company with a girl! If there is a woman in this Territory that would keep company with such an infernal scoundrel, I hope she will speedily make her exit to some other country.

Let the people in this Territory be righteous, and we are safe from all the powers of Satan and from all the evil powers of this earth. But for thieves, cut-throats, liars, adulterers, and every foul and wicked person that can be brought out to mingle with this community, I am sick and tired of it. It is time to cleanse the inside of the platter; and if a United States' official says it is mob law, let him say so until he is tired. We will teach men not to resist the officers in this Territory while they are in the discharge of their duty; and let me here say to the Presiding Bishop, If he knows of any Bishop who sympathizes with those thieves who have infested our community, report him, and we will remove him. And I say to the Bishops, If you find any in your Wards who sympathize with a person who has been guilty of highway robbery, and has fallen by the hand of justice, try them for their fellowship.

I mourn not that a thief is killed, but that any human being would so far debase himself as to become a mean, low, degraded thief. No matter if it is your husband, your father, your brother, your child,—if he should fall by the hand of justice for stealing and resisting the officers of the law to persist in wickedness, have no sympathy for the evil-doer. If any of my family should be guilty of stealing, I shall request them to leave my house, never to enter it again. I would not cover over their iniquity, but I would expose it and deal with the sympathizer, should they by the

strong arm of justice be levelled to the dust. I would disown them. If a child or relative of mine forsakes the Gospel, the holy Priesthood, his God, and the kingdom of God, farewell to that child or relative, whether near or distant. I own none as relatives, only those who love and serve our Lord and Saviour Jesus Christ. All that belong to my Father's house I own. I love them, I delight in their society, no matter whether they are poor or rich, learned or unlearned, if they observe the laws of the kingdom of God and live according to it.

As brother Cox observed this morning, let us be sure to build up the kingdom of God, for in doing this we build up ourselves. In the early history of this Church, Joseph Smith was accused of being a speculator. So far as I am concerned, I never denied being a speculator; for, in one sense of the word, it is one of the greatest speculations ever entered into by man. In building up the kingdom of God, I am decidedly for self, and so are you. If you wish to obtain wealth, power, glory, excellency, and exaltation of every kind, be for God and truth, and he will give to you more than your hearts can conceive of. We are not going to be satisfied with a few paltry picayunes. We are not going to be satisfied with a mere pre-emption right on the soil in this Territory. Should the Government grant to every head of a family six hundred and forty acres of land, and to each wife and child their portion, as was done in Oregon Territory, that would give to me and to my sons and daughters quite a scope of country, and the whole people would swallow up all the land in this Territory. But shall we be satisfied with that? I am going to have a larger pre-emption than the Territory of Utah. In a few years this Territory will not contain my own posterity.

In twenty years from now this spacious hall will not hold them, and in twenty years more they will more than fill this Territory. I cannot put up with this small possession.

I have always said to the thieves, Wait until I tell you to steal. The first thing I mean to take is the State of Missouri, and then I shall not be satisfied. Next, I shall want the State of Illinois. All this Territory, Missouri, and Illinois are not going to be sufficient territory for Heber and me, to say nothing of brothers Wells, Taylor, Woodruff, and all the faithful brethren. "For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow, by reason of the inhabitants; and they that swallowed thee up shall be far away. And the children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." In fine, I am not going to be satisfied until the Saints possess the whole earth to the glory of God. There is no way to glorify our God and Father but to glorify ourselves; and there is no way to happy and glorify ourselves, only by keeping his commandments. Let us be one with the Father, with the Son, and with one another, being of one heart and of one mind.

Do not steal a horse, for it costs more to hide it than it is worth. Do not steal Governor Dawson's blankets and beaver robe. I understand that the officers have found the stolen blankets and robe. Those thieves also stole some eight hundred dollars

in money from a hard-working man. I hope the officers will also find that. The officers have been diligent in arresting the marauders and in recovering the stolen property; but I wish it distinctly understood that this has been done solely to magnify the law in the preservation of rights.

One of our friends tells us that he is afraid we shall have trouble. I told him that we were not afraid of it in the least, so long as we serve God and and keep his commandments. The Lord has already once overruled the great power and supreme excellency of the military skill of those who were enemies, and caused them to waste their strength in walking up and down Ham's Fork, and to eat mule meat to sustain their lives, and and placed them in a constant state of fear and dread. They saw a few men in the mountains cutting fence poles, or firewood, and they dared not send out a company to guard in the money that was sent to pay them. "Come in," cried the officer, "for God's sake; for the Mormons are around."]

It is said that one of the members of Congress, confident of the great military ability of the officers and the bravery of the army they commanded at Bull's Run, rode out in his buggy, expecting to shout with the rest in the exultations of victory. According to report, this member of Congress was a brave man, tied his horse at a respectable distance, and repaired to an eminence to see the fight. When the "Booby Run" commenced, he made for his buggy, but, to his consternation, found it appropriated. Now this member of Congress was not only brave, but fleet on foot; for it is said that he arrived in the city of Washington an hour and thirty minutes before his horse and buggy. He won laurels at what I call the "Booby Run."

I cannot be intimidated by saying

that there is trouble ahead for us from the Government of the United States, so long as righteousness shall prevail among the people of God, even if they should be so unwise as to again attempt to oppress us.

Let every man in this Territory be a vigilant officer, and, when a thief is found in the act of stealing, take him, dead or alive. There is one trait in our officers that I delight in, and that is, they will not stand to be shot down by a set of scoundrels. Let every man be vigilant to frown down iniquity wherever it shows itself, and suffer it not to gain a foothold in our country.

We are about to constitutionally organize a State Government, and to again petition for admission into the family of States, to secure to ourselves the inalienable rights of American citizens. This we do to please ourselves and our God. If we can please our Heavenly Father, our Elder Brother Jesus Christ, and the holy angels, and the Saints that have lived and died, and please ourselves in righteousness, we then ask no odds of all hell and their abettors. And if armies are again sent here, they will find the road up Jordan a hard road to travel. As for us, we will honour and preserve inviolate the Constitution of our country, as we ever have.

I was lately looking over the Constitution we framed for a State Government six years ago. It is very near as we want it now. We wish a Constitution that is Republican. In it treason is stated to be one of the highest crimes in any government, and to consist in levying war on this State. Who has done this? James Buchanan has, and so have those who associated with him, in sending an army here; and the very great majority of the priests and people said Amen. They are as much traitors as ever lived on this earth, and the day will come when justice

will be meted out to them. They made war on the loyal citizens of this Territory; and if they again make war upon us, I know not what the Lord may do. We will try to do what the Lord wants us to do.

I am for scourging out the ungodly and all who work iniquity among this people. If our laws are not stringent enough to do this, we will put a little bayberry into the composition, or a little oak-root bark, to make it a little more stringent. Those who are against the kingdom of God must suffer. Those who give way to unhallowed practices would destroy the kingdom of God from the earth, and I disown all such, whether they are of my family or not; and I will declare, by-and-by, that I never knew them, as Jesus will also say. They do not belong to me; they are not of my blood and kin. "But, father, do you not remember that we were born at such a time and in such a place?" No matter; you belong to another kingdom; you cannot come here: we do not wish your society.

I can tell all the world that we mean to sustain the Constitution of the United States and all righteous laws. We are not by any means traitors, secessionists, or abolitionists. We are neither negro-drivers nor negro-worshippers. We belong to the family of heaven, and we intend to walk over every unrighteous and unholy principle, and view everybody and everything as it is before God, and put everything in its place.

A good housewife, whether she possesses much or little, will have a place for everything she has in the house, and make her house orderly and comfortable, and everything when wanted can be found in its place. So we will adjust ourselves according to the lawful doings of the nation, and will not secede from our Government; neither will we be

traitors to Jesus Christ, through ungodly rulers, but will take the privilege to chasten them and guide them into the path of right, if they will be led therein. This we will do fearlessly and perfectly regardless of consequences; for, if God is for us, it matters little who are against us.

It seems that the people ought to see that the Lord dictates, guides, and directs; that if a people are blessed, they are blessed of the Lord; and that if we exalt him and his kingdom, love him, serve him, and build up Zion upon the earth, we are sure to be exalted and possess the thing we desire, if our affections are centred in God and truth. "Therefore let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or

things to come; all are yours, and ye are Christ's, and Christ is God's."

God bless the humble and the righteous, and may he have compassion upon us because of the weakness that is in our nature. And considering the great weakness and ignorance of mortals, let us have mercy upon each other. How it would rejoice my heart to see the most froward, young and old, in this community, forsake their evil doings and seek to do right! But if they will not do this, I cannot fellowship them. My constant prayer is for the Lord to increase the righteous and righteousness in the land, and waste away the ungodly, that the power of the government may pass into the hands of the just. May God soon grant this sight to our eyes. Amen.

BLESSINGS ENJOYED BY THE SAINTS IN ZION, &c.

Discourse delivered by Elder GEORGE A. SMITH, in the Tabernacle, Great Salt Lake City, February 6, 1862.

REPORTED BY G. D. WATT.

I desire to offer a few reflections that are now suggested to me by the abundant blessings which surround us. I need not say that I have been delighted with the remarks of our brethren that have spoken to-day; but I will say that while we enjoy the multiplicity of blessings which now surround us, we should remember the poor Saints that are scattered abroad in distant lands.

It is only a few days since I re-

ceived a letter from Bishop Jacob G. Bigler, who is now on a mission in Ireland. He writes that the brethren and sisters are very kind to him, and feed him a great deal better than they are able to feed themselves. He says they give him meat twice a week, while they cannot get it at all; and he feels thankful for the kindness manifested by the people to him under such extreme poverty, and wishes me to importune with the brethren here

that they may be delivered from the poverty and bondage with which they are environed.

Not long since, a letter was received in Provo from Elder William Cluff, who is now labouring in Denmark. He incidentally remarked that a sister sheared thirty-seven head of sheep to get money to pay the postage of that letter.

A few days since, I received a letter from my brother John L., who is labouring in Switzerland. It is rather a hard country to labour in, in consequence of the oppressive laws and variety of institutions of the twenty-two cantons composing that Confederation. He says that there are a great many of the brethren in that country who labour for ten cents per week and their board, and there is no earthly prospect of their condition being improved; but every year the oppressive bonds that grow upon them become tighter and tighter. I merely refer to these incidents that we may compare the situation of the Saints in the old world with our own in the fertile vales of Utah. Will we exert ourselves to relieve those brethren that are scattered abroad? We believe, ere long, that the vengeance of the Almighty will be poured out upon the inhabitants of the whole earth. Peace having been taken from the earth, men thirst for each other's destruction; and in their conflicts and destructive wars, our brethren and sisters who desire to emigrate to these peaceful vales may be overwhelmed, and have to suffer with the multitude of the wicked, unless we stretch forth our hand and use our means for their deliverance.

We are exhorted this morning by our President to send back teams and waggons, and to go ourselves to aid in bringing the poor and worthy Saints home. Are we on hand? Are we fully awake to this important matter? I recollect, last season, passing through the settlements south,

when I was told repeatedly that the number of teams called for would paralyze the farming interests. In the same region, only a few months after, while passing through, they said, "We have more grain than we can actually harvest and secure: we never had such a crop before." There are thousands of our brethren abroad who are reduced to the greatest extremities, and as a wise and provident people it is our duty to provide for ourselves, and as far as possible to provide an asylum for the oppressed, of all nations.

Great Britain, so famous for political economists and statesmen, has planned so unwisely, that, through a family quarrel between the Northern and Southern States of America, five millions of her subjects are in danger of starvation. Some of them are members of this Church. We must plan differently, and combine the talent, enterprise, and ingenuity in our midst to develop the resources of our country, so that outside complications cannot reduce us to starvation or deprive us of the comforts of life. "The wisdom of the wise shall perish in the last days." True wisdom in the rulers of a nation would dictate a system of political economy that would provide the means of living and sustaining the nation within itself as one common family. When a nation fails to do this, it lacks the exercise of that prudent policy which makes the country self-preserving.

We talk about going to the States to procure a few articles which we cannot at present produce. But, suppose the people of the States should become as infuriated as the Jaredites, or the Nephites and Lamanites of old were, and should fight and slay each other as they did, whom would you get your supplies from? Who would grow or manufacture cotton for you, or supply you with mill-saws, scythes,

axes, cotton or wool cards, steel, or silks and satins? We should have to supply ourselves or go without. Think of these things, and realize that the Lord has taken peace from the earth, and is suffering the wicked to slay the wicked, and that the Prophet Brigham has this day blown the trumpet and warned us to prepare to supply our own wants. "But," says a brother, "I want to follow that business I can make the most at." I would manufacture combs, but I can make more by raising wheat. Suppose all the tradesmen in the country should

do the same, what would you do? No blacksmiths, carpenters, tanners, or shoemakers, but all farmers, and farming without ploughs, hoes, and going barefoot, would soon be the inevitable result of this policy. We must all act our part, and act it prudently and wisely.

I wished to add my testimony to the things you have listened to. May the blessings of God rest upon us, and give unto us wisdom and ability to contribute our aid to make the people of Zion self-sustaining. Amen.

PRIVILEGES OF THE SAINTS, &c.

Discourse by WILFORD WOODRUFF, delivered in the Tabernacle, Great Salt Lake City, December 1, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, I have been called upon and requested to occupy a portion of the time this morning, and I can truly say that I always take pleasure, when I have an opportunity, to bear my testimony of the work of the Lord in which we are engaged. I hope that what little time I may speak I may be blessed with the Spirit of the Lord, that I may speak of such things as will be edifying to you; for there is certainly not much advantage in talking to the people for the sake of occupying the time, unless it will be beneficial to us.

I know that it is our duty in this Church and kingdom to live in such

a manner that we may feel interested in the things of the kingdom of our God. I reflect a great deal upon the blessings which we are enjoying here in the valleys of the mountains, and I often think that I do not fully prize the blessings the Lord has imparted unto me. When I bring these things to bear upon my mind, I realize to a great extent the necessity of prizing the gifts of the Holy Spirit bestowed upon me, and the same duty devolves upon all the Saints of God. If we can be made to rightly value the gifts which the Almighty bestows upon us, we shall certainly not do any thing that is wrong; we shall not

walk where we ought not to walk, but we shall be devoted to the building up of the kingdom of our God. If our eyes were opened to see things as they are, we should live and act as men of God. When my mind is quickened by the Holy Spirit to comprehend the things of God, I feel very thankful for the light and intelligence bestowed upon me by the Almighty. I feel satisfied that our President and leader would not be inspired to reprove and correct us as a people, as he is often moved upon to do, if we were living to our privileges. We should not be exhorted to turn from the course that we are in to some other, if we were all doing just right. But I can say truly, brethren and sisters, that we are a blessed people; yes, we are blessed above all other people upon the earth. We have the kingdom of God here with us; we live in a dispensation and generation in which the kingdom has been built up, and it will be permanently established, never more to be thrown down. In this dispensation the Lord has anointed men to preach the Gospel to every creature. In every other dispensation the powers of darkness have in a great measure overcome the kingdom of God, or, in other words, have had dominion,—so much so that the kingdom could not live but a little while. It could not grow and spread itself upon the earth; and finally that power which was acting through the agency of the children of men, even the holy priesthood, was taken home to God, and it has remained there from generation to generation, and the world have been without these blessings for many hundreds of years. This has been the difficulty ever since the creation of the world. Even when Christ came and established the Gospel upon the earth, it was here but a little season before the Devil, the arch-enemy of the

kingdom of God, overcame those who held the Priesthood, so that the Priesthood and authority of the kingdom was taken from the earth, and the Church went into the wilderness, leaving the people without any inspired men to say, This is the way; walk ye in it. From that time until the introduction of the fulness of the Gospel by the Prophet Joseph Smith in our own day and age of the world, there has been no Peter or Philip or any other man to teach the people the way of life and salvation; but they have had to live by the best laws of morality which they knew. Hence the division and contention that has existed in the sectarian world.

But we have had the privilege of living in the dispensation in which the Lord has promised that he would establish his kingdom, and perfect it ready for the appearance of the Great Bridegroom.

This is the privilege that we enjoy as Latter-day Saints. When the time had come, according to the decree of the Almighty, an angel visited the earth and committed the Priesthood to Joseph Smith and Oliver Cowdery, and gave them instructions and a promise that they should be inspired to lay it before the people. We have embraced this Gospel, and the Spirit of God enlightens our minds, so that we comprehend, by the inspiration of the Almighty, those principles that are necessary for our present and eternal salvation; and by receiving the principles of life in our minds, we were led to come to the Valleys of the Mountains. We can all now comprehend that this is the Church and kingdom of our God that he has established, to remain forever. Therefore, instead of being given up to those evil principles and practices that reign in the hearts of the children

of men, we are walking in the path of life, and those truths are now uppermost in our minds. We are constantly striving to spread abroad this truth, that the hearts of the children of men may be inspired to take hold and help this kingdom to take root and spread abroad until it shall entirely overcome that power which has always in past ages overcome the kingdom of God. It is a blessing to us, to the whole house of Israel, and to the Gentile nations; it is a blessing that the world never before have enjoyed. It is true that other dispensations have had their Prophets and Apostles, but they never enjoyed the privilege that we do of having the kingdom of God continue upon the earth until it triumphs over all other kingdoms upon the face of the earth and stands forever. Former Apostles and Prophets had the unpleasant reflection that the Church which they had built up would fall away, or be overcome by the power of the Devil and wicked men, and that when they passed off the earth and went behind the veil, they would have to take the Priesthood with them, because there would be none living worthy to receive it from under their hands. They will be crowned with the Saviour according to the promises, but in their lifetime they never had the opportunity of planting on the earth a kingdom that should remain until Jesus should reign as King of kings and Lord of lords. Lucifer has gained possession of the earth by overcoming the children of men; but it does not belong to him, although he has had possession of it for a great many generations. I rejoice that the day is dawning when the principles of righteousness and truth will bear rule and bring forth fruit, until the kingdom and the dominion shall be given to the Saints of the Most High, and the kingdoms of this world become

the kingdom of our God and his Christ.

The very idea of our becoming co-workers with Jesus Christ ought to inspire every one of us with a determination to aid all we can in the dissemination of those great and glorious principles that are calculated to exalt the human family from their low and degraded positions to the favour of God, angels, and men. This is the way I feel in relation to the Church and kingdom of which we are members.

These blessings are above the blessings of the riches and comforts of life that we are all seeking after; they are far more valuable and more lasting than any other blessing in this life. Man may have earthly wealth and honour, but his life is not his own; he has not the power to prolong his life one day; and when he dies, his honour, his wealth, and all that he possesses in this life passes away. He receives nothing in this world of riches or honour that he can carry with him; and, except he stores his mind with knowledge and obeys the fulness of the Gospel, he cannot have the blessings of a clear conscience and the comforts of the Holy Ghost. The rich man, the rulers of the land, the kings and potentates of the earth, no matter what they possess, when they die, they can take nothing with them. They came into the world naked, and they go into the spirit-world as poor as the poor man who lives and dies in rags. Then all their acts of greatness and affluence sink into oblivion; but still the Lord may hold the kings, rulers, and potentates of the earth responsible for their official acts.

When an Apostle, or President, Bishop, or any man holding the Priesthood officiates, he administers by the authority of the Lord Jesus Christ; then that Priesthood has

effect, and all the blessings that a servant of God bestows upon the children of men will take effect both in this life and in that which is to come. If I have a blessing given to me by the holy Priesthood, or if I receive a blessing from a Patriarch, those gifts and blessings will reach into the other world; and if I am true to my covenants through this life, I can claim every blessing that has been conferred upon me, because that authority by which they were conferred is ordained of God; and it is that by which the sons of the Most High administer unto the children of men the ordinances of life and salvation; and those official acts will have their effect upon those persons beyond the grave as well as in this life. These are the true riches; they are riches that will last to all eternity, and we have power through these blessings, conferred by the Gospel, to receive our bodies again, and to preserve our identity in eternity. Yes, we can claim this by virtue of the holy Priesthood; but it is not so in the world. There is not a priest in the world that has administered one of the ordinances of the Gospel since the Priesthood was taken away, because, properly speaking, there can be no ordinance of the Gospel administered without the authority of the Priesthood. Hence I say that, from the time the Priesthood was taken from the earth until Joseph received it again from the angel of the Lord, there were no Gospel ordinances legally administered. I admit, however, that all men will be rewarded according to the deeds done in the body, and they will be judged according to the light which was given to them. This will be the condition of all who are not called and ordained of God, notwithstanding they may have administered what they believe to be the ordinances of the Gospel; yet their ad-

ministrations will have no effect beyond the veil.

When we bring this subject home and consider the difference between the blessings of the Gospel as revealed in its fulness and purity, and being shut out from the light of heaven, from the revelations of the Almighty, from the administration of angels, and from the voice of God, we ought to prize our privileges and blessings as Saints far more than we have done heretofore. Mankind in all ages search for happiness; they desire social and domestic peace; and when they think of the vast future, they desire to participate in the blessings that are spoken of as pertaining to that state of existence; but they know not how to obtain them, except a servant of God comes along and points out the way of life. We have the way open before us, and the gift of eternal life, which is the greatest gift of God, is promised unto us on condition that we will continue in well-doing; but we can attain to that through no other means than strict obedience to the commandments of God.

I refer to these things, brethren and sisters, because I think we do not sufficiently prize the great responsibility that we are under to God and to this generation. It is indeed a great responsibility which the Lord lays upon a man when he calls him to the ministry and sends him to declare to the people that he is commissioned to preach the Gospel and administer the ordinances by which they can be saved, secure a part in the first resurrection, and inherit thrones and dominions in the presence of God and the Lamb. We have received this Gospel, and many of the Elders have gone forth, having been called of God as was Aaron, and they have offered the truth to the nations of the earth. A few have received the message, but the vast

majority have rejected it, and they are condemned. The Lord told Oliver Cowdery that if he laboured in the vineyard and brought in but one soul, his reward should be great. Then consider how great our reward will be when you see hundreds and thousands gathering into these valleys every year—people who have been brought to a knowledge of the truth by the labours of the Elders that are now before me. Our brethren have preached the words of life to millions of people, and many thousands have given heed to their warning voice; still they are but few, compared with the vast multitudes who have been commanded to repent of all their sins, be baptized for the remission of them, and have hands laid upon them for the gift of the Holy Ghost. We are truly blest in the agency which God has given us to receive or reject whatever is presented to us, but we should remember that we shall be held responsible for the use we make of the teachings of the servants of God.

It does not make any difference how the Lord makes known his will, whether by the whisperings of the Holy Spirit, the administration of angels, or by his own voice; it is all the same; and he has told us emphatically that his words shall not pass away, but all shall be fulfilled which has been spoken of by the Prophets since the world began.

We have but a little time to labour and to exert ourselves in this kingdom. Thirty years have already passed away since the organization of this Church, and we see a numerous generation rising up before us that have been born in the Church of Jesus Christ of Latter-day Saints. It is almost a generation, according to the usual reckoning of mankind, since John the Baptist came and conferred the Aaronic Priesthood upon Joseph Smith and Oliver

Cowdery; and the kingdom has kept growing from that time to the present,—perhaps not as fast as it might have done if all the Elders had been as faithful as our President has been; but still it is progressing rapidly, and it is where the Prophet had his eye upon when he said—“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” How much the Elders have talked of this and of the little stone cut out of the mountain without hands, that was to roll forth until it filled the whole earth. We are now fulfilling those predictions. We are planted here in the mountains in fulfilment of the promise of the Almighty.

In the early days of this Church the Lord told those who were first called to the ministry that they were laying the foundation of a great work, but they knew it not. They did not then understand the nature of the work to which they were called; still they felt, by the inspiration of the Almighty, and their minds were opened to see that they were called to take part in a great work—called to a high and holy calling; but still there was a vail over their eyes; so that they could not comprehend it in its magnitude and greatness, as we now do. If the Prophet Joseph had arisen up in 1831, 2, 3, or even 1834, when we went up to Jackson county in the State of Missouri,—had he then told the people that this Church would be built up, and that this people would become a great kingdom, and that the United States would, in less than one generation, be in the lamentable position that we now find them, it would have required a stretch of our faith to have believed him. Our minds were not then open to that extent that we

could fully comprehend the future. But we can now see that the words of ancient and modern Prophets are being fulfilled. This kingdom is rising in these Valleys of the Mountains, and it will eventually spread itself abroad through the length and breadth of North and South America. We may now look forward into the great future that lies before us, and it will require just as much of a stretch of faith now as it did in the beginning to look at the kingdom of God upon the earth as it is to be built up in this dispensation, so that the word of the Lord may go forth from Zion, the servants of God be clothed with the power of the Priesthood, to give counsel and to preside over the nations of the earth, when the kingdoms of this world shall become the kingdom of our God and his Christ. It is our duty to live in that way that we can have power to unlock and comprehend the mysteries of the kingdom of God; and we have got this to do in order that we may see that the Lord is at work among the nations for his own glory and for the permanent establishment of his own kingdom.

We ought to be enabled to understand that there is not a single law that has ever been issued from the great Eloheim but what will be fulfilled to the letter, and that not one of those Prophets who have spoken concerning the kingdom of God in the latter days and the overthrow of wickedness and establishment of righteousness will fail in their predictions in reference to the dispensation of the fulness of times. When we look back for thirty years, we can see the vast change that has taken place.

With regard to Babylon and the wicked nations of the Gentiles, I will say that all those things that have been spoken concerning them will be fulfilled. We profess to be the

children of God, the friends of God; and if the Lord has not got some friends in these the Valleys of the Mountains, I would like to know where his friends are. I have spoken upon these things, and in reference to the position we occupy before the heavens and before this generation, that we may be stirred up in our minds and be awake to our duties. If we can be made sensible of that which is required of us by our leaders, we shall go to work and do those things that we know will be for our benefit and good, and for the advancement of the cause of the kingdom of God upon the earth. If we are faithful through this warfare in which we are engaged, we shall be satisfied with the reward and with the crown that will be bestowed upon us, and also with the place that we shall occupy when we pass from this stage of existence.

I will say then, brethren and sisters, with regard to those things we have been exhorted to attend to by President Young from day to day and from time to time, Let us attend to them. He has a desire to see the people in such a position that will secure to them the favour and approbation of the Almighty. We ought to strive to understand our high destiny—to learn the mind and will of our Father in heaven, that the heavens may be opened to us, that we may be filled with light, with truth, and be clothed with the power of God. It is with this desire and design that our President calls upon us to lay aside everything that has a tendency to prevent us enjoying the Spirit of the Lord and comprehending those great and glorious principles that we are seeking after. We all ought to make an exertion, when he makes a request upon us, and strive to lay aside all those things that are contrary to the principles of our holy religion; and then we ought to take

hold with him and back him up, and sustain with him all the authorities of the Church, striving at all times to do whatever the Lord requires at our hands. If we do this, we shall be blest; and if we do not, we shall meet with a loss. Let us strive to be more attentive to our duties and to listen to the words of the Lord, remembering that if we have not got the Spirit of the Lord with us, we have not got the power of God with us.

Let us lay aside all evil practices—all those habits which will prevent our communing with God. We have not yet got power to occupy a throne and to govern according to the laws of heaven. Of this we are all sensible. Then if these little things have a tendency to hinder our enjoyments and debase us in the eyes of the Lord, we ought to lay them aside, and manifest a determination to do the will of our Father in heaven, and to accomplish that work which is laid upon us to perform. When we have any exhortation from those who lead us, we should ever be ready to carry it out, remembering that the Lord holds President Young responsible for the way in which he manages and directs this kingdom; and if we obey him, we shall be blest and prospered. But if he gives us commandments and we do not listen to them, the Lord will not hold him responsible for our acts. I think upon these things when I hear our leader giving us commandments to do thus and so, and I feel that I shall lose the Spirit of the Lord if I do not comply. We have got to rise up, as a people, and have the power of God constantly with us, or we shall not accomplish that which is required at our hands; for it requires faith, temperance, purity, holiness, and the power of God to be with this people, in order

to fulfil our mission and perform the work of God. When our Prophets and leaders command us to do a thing, let us obey, and then we shall gain the victory.

I have often heard it remarked, when we have had preaching against merchandizing, that the next day the merchants have taken three dollars to where they had previously only taken one. I hope this will not be the case with those who make a practice of drinking whisky, and have been counselled by President Young to let it alone.

Brethren and sisters, I do not feel that I want to occupy much more of your time; but, before I conclude, I will say that when I do anything that prevents me from enjoying the Spirit of the Lord, as soon as I ascertain that, I immediately throw it aside, so that the Spirit of God may govern and control me in every act of my life. We came here to build up the kingdom of God, and we should feel the responsibility that is upon us. This is our home; and who of us appreciates the blessings bestowed upon us? We should appreciate them a great deal more than we do. If we were set down in New York or South Carolina for awhile, we should appreciate our home; for here we are not troubled with any of the difficulties which they experience in the States. We can meet together and worship God in peace. It is truly a great blessing to be assembled in these chambers of the mountains.

Let us try to prove ourselves worthy of our high calling as Saints of God. I pray that the Lord will give us power to lay aside every thing that is wrong, to magnify our callings, and build up the kingdom of God. I feel to ask this blessing in the name of Jesus Christ. Amen.

NECESSITY OF PAYING DUE ATTENTION TO TEMPORAL DUTIES, &c.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, January 26, 1862.

REPORTED BY G. D. WATT.

I do not know that I have ever spoken to the Saints upon any principle of the Gospel of salvation when I could do more than offer a few opening remarks, there is so much to learn. The oldest and most experienced persons in this Church are satisfied that they have by no means learned all that is to be learned concerning things that pertain to this world. To even thoroughly learn all the different branches of mechanism is more than one man can do in this mortal life. The object of this existence is to learn, which we can only do a little at a time. "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Those that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

How gladly would we understand every principle pertaining to science and art, and become thoroughly acquainted with every intricate operation of nature, and with all the chemical changes that are constantly going on around us! How delightful this would be, and what a boundless field of truth and power is open for us to explore! We are only just approaching the shores of the vast ocean of information that pertains to this physical world, to say nothing of that which pertains to the heavens,

to angels and celestial beings, to the place of their habitation, to the manner of their life, and their progress to still higher degrees of perfection.

We hear many glorious truths in the discourses delivered by our Elders here and in other places, but we return to our homes and to-morrow we are about as we were yesterday. It is our privilege to improve each day of our lives, but can we improve fast enough to even gain all the knowledge that pertains to this world in the life we now possess? No; but we can gain knowledge faster than we now do, by exercising still greater diligence,

When we meet in a worshipping capacity, we are apt to feel anxious to hear something new concerning the Deity or the place of his habitation. How delightful it is to hear a man expound the prophecies—to hear the revelations of God and things which pertain to the celestial kingdom of God delineated! How joyful, how pleasing, how glorious this is to both male and female, old and young, who seem to know all about these matters, but who at home do not know enough to make a hoe-handle so that you could tell whether it was designed for an ox-bow, plough-handle, or hoe-handle. And the sister that rejoices so much in the glories of the upper world, when she is at home, very likely, does not know enough to pursue her daily avocations as she ought.

Can she teach her little girls so much as to knit a stocking tie? No; but when there is plenty of wool and yarn in the house, she calls upon her husband to buy garters, suspenders, &c., from the store, while her children are running in the streets with their heels and toes naked; she cannot even mend a stocking decently. Can she cut her little boy a pair of pantaloons? No; a tailor must do it. Can she make him a cap out of some old cloth that has been worn in a coat, but is good enough for that purpose, and thereby save a few dollars? No; she must plague her husband to spend means at the store, when perhaps he cannot well spare it. Can she make little shoes for her infant? No, pa, buys all the shoes. She seems of no manner of earthly use as an helpmeet to her husband; yet it is her greatest delight to know how the Gods live and how the heavens and all things are sustained, but at the same time is not willing to move a finger to sustain herself.

When Adam found himself in a state of nudity, he hid himself; and when he heard the footsteps of the Lord in the garden, he quaked and trembled with fear. The Lord could do nothing more for him than take some fig-leaves and probably some grass to stitch them together for an apron to cover Adam's nakedness. The Lord could not in a few minutes teach Adam how to make broadcloth and a pair of pantaloons, &c.; for he had forgotten all he formerly knew, and had to gain knowledge by degrees. Can we learn in a day how to make broadcloth or satin and clothing or dresses? No; for it is as much as some persons can do to learn in one day how to knit so much as a stocking tie or a pair of suspenders.

The people are striving with all their might to learn the things of God; but if I could only get them to understand the work and the worth

of their present life, I should feel well satisfied. We talk and think a great deal about the life that is to come, and the life-labour of the Christian part of the world is to prepare for that. The time we now occupy is in eternity; it is a portion of eternity. Our present life is just as much a life in eternity as the life of any being can possibly be. Could we all live so as to honour the life that we now possess, I should not have one anxious thought with regard to being fully prepared for the life which is to come. I wish to urge upon the people the necessity of knowing what to do with their present life, which pertains more particularly to temporalities. The very object of our existence here is to handle the temporal elements of this world and subdue the earth, multiplying those organisms of plants and animals God has designed shall dwell upon it. When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression—for a more glorious and exalted sphere.

One of the speakers this morning exhorted us to take care of that which we produce. All the energies of a farmer appear to be drawn out to raise wheat; but when it is matured, he seems to retire in satisfaction that he has accomplished what he sought; his energies flag and the crop is not cared for, but is left to return again to the earth; or, if he gathers it, he either has not the ability to properly save and husband it, or he cares not to exert himself to do so. It is the same in his stock raising; he values his calves and lambs—labours hard to raise them; but when they have attained to that stage of existence to do good to himself or the community, he suffers them to die by starvation in the winter, or to be destroyed by the Indians or by somebody else who

gets his living by stealing cattle on the ranges. The wheat wasted this year, for want of proper care, would feed this whole community for a considerable length of time. Farmers do not seem to think that every kernel of grain should be gathered and saved as far as possible. The atmosphere that presses upon the face of our fields imparts nourishment to the soil, and the rains from the heavens and the waters that come dancing from the mountains and are led over our fields are laden with plant food, so that we can gather from this bench-land—from this gravelly soil—thirty bushels of wheat to the acre, which does not answer the end in the economy of nature for which it is created, if it is suffered again to return to the ground unappropriated in the way designed by the Almighty. If it is distributed in another shape than that designed, the wheat element may be entirely removed to another portion of the earth; and after a few years you may not be able to raise wheat in this country. If a single constituent part of any plant be exhausted from the soil, the plant cannot be produced until the wanting element is restored.

Our Father in heaven wishes us to preserve that which he gives to us. If we are prodigal and wasteful of his blessings, it will be said—"Take from them that which they seem to have, and give it to another people." We wish to gain all that is to be gained; we wish to enrich ourselves; but, as a people, in a great many instances, we take a course to make ourselves poor. If we could only learn enough to be self-preserving and self-sustaining, we should then have learned what the Gods have learned before us, and what we must eventually learn before we can be exalted. Trace the history of the favoured people of God in any age of the world and on any portion of the

earth, and you will find that the Lord has poured out great abundance upon them, he has blessed them as individuals, as communities, and as nations. We have also been greatly blessed, but we have treated lightly our blessings in neglecting to properly and frugally use them.

That individual, neighbourhood, people, or nation that will not acknowledge the hand of God in all things, but will squander their blessings, and thus pour contempt upon his kind favours, will become desolate and be wasted away. So long as any people live up to the best light they have, the Almighty will multiply blessings upon them by blessing the earth and causing it to bring forth in its strength to fill their storehouses with plenty; but if they become fat, and are lofty, and kick against the Lord, and trample his blessings under their feet in reckless wastefulness, he will cause them to inherit barrenness, and he will give them "cleanness of teeth in all their cities, and want of bread in all their places." The Lord needs only to say to his angel, "Pass over the land and take away the elements of wheat," and that crop ceases to be produced. This very thing has transpired in the lands from whence we have been driven, and their fruit is blasted; in fact, nothing grows there in the same abundance and perfection that it once did. Desolation is in the path of the wicked. It would have been so with us, if we had remained in our former homes, and had not lived to honour the life God has given us. In consequence of the hatred, malice, and disposition in the hearts of the wicked to persecute his people, God has so cursed the land and blasted the elements that they are not fruitful.

I do not think that I ever beheld anything in my life more painful to my heart and more distressing to my feelings than I saw manifested in the

spirit and actions of this community in the years 1849, 50, 51, and 52, in the way they trampled upon the blessings of God so bountifully bestowed upon them. Wheat was suffered to go to waste in a shameful manner. It was fed to horses, thrown to hogs, and trampled in the mud. I told them they would want bread, and they did. If it had not been for the kind hand of God in his merciful providences to us, we should have suffered much more than we did; our sufferings would have been extreme. The Lord has poured out his blessings on the atmosphere, on the water, and on the soil of this country. No other people but the people of the Saints could have sustained themselves here. If we abuse these choice blessings, the Lord will blast the fertilizing elements with his withering touch, and leave us desolate. Let us be thankful for what we have in possession, and use it exclusively for building up the kingdom of God, the establishment of Zion, and the triumph of righteousness and truth. Let every penny, every dollar, every sum of money, large or small, be devoted to this all-absorbing interest, as also every moment of time. These are matters with which we are all acquainted; they are not mysteries that are far beyond our comprehension.

Twenty-five, twenty-eight, and thirty years ago, our influence and national character were but small indeed. The image which now presents itself is still small, we admit; nevertheless it presents a bold front to the nations, and has become worthy of their notice. We are trying to be the image of those who live in heaven; we are trying to pattern after them, to look like them, to walk and talk like them, to deal like them, and build up the kingdom of heaven as they have done. I think that after awhile we shall attain to the

very image and likeness of the children of God who have lived before us. This image will increase, and grow, and spread abroad, and still expand in its proportions, stretching to the right hand and to the left, struggling for room on all sides, in proportion as we are faithful and learn to appreciate the blessings we have already received.

Do we appreciate the blessings of this our mountain home, far removed from the war, blood, carnage, and death that are laying low in the dust thousands of our fellow-creatures in the very streets where we have walked and in the cities and towns where we have lived? If we constantly live under a proper sense of the greatness of our blessings, the stone in the mountains will soon begin to attain colossal proportions and roll with crushing weight upon the toes of the "great image."

We have often heard it said by our Elders that all the heaven we shall ever have is the one we make for ourselves. How vast the meaning of this simple sentence! This one saying is a text worthy for all the holy beings in heaven and on earth to preach upon; it embraces a subject vast as eternity. We are exhorted to make our own heaven, our own paradise, our own Zion. How is this to be done? By hearkening diligently to the voice of the Spirit of the Lord that entices to righteousness, applauds truth, and exults continually in goodness. This Spirit is the companion of every faithful person! Listen to its whisperings, and pursue with alacrity the path it points out. In this way we may all grow in grace and in the knowledge of the truth, and by so doing we shall honour the life we now possess, while by pursuing an opposite course we disgrace it. This life is worth as much to us as any life in the eternities of the Gods. In that helpless infant upon its

mother's breast we see a man, an Apostle, a Saint,—yea generations of men with kingdoms, thrones, and dominions. Then the life of that little frail mortal is fraught with great and mighty results, and its value is inestimable.

If this be true of an infant, what may we expect to grow out of this infant kingdom? We may look forward to all that belongs to greatness and goodness, to might and power, to dominion and glory. Then how jealously we ought to guard the rights of this infant power! How zealous and constant we should be in maintaining its interests and supporting its laws and sacred institutions! No less vigilant should we be in preserving the lives of our children, for they are of the kingdom of heaven. No pains should be spared, no care omitted, in guarding the tender infant through the perilous hours of childhood to maturer years. Through the inattention and ignorance of parents, death makes many victims among our children, and they are deprived of magnifying their mortal life according to the designs of the All-wise Creator. Numbers of our children are carried off by death, through want of sufficient promptitude in battling the destroyer when its insidious approaches are first discovered. We have power in a great measure to prevent disease; and when it fastens upon the vitals of our little ones, we have power, faith, and means at hand, if promptly applied, to restore our children to life and health, to boyhood, then to manhood, and to honour and power in Israel. Yet we neglect our children, and let them run out in the cold and wet. They are sick at night; nothing is done for them; but they are sent to bed to lie all night with a burning fever, and so they are suffered to linger on day after day, while the Destroyer is busily at work consuming their lives.

At length the parents become alarmed and send for a doctor, who is just as apt to destroy the life of the child as to restore it again to good health. We mourn over the little fragile remains as we lay them in the tomb, and comfort ourselves by saying, "Thy will be done, O Lord; thou givest and thou takest away at thy pleasure," &c., when by our ignorance and carelessness we have destroyed the life God gave to us for a kingdom of glory and power, which can only be obtained through our posterity. From this one child, this Isaac, could his life have been preserved, nations would have sprung into existence, until the multitudes of people through him would have become as the sands upon the sea shore for number. But he is gone, and his spirit has returned back to God, and that is the end of his life upon the earth; your posterity is cut off, and from whence will you receive your kingdom and glory?

It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carefulness, frugality, and judgment which God has given us, that we are enabled to preserve our grain, our flocks and herds, wives and children, houses and lands, and increase them around us, continually gaining power and influence for ourselves as individuals and for the kingdom of God as a whole. People lose their property. Why? Because they do not take care of it. Once in a while we hear of property being destroyed by fire, though this does not often occur among this people. What did you do with the fire when you retired to rest? All such occurrences happen through carelessness, want of judgment, or ignorance. For instance, on a very dry, windy day, with a foul

chimney, a wife wishes to prepare a chicken for supper, and she must burn off the pin feathers; she gathers up an armful of shavings, sets fire to them, and the flame that is singeing off the pin feathers is also firing the chimney; from that it spreads to the roof, and from the roof to the stack-yard. A thousand dollars' worth of property is destroyed by carelessly singeing the pin feathers off a chicken. Our wives are not apt to think of this, any more than they do when they suffer their little children to get cold, and the croup, and then death.

This people, in their notions concerning life, are similar to the whole world. We have brought our traditions from the world, but we wish to learn better, and get rid of every false notion and practice. As I told you the other day, it is impossible to believe a truth that is not embraced in "Mormonism," whether it is found in the mental education or physical pursuits of mortals, in the spiritual refinement of the Gods, or in culling immortal fruits from trees that grow in the Elysian fields of Paradise. "The life that now is" more immediately demands our attention, and I am fearful that many spend their lives for naught. There are persons in this community who, if they could have their own will gratified and be possessed of plenty of means, would not do another day's work in their lives, unless they were urged to it. Such persons are told that they should devote their lifetime they now have to usefulness; but they have sufficient, they say, and have no need to be useful in performing any kind of labour. This is a mistake. Though I possessed millions of money and property, that does not excuse me from performing the labour that it is my calling to perform, so far as I have strength and ability, any more than the poorest man in the com-

munity is excused. The more we are blessed with means, the more we are blessed with responsibility; the more we are blessed with wisdom and ability, the more we are placed under the necessity of using that wisdom and ability in the spread of righteousness, the subjugation of sin and misery, and the amelioration of the condition of mankind. The man that has only one talent and the man that has five talents have responsibility accordingly. If we have a world of means, we have a world of responsibility. If we have an eternity of knowledge, we shall have an eternity of business to transact and to occupy every particle of the knowledge bestowed upon us.

Then, instead of searching after what the Lord is going to do for us, let us inquire what we can do for ourselves, and the answer will be, We can make our own hats, bonnets, shoes, and clothing, and we can make our own heaven here below; and if there is anything that we cannot make now, we will wear what we have until we can make more. I have a word of praise for our sisters. I have seen the handsomest home-made plaid in this city that I ever saw in any country. I would like to see them wear it when they go to parties, instead of donning silks and satins. Their home-made plaid will look better to me than all the silk and satin they can put on. But when sister Susan gets a fine dress, then Betsy will not go to the party unless she has as good a frock as Susan's; and Sarah must have as good a one as either of the others, or a little better. Perhaps she wants a little more gimp, a little extra braid, some insertion, or something to make a better dress than has either of her sisters; and so we waste for a thing of naught the blessings we should otherwise improve.

Be careful of the clothing you

have. Do not let your children's clothing lie underfoot when you undress them at night, but teach your boys and girls, when they come into the house, to find a place for their hats, cloaks, and bonnets, that, when they want them, they can put their hands upon them in a moment. When they take off their boots and shoes, let them be deposited where they can be found in the dark, that, if the children are obliged to get up at night, perhaps in case of fire, they can find their clothing, and not be under the necessity of being turned out naked. If a person can put his hand on his clothing, he can dress in the dark. I couple the necessity with the convenience. I hope we shall never be under the necessity of fleeing from under a burning roof, either in the night or day. Let there be "a place for every thing, and every thing in its place."

I believe in indulging children in

Book of Mormon, or any other useful print. Such women are not worth their room. It would do no good for me to say, Don't read them; read on, and get the spirit of lying in which they are written, and then lie on until you find yourselves in hell. If it would do any good, I would advise you to read books that are worth reading; read reliable history, and search wisdom out of the best books you can procure. How I would be delighted if our young men would do this, instead of continually studying nonsense. And in addition to this, let the boys from ten to twenty years of age get up schools to learn sword exercise, musket and rifle exercise, and, in short, every art of war. Shall we need this knowledge? No matter; it is good to be acquainted with this kind of exercise. Let a few schools be started by those who are capable of teaching the sciences. The science of architecture.

It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carelessness, in frugality, and judgment which God has given us, that we are enabled to

children, and they are deprived of magnifying their mortal life according to the designs of the All-Creator. Numbers of our children are carried off by death, through want of sufficient promptitude in battling the destroyer when its side is

and New York. What will be the price by-and-by, as circumstances are now shaping themselves in the nation?

If what I have now said about

temporal things is faithfully carried out, it will lead to our independence as a people, and to our comfort and happiness as individuals.

May God bless you! Amen.

SALVATION OF THE HOUSE OF ISRAEL TO COME THROUGH THE GENTILES.

*Remarks by Elder ORSON PRATT, made in the Bowery, at Provo,
July 15, 1855.*

REPORTED BY J. V. LONG.

It is with a great degree of satisfaction that I arise to bear my humble testimony before the Saints here in Provo, in connection with the testimonies that have been borne to you by the servants of God who have addressed you heretofore. We have had some great and good instructions imparted to us since our meetings commenced here the day before yesterday. We have had instructions which are of the greatest importance—instructions that pertain both to our temporal and future prosperity. The teachings imparted have been clothed with wisdom, and the gift and power of the Holy Ghost sent down from heaven, which has inspired the hearts of the servants of God who have addressed us from this Stand, and more especially has this been the case with regard to the instructions that have been imparted to us this forenoon, setting forth our relations, as Gentile Saints, (or Saints that have received the Gospel from

among the Gentiles,) with the house of Israel. Perhaps there is no subject that could be presented at the present time that is of so much importance, and that has so great a bearing upon the human family, as the one set before us this forenoon. It is one on which the salvation of the Latter-day Saints depends. It is one, also, on which the salvation of the remnants of the tribe of Joseph upon this American continent depends. It is one that we must not only understand, or reason about, or think of, but one in which we must engage every faculty and power of our minds, if we would be blessed as a people. It is for this object, as has been plainly shown to you this forenoon, that the angels of God descended from the eternal world and spoke in the ears of mortal man. It is for this object that the heavens have been opened, and the everlasting Priesthood sent down and conferred upon chosen vessels. It is for this object—namely,

the salvation and redemption of the poor, lost, degraded sons of the forest, that God has given the Urim and Thummim, and caused to be translated one of the most glorious sacred record, or histories that was ever introduced into the world by mortal man. It is for this object that we have been permitted to leave the land of our forefathers, to traverse the sandy deserts and arid plains of Nebraska, and to locate ourselves here in the midst of these lonely and peaceful vales; it is that we might fulfil and accomplish the purposes of the great Jehovah, in the redemption of the remnant of Joseph who dwelt here before us. I shall not, perhaps, make a great many remarks this afternoon, as there are others present who no doubt desire to bear their testimony before the Saints; yet I feel to make a few observations in relation to that degraded people, and in relation to ourselves, and our duties in regard to them; not that I expect my feeble abilities will impart anything that is of much consequence or importance, more than what has already been clearly portrayed before your minds this forenoon.

With these preliminary remarks, I will select a passage of Scripture as a text. It reads as follows:—"Woe be unto them that are at ease in Zion." I think we will find this text in the predictions of Isaiah. We shall also find it in the Book of Mormon. I will repeat the words:—"Woe be unto them that are at ease in Zion." Do you think, brethren and sisters, while so much depends upon our exertions and conduct, that we can come to these valleys, or go anywhere else on this American continent, and settle down upon our farms, or engage in our merchandize or in our business transactions, and be at ease in Zion? It is of no use thinking of this for a moment; for the day, even the time of the re-

demption of Israel, is now nigh at hand; and Zion, instead of being at ease, must travail in pain to be delivered. When the Saints first began to assemble themselves together in Jackson county, Missouri, and began to build fine houses and open rich farms, and were surrounded with every facility for becoming rich in this world's goods—when they were thus inclined to settle down in pleasant places, with their affections placed upon the things of the earth—upon their houses and their lands, upon their grain, their flocks and their herds, and when the great and important duties required of them as Latter-day Saints were laid aside, or, at least, placed on the background—when they thus settled down, and were determined to enjoy their own Zion at perfect ease, did the Lord suffer them to remain at ease? No. He suffered them to be uprooted, to be driven from their houses and inheritances, and to be afflicted, tormented, and oppressed. Why did the Lord suffer this? Because the people felt a disposition to be at ease in the land of Zion, and to neglect the important duties required at their hands. This has been more or less the case from the day that we settled in the western part of Missouri until the present time. We have forgotten who we are; we have forgotten in a measure what God has been doing with us as a people; we have forgotten his purposes that he has determined to accomplish in our day and generation; we have forgotten the degraded, forlorn condition of the sons of Joseph; we have forgotten the predictions of the holy Prophets among their fathers, who so earnestly prayed to the Most High for themselves and their children to the latest generation, whose prayers have been recorded in the records of eternity and preserved in the archives of heaven, to be

answered upon the heads of their posterity in the last days. We have forgotten these things to a great extent, and are dwelling at ease in Zion, and neglecting the great redemption of Israel.

It almost seems sometimes that the people are determined to take their rest and be at ease before their great labour is accomplished or their day of rest comes. They build houses, they plant vineyards, they sow their fields, they gather together large flocks and herds, they multiply their goods and substance, they surround themselves with the comforts and luxuries of this life, and say to themselves, "We will enjoy ourselves and be at ease in Zion; we will remain upon our farms and in our fine houses; we will engage in our merchandize and in various occupations; we will let the Lamanites take care of themselves, and we will let the purposes of the Almighty roll round without our help." And after all these things, they will pray every day that the Lord will roll round events, accomplish his purposes, and fulfil the covenants made with the house of Israel, and yet not lift one solitary finger to facilitate the answer to their prayers.

As it was said this forenoon, God is not going to do this without our agency and exertions. What says the Apostle Paul concerning the Gentiles? "For as ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so have these (that is the house of Israel) also now not believed, that through your mercy they also may obtain mercy."

The Apostle shows plainly that blindness in part happened to Israel, and that you Gentiles, as a consequence, obtained mercy. Has not the light of truth shone upon our minds, that these Lamanites, who are of the house of Israel, might,

through the mercy of us Gentiles, obtain mercy?

[Elder Pratt then asked a blessing upon the bread.]

Through the mercy of the Gentiles, it is decreed that the house of Israel in the last days shall obtain mercy; that is, through the believing of the Gentiles, or, in other words, through the Saints of the living God who have embraced the covenant of peace from among the Gentiles, and have separated themselves from the wicked Gentile nations. It is through their mercy, through their long-suffering, patience, and forbearance, that the house of Israel are to find salvation and mercy. And if we do not accomplish this work, we shall suffer; and I just as much believe this as I believe that the sun shines in the firmament of heaven. Without this people become the saviours of Israel, we shall be accounted as salt that has lost its savour, and therefore no longer good for anything but to be trodden under the feet of Israel, or of our enemies. Whosoever will not extend the hand of mercy to redeem this people will go down, and lose their influence with God and all good men. We are placed here as saviours upon the mountains, and God has placed us here because we understand principles that they are ignorant of. We know about God; we have learned something of Jesus Christ and of the redemption wrought out by him; we have also learned some little of the future state of man. We are in possession of knowledge which is hid from all the rest of the world. Shall we, therefore, dwell at ease upon our farms and in our habitations, and suffer these sons of the forest to remain in eternal ignorance of the great truths that we are in possession of? If so, woe be unto this people, or any other people that are intrusted with the sacred things committed to our charge, and who

do not use them according to the mind and will of God; for it is his mind that they should be used for the redemption of those that are unacquainted with these principles by which alone salvation can be obtained.

But how can we save this fallen remnant of Israel? Can the redemption of this widely-scattered and degraded race be brought about in a moment? It cannot. We have heard from the lips of our President, who spake by the wisdom of the Most High and by the power of the Spirit which rested upon him. He has pointed out the way, and shall we not walk in it? Shall we not give heed to his sayings? We are commanded to be of one heart and of one mind; and in this case in particular we are required to be united in all our exertions, and to use all the power and faculties of our minds for the salvation of the nations of Joseph. Will the brethren reach forth the helping hand, and try to redeem the sons of the forest with whom we are surrounded? I believe they will; for the purposes of God must be fulfilled; and we are the people who have to do the work; and to those who do not take part in it, I will apply the words of my text—"Woe to them that are at ease in Zion." And this woe will find them out; it will surely come upon them, and sorely afflict them from the rising of the sun unto the going down thereof; and when the night cometh, it will not cease; it will follow them day by day, until they learn by sad experience that there is no such thing as being at ease in Zion until Zion has travailed in pain and brought forth her children, and especially when the work is of the importance of the one now before us, and required at our hands. Here are numbers of the Lamanites before me. How much good it would do them, if they could only sit down and

read as we can concerning their fathers! Place yourselves in the same position, and imagine that you had lost all that was good and great, and suppose that you were among a people who understood all this knowledge, and suppose that they were not willing to put forth their hands to impart the blessings they enjoyed to you, how would you feel? You would feel as God feels, and the same as the old Prophets and Patriarch of the Nephites feel, who are now in the heavens, and who are acquainted with the purposes of God that are now transpiring upon the earth. How do you think they would feel, if they were to come down and look upon their descendants, and see them wandering in darkness, without the knowledge of God or their ancestors, and then turn and see a people in their midst who were in possession of the sacred records and prophecies of their fathers, and yet that people so careless, and so much at ease, that they used scarcely any exertion to impart the heavenly knowledge to them? Perhaps some may inquire, How are you going to impart information to so dark and degraded a people as our red neighbours? Do as brother Young has counselled, instead of driving them out from your midst to some desolate region. Cultivate their friendship; be forbearing and kind, and show a sympathetic spirit for them. Build for them a good school-house, and let the people be engaged in teaching them the English language, both old and young, as far as they are willing to be taught. Teach them concerning their forefathers, the carrying forth of the Book of Mormon, and the plan of salvation which is revealed to us, with the promise of eternal life to all those who believe and obey. They require to be taught in order that they may have faith; for how can they believe without being taught by

those whose right it is to teach? Teach them to read; and if you can persuade them to be attentive, it will not take them long to acquire a knowledge of our language. If you can possibly afford it, feed them and keep them from perishing with hunger. Just as long as they have to hunt in the mountains and kanyons for food, and to eat snails, snakes, and crickets, in order to keep themselves alive,—I say, so long as they have to do this, you cannot make them think of God. They will think of their hunting, and of procuring something to prevent starvation; for they must procure something to subsist upon, even if it is by stealing. Then if you want them to learn knowledge, and to acquire it in the best way, and with the least expense to yourselves, feed and clothe them, and then instruct them; and if you can get their minds bent down to study our language, it will be but a very short time before they will read as well as the best of us. Get them so that they can read the record of their forefathers—the Book of Mormon, and they will soon learn what God intends to do for them; and then the Holy Spirit will be poured out upon them, according to the intelligence and capacities they have for receiving the light of truth. In this way they may soon be fitted and prepared for a greater amount of knowledge, and receive the eternal Priesthood upon their heads, and then they will go forth to the surrounding nations, tongues, and tribes of their own people, and bring them to a knowledge of the truth. And this is the place for us to work; and we have the liberty and the means to first begin directly here at home; and when we have instructed and taught those directly in our midst, not merely by our theories, but by our precepts and examples, then will be the time to go and convert those

in South America and in the distant regions of our continent. But if we cannot convert those whom we have around us, and persuade them to hearken to the Priesthood, it is but very little use to go to others at a greater distance; for here is the place. God has not sent us as a people to dwell in the southern extremities of South America; but he has caused us to be located here; and hence here is the place where he intends us to work. We are called upon to begin here in the city of Provo, on the lands that these Lamanites call their own, and where they have chosen their homes. You may say in your hearts that “it would be so much labour and trouble—it would cost us so much of our time and means to convert those around us, that we have not courage to perform the great undertaking.” But what were we sent here for? The Lord has caused us to come here for this very purpose—that we might accomplish the redemption of these suffering, degraded Israelites, as predicted in the sacred records of their forefathers, and this is what we are told by our President; and therefore we can have no excuse, for our duty has been plainly told us. This work is of the greatest importance of any work of the present day. I believe with all my heart, as expressed by our President, that this people will be our shield in days to come; and I believe that if we lose this shield by our carelessness, or by settling down at ease in Zion, it will be woe to us that call ourselves Latter-day Saints. Yes, it will be woe to us if we do not accomplish this work that is given us to do. Do you not know that they will be the principal actors in some of the grand events of times to come? What says the Book of Mormon in relation to the building up of the New Jerusalem on this continent—one of the most splendid

cities that ever was or ever will be built on this land? Does not that book say that the Lamanites are to be the principal operators in that important work, and that those who embrace the Gospel from among the Gentiles are to have the privilege of assisting the Lamanites to build up the city called the New Jerusalem? This remnant of Joseph, who are now degraded, will then be filled with the wisdom of God; and by that wisdom they will build that city; by the aid of the Priesthood already given, and by the aid of Prophets that God will raise up in their midst, they will beautify and ornament its dwellings; and we have the privilege of being numbered with them, instead of their being numbered with us. It is a great privilege indeed (and we are indebted to their fathers for it,) that we enjoy of being associated with them in the accomplishment of so great a work. It is to their fathers and to God that we are indebted for the enjoyment of such great blessings in fulfilment of the prophecies. Their ancient Prophets among their ancestry looked with interest upon their children, and they interceded day and night for their redemption. In answer to their prayers, an angel has flown through the midst of heaven to preach the everlasting Gospel to the nations; and it is therefore to them that we are indebted for many of the privileges that we now enjoy. If we are thus indebted as a people,—woe be unto us who are gathered from among the Gentiles, if we neglect to pay the debt by our exertions to save them! Woe to us who have contracted the debt! for a day of judgment and retribution will come, and there will be no escape! No lawyers will be there to quibble and bring up technicalities of law;

but the debt will have to be paid, for to their forefathers are we indebted for the light and knowledge that we possess. Therefore, let us bestir ourselves, and perform those duties incumbent upon us, and then we shall receive our reward. I do not wish to take up the time when there are others of our brethren that have not had the privilege of speaking; but I did feel to say these words. I felt to shout glory to God this morning when I heard our President speak of these things. My advice to you, my brethren and sisters, is the same as to myself—Let us wake up to a sense of these things; let us sacrifice whatever is required of us for the salvation of this people. With regard to going to foreign nations to preach the Gospel among the idolatrous heathen, I will say, for my own part, that I would prefer going and labouring for years in those mountains to save Israel; yes, for years, if that should be required by the first Presidency, though I stand ready to go to China, or to the islands and nations of the Pacific, or to any other part of the world, when counselled so to do. What are these sacrifices to the glory that is to follow?

[Elder Pratt asked a blessing upon the cup.]

Brethren and sisters, may God bless you, and may his Spirit inspire you when you lie down at night, and in your dreams of the night, when you rise up in the morning, and when you go about your temporal labours. May He inspire you continually to search and find out what your duties are to the remnants of Israel that are in your midst. I ask that God will give you this spirit of inquiry and earnestness in the name of Jesus Christ. Amen.

EARLY PERSECUTIONS—CERTAIN RETRIBUTION.

Remarks by President HEBER C. KIMBALL, made in the Bowery, July 7, 1861.

REPORTED BY J. V. LONG.

The ideas that have been advanced by President Young are strictly true, and they will so appear to every one who has a knowledge of the condition of this world, and they will especially appear so to those who have a knowledge of the kingdom of God as it has been established in these last days. In regard to the United States, Great Britain, and European nations generally, they have a knowledge or a history of this people.

I was in England and commenced preaching the Gospel twenty-four years ago last June, and of course there were only a few Saints in that land; but the Gospel has spread among most of the nations of Europe. It has also been sounded in Asia, Africa, Australasia, and in hundreds of the islands of the sea. The people generally look upon us as a set of fanatics, and they do not consider us worthy of their attention; still there are some who occasionally become convinced and embrace the truth. When the Church was first organized in Manchester, in the State of New York, the people rose up against us, and were determined that we should not stay there, and consequently we went to Kirtland, in the State of Ohio, where we had peace for a little season. And then we went to Jackson county, Missouri; but the brethren found we could not stay there, and hence we had to move over into Clay County. We stayed there a short time, and afterwards went into Caldwell County. We re-

mained in those counties but a short time before the spirit of mobocracy raged to such a degree that the people considered we were not fit to live upon the earth. Fourteen thousand troops were called out, and took a few of us prisoners, and made us sign a deed transferring all our property to our persecutors in the State of Missouri, to pay the expense of our persecutors. They commenced their cruelties, and perpetrated the most diabolical outrages upon our people that were ever known among civilized nations: men, women, and children were indiscriminately despoiled of all they possessed; they were mobbed and whipped; some were tarred and feathered, and those who could not readily escape, were massacred, irrespective of age or sex; and if the Almighty had not interfered, they would have killed us all. We then went into Illinois, and had not been there long before they began to serve us in like manner. They gave us a city charter, and then took it from us again, and that too without any just cause. They gave us a charter for a Masonic Lodge, and then went to work and killed some of the men to whom the charter was given. The rage and ferocity of our enemies did not cease there, but it soon manifested itself in mobs assembling by thousands, who finally succeeded in driving us out of that State also, leaving us in the wilderness to perish. But the Lord assisted us; his protecting hand was over us for good,

and by his power we were preserved.

After all these hardships and trials we started for this country, and what did the Government then require of us? Five hundred men were called to go and take part in the Mexican war, and that too at a time when we were all living in our waggons: many were sick, and some were dying; and in fact hundreds and thousands have died in consequence of the hardships and privations brought upon them by our ruthless persecutors. Joseph Smith lost his life by the hands of assassins, and he was one of the best men that ever trod the footstool of the Almighty. He was the man called to open up this last dispensation, but the world at large would not receive him.

We have passed through many grievous trials; but I do not feel that I want to say much about our sufferings this morning, but simply to remind you of some of the prominent acts of our enemies, that you may know that we have nothing to expect from them in the future but persecution and misrepresentation. Many of you are strangers to these things, both members and Elders, because you were not baptized into the Church until afterwards; but still you can see what the world have done to us; and everything in the shape of persecution or affliction which the world have brought upon us, will come back upon their own heads ten-fold, and this nation in particular will reap what they have sown, and their troubles have already commenced; but I shall live to see them broken to pieces a great deal worse than they are now, and so will thousands of you. Our sons and daughters will live to see the complete overthrow of the nation, and they will avenge our wrongs. Many of them were born while we were undergoing those afflictions, and the

blood of retributive justice is in them, and I know this as well as I know that I live and dwell upon this earth.

Our enemies know not what they are doing when they persecute and mob this people. It is true they are doing no more than was done by the wicked Lamanites who once lived upon this continent, and who were a flourishing and prosperous people. They persecuted the people composing the Church of Christ, the Nephites departed from the faith, and the two parties wasted each other away until only a remnant was left, and as such we now see them wandering about in filth, darkness, and the very lowest state of degradation. The Jaredites, who preceded the Israelites upon this continent, did the same things. They fought and contended with each other until the whole people were destroyed, and we are going to live to see similar things befall this nation. Although many may fall away from the truth, and others may embrace it, yet the destruction of this nation is sealed, except they repent, which is not very probable. Notwithstanding this nation has been favoured with the revelations of heaven, yet they never knew God, they never knew that Joseph Smith was a Prophet of the Most High, and they do not now know that the leaders of this people are inspired from on high.

Now, I will say one thing that is in this good old book, the book that they won't have in the Congress of the United States, for you remember it is only a short time ago that they would neither have a priest to pray for them, nor receive the Bible as evidence. This book, the Bible, says: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." The nation of the United States have got to reap that which they have sown, and to receive

that measure which they meted out to us, pressed down and running over; and as they designed to wipe us out of existence "with the flower of the army" which they sent here, that destruction shall come upon themselves. I am perfectly willing that they should know what I think of them. That army was sent here by James Buchanan to wipe us out, but they might as well try to move the sun out of his place; still we know that that was their design, and brother Brigham declared it at the time. Yet, although you know that those poor creatures came here for the purpose of cutting our throats, you will feed them at their own price, instead of making them pay handsomely for all they get. If the brethren had acted wisely, they might have helped themselves a great deal, and have got together means for the building up of the kingdom of God upon the earth; but some were determined not to take counsel. Now, as feeble and poor a creature as

I am, I would like to know where there is a man who could bring up one circumstance to show that I have ever violated the law of the land. I know that I have been true to my country, to my Masonic brethren, and also to my brethren in this Church. Are there any of my countrymen who would injure me? Yes, scores, hundreds and thousands of them.

They have now got Masonic institutions against Masonic institutions, and Presbyterians operate against Presbyterians, and Episcopalians against Episcopalians, and, finally, it will be every man against his neighbour. But while they are being divided one against another, this people are raising the standard of King Emmanuel, and we will sustain the Constitution of the United States, and also all good and wholesome laws. You may tell it to the nations, for as God lives this people will do it, and I say, Amen.

POLITICAL ECONOMY.

Remarks by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, September 29, 1861.

REPORTED BY J. V. LONG.

It will be remembered by the brethren that, about a year ago, there was a Missionary fund started in this city, which was very liberally subscribed to. This fund was commenced for the purpose of sustaining the families of the Missionaries

who have gone on Missions. The calls upon the secretary of that fund are now very numerous. The subscriptions are not all paid, but many of them have been partially paid. It is now proposed to replenish this fund; and as this is a good time for

getting wood, it is a good time to bring some in for this object. Those who feel to subscribe and donate, can report to brother John T. Caine at the President's office. This invitation has also been extended to others who have not contributed; and we now wish to give an opportunity to those who live in the adjoining settlements. We wish to give all an opportunity and a privilege of assisting the families of those who are appointed to go on Missions. Brethren, let us pay up and continue our subscriptions to the fund, that the poor may be provided for, and the hearts of the Saints made glad.

The instructions given seem to turn upon political economy, and the pecuniary and temporal circumstances of this community. It is the burden of the instructions from time to time, and it seems not so much by way of gaining political advancement or influence, but those who have laboured, and still are labouring to lay the foundation for a great and mighty nation, are looking and striving for the improvement of this people, to teach them how to be self-sustaining. It is the wish and desire of those who stand at the head of this people, to pursue that course which will be the most profitable to the kingdom of God, for that will be for their benefit, and that is the burden of the instructions day by day. We are counselled and taught by our brethren to prepare ourselves for self-existence, to look after those things which are calculated to make us free and independent. It appears by the great commotion in the world that we are liable to be cut off at any time from foreign trade, for we are so situated in these distant valleys, that we may be cut off at any time from all distant markets; and it seems to be in the economy of Heaven that this should be so in order that we may become free, and also that we

may develop the resources of this our mountain home. By our united efforts we can produce from the elements those things that will be for our best good, and for the general interests of the kingdom of God. The burden of the instructions given by the servants of God from day to day, is for us to labour to draw from the elements for our support. Here are the richest elements that are to be found upon the face of the globe. There is no grain, no vegetables, neither anything that grows upon the face of the earth, that contains that sweetness or nourishment in a greater degree than it does here in this mountain country. The fruit, the vegetables, and all we grow, are of the sweetest and richest kind, and the most nourishing in quality. The fabrics made here will likewise be of the most refined and durable kind. If we labour for it, the finest flax, hemp, and wool, can be produced in this Territory. It is our duty to strive to raise every thing we need for our own consumption. The tea, the coffee, the tobacco, and the whisky, (if we must have such articles,) can all be produced and manufactured here. I am willing to make a bargain with this people to leave off all those things that I have mentioned, if all the people will agree to do likewise. These are things that we can do without; in fact, we are better without them than with them; we are better in our bodies as well as in our purses. The sugar that is needed, and other sweetening, grow here in these valleys of the mountains, and it only needs a little skill and labour to bring it into a more refined state than we have yet been able to produce. Hundreds of waggons and teams would not be able to bring the amount of sweetening from the States that will be raised and manufactured here this season, and the quantity and quality

can be increased and improved every year.

It is a measure of political economy for us to strive to promote the general interest, and to study to do the most good for the community we live in. If we cannot abide the appeal to our consciences, let us abide the appeal to our pockets. (Voice: You have caught us now.) We must not suit our ways to strangers, but we must look to the welfare of Israel.

Brethren, there is a glorious work before us, and great and glorious blessings will be poured out upon us. Peace and plenty surround us, and we are far from the power and corruptions which are now disturbing the enemies of God's people. The Almighty has wisely placed barriers in the way of his enemies, and by them they are now kept back, otherwise they would endeavour to swallow us up in their anger and rage.

We are now in a position that we can do those things of which I have been speaking. We can provide for our future necessities. We can raise up a great and mighty people, who will be led and governed by the principles of righteousness, and we have now an opportunity of doing it in these valleys. The nucleus is formed, the people are here, and we can do everything that is required if we have the disposition to labour for its accomplishment. Let us take hold like men and women of God, like those who are filled with his Holy Spirit, in order that we may accomplish the important work required at our hands. It is a work that should engage our most earnest attention. It is not a thing of a moment, and then to pass away; but it is the kingdom of God that shall remain forever and forever. This is what we are striving to build up; and let us take hold of it in such a manner as we can carry it on, and at

the same time sustain ourselves. To do this, we must produce those things that are necessary for our temporal existence; and let us be careful not to destroy what the Lord has given us before we produce another supply from the elements around us. It is our business, and duty, too, to take care of all that the Lord has put into our hands, and not because a word has been said about tea, to go and burn it up or throw it away; but we should put all we are made stewards over to the best possible use.

Now, I have no objection to our keeping things in our possession that are necessary for sickness, but let the whisky and the tobacco be put to their legitimate uses, then all will be right. Where coffee is produced, the people do not use it, but they raise it for the barbarians. In the East Indies and wherever coffee is grown, the inhabitants consider it poison and wonder that it does not poison the outside barbarians, as they term all those whom we consider the civilized and enlightened nations. Some of our physicians will, however, say and contend that it is perfectly harmless, when the facts before us show the effect of coffee, tea, opium, tobacco and other stimulants, and various other foolish and expensive indulgencies to be the cause of reducing the average of human life, so that not one half of those born into the world live to attain the age of seventeen years. Apart from this, it would be a great saving to this people, for they have to bring these things from abroad. Every thing that we cannot produce within ourselves, it would be best for us to do generally without, then we would have means to aid us in producing those things that are necessary to more fully develop the resources of the mountains and valleys of Utah. I mean that we could then use our means to bring the machinery here that we cannot so well manu-

facture, but which, by bringing in a little, we will be able to manufacture after a while.

While we are professing to be righteous, let us take a course to prove to God, angels and men that we are in earnest, and will live and produce those things that are needed for our own sustenance, and build up cities and make Zion the joy of the whole earth. It is not a mere theory that we have to do with, but it is the building up of the kingdom of God, and it is for those who have the principles of the kingdom in their hearts to seek to permanently establish the Zion of God upon the earth, whether they will be able to maintain the kingdom or not is the Lord's business. We know that the Devil seeks to thwart and overthrow the kingdom, and in all the enterprizes that this people engage in, they may expect his opposition.

We often see that people are frustrated and afflicted; and we frequently suffer in our health, and in things which we seek to accomplish, we meet with such opposition that

we have to give them up, but still we should try again and strive to bring stronger influences to bear and thus succeed in the accomplishment of the object we have in view. There is a contention here among the influences we have around us which is—whether the Latter-day Saints will maintain themselves independent of the Devil and his co-adjutors, or whether they will for ever be dependent upon their enemies.

I firmly believe that, with the blessings of the Almighty, we can produce in a short time every thing we need, if we will use the proper exertions. The thing now is to commence and go ahead with an earnestness, and not allow ourselves to be easily thwarted or frustrated. If we fail at one time, let us try again, and bring greater influences and more union, strength and power to bear, that we may succeed the next time. We have the Devil, as well as every natural obstacle to contend with, but we will finally triumph, which is my prayer in the name of Jesus Christ. Amen.

CALL FOR TEAMS TO GO TO THE FRONTIERS.—ENCOURAGEMENT OF HOME MANUFACTURES.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, February 2, 1862.

REPORTED BY G. D. WATT.

I have a few items of business that I wish to lay before you this morning, and the first is a call upon the brethren for teams to haul the granite blocks from Little Cottonwood to the Temple Block. The road became so muddy that the teams were sent home, but we understand that the road is now very good. This county, Davis, Tooele, and the northern part of Utah counties can forward teams in a day or two, and if the road again becomes bad, they are not so far from their homes but what they can easily return. I wish to have all the teams that can be gathered from this city and the adjoining neighbourhoods and Wards go to work immediately, so that our stone-cutters may have constant work. Some of them are from a distance, and we do not like to have them out of work through want of rough blocks. It requires a large quantity of rock for the first story of the Temple, and we would like to complete the walls of that story, and as much more as possible during the present season.

I have another call to make upon the people now, which I wish to go out from this place. You will recollect that a year ago this coming spring we sent some two hundred teams to the Frontiers to bring the Saints to this Territory. We wish to send three hundred this year, and they are as few as will answer to accomplish the purpose. Last season I think there were rising of sixty teams went from this city. I shall

propose that we make the dividend as we did last year, and let this city take the lead; and if we are not over one quarter in number, we ought to be in faith and good works. We know that the people in this city and in the regions round about are wealthy in cattle, and you know very well that it is against my doctrine and feelings for men to scrape together the wealth of the world and let it waste and do no good. We have more stock than we well take care of. We want to send some twelve hundred yoke of cattle to the States for freight and people, and we want to send some cattle to sell and purchase things that are needed for families when crossing the Plaius, for we wish to bring all the poor that can get to the Frontiers in time to come on this season.

Now I have a particular request to make of all our capitalists, and that is, for them to send and procure machinery to aid in supplying all our reasonable wants in manufactured articles, that we may have everything within ourselves for houses, for goods, for chattels, for chariots, for ribbons, and for ruffles, yes, everything that we require to clothe ourselves with from the stockings on our feet to the articles worn on our heads. You who have money and other available means, send and get such machinery as is really necessary for manufacturing those things that we require to make us comfortable. It is our duty to do this, and it is not your duty neither is it mine to send

and get ten thousand dollars worth of ribbons.

It may be asked, "Does not brother Brigham buy as many store goods for his wives and children as any man in the Territory of Utah?" I buy more. Probably I bestow more, according to the number I have to sustain, than any other man. "Why do you do so?" Shall I say, to keep peace out of the family, or to keep peace in the family? Which is it? I will leave that for you to answer. Such buying is no part of the duty of any man in this community; neither is it the duty of any man to be a merchant in this community, in the manner that many are and have been. I frequently tell the people that it is no part of my religion or duty to dance, but it is as much a part of my religious duty to dance as it is to buy ribbons and other useless articles of clothing. We are permitted to do such things because of our ignorance, and the sin that is in the world; because of the want of the knowledge possessed by heavenly beings; the want of true knowledge concerning the earth and the inhabitants thereon. Were it not for this ignorance and darkness we should not be pardoned as we are now. When we become weaned from the love of the world, become humble, penitent, contrite in spirit, and begin to love the Lord a little, it almost distracts us—some almost go crazy.

At no distant period merchandizing in imported goods will cease in this Territory, and the fabrics we wear will be manufactured by ourselves—imported fabrics will not be here. The inquiry may arise, "What will be done with the money that will accumulate?" for we have paid merchants here during eleven to twelve years past not less than from six to ten hundred thousand dollars annually. If any should be fearful that they will be cumbered with sur-

plus means, I will promise them to provide a way in which they may expend their means for the up-building of the kingdom of God. I do not feel to find fault, complain, or cast reflections upon myself, upon my family, or upon my brethren and sisters for what we have hitherto done and still are doing in the capacity of merchants, or purchasers, or consumers. I look forward to the time when this people will possess what is called the wealth of the earth, that is, those articles which are accounted very valuable, but many of which are in reality of very little worth. The diamond is considered of the most value, still its intrinsic value is but trifling; by heat it can be burned like other coal; I esteem gold as more valuable, for it cannot be consumed by fire. We would like to have a little of this metal, for how much better would it be to drink out of a gold cup than out of an old rusty tin basin. We expect to have earthen ware, it is true, when we get men here that know how to put the material together to make it, but if you accidentally let a piece of fine expensive earthenware drop, it breaks and that is the end of it; should a child or a grown person make a misstep and fall, when carrying a gold or silver cup or vessel, it cannot be broken. But this will be hereafter, it is not yet. When we see the time that the people will possess the true riches of the earth and the heavens, we can preserve that which we have, it will not be stolen by thieves.

Apparently the merchandizing interest in this community is coming to a close, and I feel like urging upon the people the necessity of preparing to grow and manufacture that which they consume. It is my indispensable duty to urge this important item upon them and to warn them of coming evil to themselves, unless they

attend to it. We want, in view of this, a liberal turn out of teams to bring machinery from the East this coming summer. It may be asked what we need here. Why are your wives unable to card a little wool into rolls to spin and knit you and your children some stockings? Because they have no cards. Suppose there was not a carding machine in this Territory or a single pair of hand cards, and they were not to be had, how could we make ourselves comfortable without them? We might possibly manage to make cloth in a rude way, but the demand would be far beyond the supply—it could not possibly keep pace with the wants of our growing community. We need a card-making machine here, one that will draw the wire, perforate the leather, and cut, bend, and insert the teeth. We could make one here, but it would cost much more than to import one. I want some of the brethren to send and get one or more machines of this kind, for we do not need many; but when we come to cotton and wollen fabrics that we need to wear every day, and without which we can not be so comfortable as we now are, we need much machinery to manufacture them. We now need twenty times more carding machines in this Territory than we have. Wool now lies in the mill month after month before it can be carded, which injures it. Will our capitalists send and bring in carding machines and other machinery? I want to see fifty or one hundred cotton spinning-jennies, introduced into the country, they will cost about one hundred dollars each, and with one of them a child twelve or fifteen years old can in a day gin, card, and spin cotton enough to make twelve yards of cloth.

These are matters that pertain to our present life, to us at this time and in our present circumstances. I am

anxious that the people should fully understand the vital importance of maintaining their present lives to make them useful, hence I speak much in this strain. There is great credit due the female portion of our community for the things they try to teach their children; still I would like to see a closer application in giving their daughters a good sound practical moral education. I feel gratified when I look around upon the congregation and see many of the mothers wearing dresses they have made themselves of wool grown in this Territory; and I have not seen in any new country a better article of cloth than our sisters make here; it will bear the inspection of the most fastidious votaries of pride and fashion; in that class of goods it cannot be excelled. Great credit is due to this people for the progress they have made. We have not in our society an aristocratic circle. Whether a brother wears a coon skin cap or a fine beaver hat is all the same to us. If a person is a faithful servant of God we do not object to his coming to meeting, though he has only but a piece of buffalo skin to wear on his head. We partake of the sacrament with him, hail him in the street as a brother and a friend, ride with him, converse with him, meet with him in social parties, and greet him as an equal. I also see brethren walk into meeting with overcoats on which their wives and daughters have made, but suppose you had not the means for getting your wool carded, nor the means for carding it yourselves, could you have produced the excellent cloth you now wear? You could not.

I delight to see the mother learn her daughters to be housekeepers; to be particular, clean, and neat; to sew, spin, and weave; to make butter and cheese; and I have no objection to their learning to cultivate flowers,

herbs, and useful shrubs in the gardens. It is good for their health to rise early in the morning and work in the soil an hour or two before breakfast; this practice is especially beneficial to those who have weak lungs. And while you delight in raising flowers, &c., do not neglect to learn how to take care of the cream, and how to make of it good wholesome butter, and of the milk good healthy nutritious cheese; neither forget your sewing, spinning, and weaving; and I would not have them neglect to learn music and would encourage them to read history and the Scriptures, to take up a newspaper, geography, and other publications, and make themselves acquainted with the manners and customs of distant kingdoms and nations, with their laws, religion, geographical location on the face of the world, their climate, natural productions, the extent of their commerce, and the nature of their political organization; in fine, let our boys and girls be thoroughly instructed in every useful branch of physical and mental education. Let this education begin early. Teach little children the principles of order; the little girl to put the broom in its right place, to arrange the stove furniture in the neatest possible way, and everything in its own place. Teach them to lay away their clothing neatly, and where it can be found; and when they tear their frocks and aprons teach them how to mend the rent so neatly that the place cannot be seen at a short distance; and instead of asking your husbands to buy them ribbons and frills, learn them to make them of the material we can produce. Teach the little boys to lay away the garden hoe, the spade, &c., where they will not be destroyed by rust; and let them have access to tools that they may learn their use, and develop their mechanical skill while

young; and see that they gather up the tools when they have done with them, and deposit them in the proper place. Let both males and females encourage within them mechanical ingenuity, and seek constantly to understand the world they are in, and what use to make of their existence.

It is unnecessary to send to England, to France, to the East Indies, to China, or to any other country for a little crockery ware, silk, calico, muslin, &c., for we can make those articles here. We need the machinery; let us unite and get it. Last fall brother A. R. Wright brought in an excellent piece of machinery for manufacturing flax; it now belongs to brother Pyper. I would like to see some man manifest interest enough to take that machinery and put it to work. Thousands of pounds of flax could be worked up by it this coming fall and next winter. Who will do this? I know not.

This people are dilatory in some things. What are many of them thinking about? The kingdom of God, sometimes. They want to pray and have faith just sufficient to keep in the path of the angel that is going round to gather up the righteous, and the rest of the time their minds are upon a gold mine, or upon going to the States to buy goods, and they see themselves behind a counter, "Ah," think they, "Won't I look a gentlemanly looking man when I am dealing out the calico?" I never could, the poorest day I ever saw in my life, descend so low as to stand behind a counter. Taking that class of men as a whole, I think they are of extremely small calibre.

Women and children can deal out pins, and needles, and ribbons; this is too trifling a business for men. Their business is to organize the elements and draw from them the raw material in abundance, and then manufacture

it into those things which are calculated to make comfortable, beautiful, lovely, healthy, and happy God's people. Our brethren calculate on the increase of their stock, and are keen to gather around them the riches of this life, but they do not make judicious calculations how to dispose of those riches to the best advantage. They will fill the whole country with stock of every kind, but can see no way how it should be put to proper use. The merchant calculates that he will make fifty or a hundred thousand dollars in so many years, but if you ask him what he is going to do with it he is astonished at the question, for he never thought of that. All he thought of was piling up the riches. Did you ever think it was your privilege to place those riches out to usury in building up the kingdom of God? Do you not belong to the Church of God? Do you not pray? What do you pray for? One says, "I pray the Lord to keep and preserve me, to sanctify me and prepare me for his kingdom and glory; I just want to slip inside the gate, I am not very ambitious." Do you think anything about preparing for it here? "Only in heart, or in spirit.

My doctrine is, to put every dollar to usury for building up the kingdom of God, whether it be much or little. I want the brethren to man out their teams, and send down three hundred this season, and four or five hundred when required. And then I want to see the brethren join together their teams and money and send for machinery, besides sending teams for the poor; and thus we will fill the Territory with the necessary articles of machinery for a self-sustaining people. It is necessary for us to sustain ourselves, or we will be left in poverty, nakedness, and distress, as a consequence of war and the breaking up of the general govern-

ment. We now meet men who seemingly have very little clothing—they wear patch upon patch. I would not by this remark have it understood that clothing ought not to be neatly and somewhat extensively mended, but I have seen men wear pantaloons so patched that it would puzzle you to place your finger upon a piece of the original. They have wives and daughters, but they do not spin. In Exodus we read, "And all the women that were wise-hearted did spin with their hands." If, instead of our wives and daughters passing their hours in idleness, folding their hands, and rocking themselves in their easy chairs, they would spin a little wool, and a little cotton from our Dixie, or that grown in their own gardens and fields, and make some good warm clothing for the men and boys, and some linsey frocks for the women and girls, they could with propriety be called wise women in Israel. If you happen to be in a party where I am, and wearing dresses made with your own hands, I shall take pleasure in dancing with you in preference to the lady dressed in silks and satins. We can do this, but we need to be taught day after day, month after month, and year after year.

Human beings are expected by their Creator to be actively employed in doing good every day of their lives, either in improving their own mental and physical condition or that of their neighbours. But there are thousands whose days, months, and years are nothing more than a blank; there is not a single trace upon their life's pages that might be construed as useful to the cause of humanity. This people have embraced the philosophy of eternal lives, and in view of this we should cease to be children and become philosophers, understanding our own existence, its purpose and ultimate design, then our

days will not become a blank through ignorance, but every day will bring with it its useful and profitable employment. God has placed us here, given us the ability we possess, and supplied the means upon which we can operate to produce social, national, and eternal happiness.

Seeing we are so wonderfully endowed with priceless gifts by our Heavenly Father, will he not require usury at our hands? He will. But he has made us agents to ourselves, which makes us responsible for the way in which we use the talents he has given us, for the manner we expend the gold and silver, the wheat and fine flour, the cattle upon a thousand hills, and the wine and oil, for they all belong to Him; and we too belong to Him, but he has created man after His own image, and endowed him with a germ of independence that will crown him a God

through his faithfulness. He requires us to devote these godlike powers to our own advantage, life, wealth, beauty, comfort, and exaltation by giving to His cause—the cause of righteousness — universal triumph over sin. Then do not hoard up your gold; if you do, it will canker, but put out every dollar to usury. Instead of your souls being bound up in your cattle and other property, put it all where it should be placed for the benefit of the kingdom of God on earth and for his glory.

I have merely touched this subject. I wish the Elders, and we have many talented Elders, to verbally follow out this subject in the afternoon, and then physically follow it out by rightly using your cattle and waggons, your silver and gold, and your time and talents, then God will bless us. Amen.

ROBBING THE DEAD.—DANCING, NOT A PART OF THE SAINTS' RELIGION.—KINDNESS IN GOVERNMENT.—MORE TELEGRAPHIC WIRES.

Remarks by President BRIGHAM YOUNG made in the Tabernacle, Great Salt Lake City, February 9, 1862.

REPORTED BY G. D. WATT.

I have four sermons that I wish to preach this morning, and I wish about thirty-five minutes in which to preach them.

The first subject I shall notice this morning is robbing the dead. Many have desired me to express myself in public relative to what has transpired

in our grave yard during four or five years past. Robbing the dead is not a new thing. Robbing dead people of their jewelry and clothing is customary in the cities of Europe; and it has been and is customary in many places to steal the body for the purpose of dissection. I have, in the

course of my life, been under the necessity of watching graves to keep them from being robbed.

It appears that a man named John Baptiste has practised robbing the dead of their clothing in our grave yard during some five years past. If you wish to know what I think about it, I answer, I am unable to think so low as to fully get at such a mean, contemptible, damnable trick. To hang a man for such a deed would not begin to satisfy my feelings. What shall we do with him? Shoot him? No, that would do no good to anybody but himself. Would you imprison him during life? That would do nobody any good. What I would do with him came to me quickly, after I heard of the circumstance; this I will mention, before I make other remarks. If it was left to me, I would make him a fugitive and a vagabond upon the earth. This would be my sentence, but probably the people will not want this done.

Many are anxious to know what effect it will have upon their dead who have been robbed. I have three sisters in the grave yard in this city, and two wives, and several children, besides other connections and near relatives. I have not been to open any of their graves to see whether they were robbed, and do not mean to do so. I gave them as good a burial as I could; and in burying our dead, we all have made everything as agreeable and as comfortable as we could to the eye and taste of the people in their various capacities, according to the best of our judgments; we have done our duty in this particular, and I for one am satisfied. I will defy any thief there is on the earth or in hell to rob a Saint of one blessing. A thief may dig up dead bodies and sell them for the dissecting knife, or may take their raiment from them, but when the resurrection takes place, the Saints will come forth with all

the glory, beauty, and excellency of resurrected Saints clothed as they were when they were laid away.

Some may inquire whether it is necessary to put fresh linen into the coffins of those who have been robbed of their clothing. As to this you can pursue the course that will give you the most contentment and satisfaction; but if the dead are laid away as well as they can be, I will promise you that they will be well clothed in the resurrection, for the earth and the elements around it are full of these things. All that is needed is power to bring forth those things necessary, as Jesus did when he fed the multitude with a few loaves and fishes, perhaps no more than would on ordinary occasions feed six men; he organized the elements around, and fed five thousand. In the resurrection everything that is necessary will be brought from the elements to clothe and to beautify the resurrected Saints, who will receive their reward. I do not trouble myself about my dead. If they are stripped of their clothing, I do not want to know it.

Some, I have been informed, can now remember having had singular dreams, and others have heard rappings on the floor, on the bedstead, on the door, on the table, &c., and have imagined that they might have proceeded from the spirits of the dead calling on their friends to give them clothing, for they were naked. My dead friends have not been to me to tell me that they were naked, cold, &c.; and if any such rappings should come to me, I should tell them to go to their own place. I have little faith in those rappings. If I felt that I ought to pay attention to such things, I would not, so to speak, let my right hand know what my left did; and it would require a greater power than John Baptiste to make me believe either a truth or a lie.

I thought the remark made by a lad to a group of weeping women was very appropriate, though I do not blame them for weeping when they saw the clothing they had put upon their departed darlings; said he, "supposing the linen was all burnt up and the ashes scattered to the four winds, could not the angel Gabriel call those particles together as easily as he could call together the particles of the body?" The elements are all here, and they will be called forth in their proper time and place. Let the minds of the people be at rest upon this matter. What has been done they cannot help. If any wish to open the graves of their dead and put clothing in the coffins to satisfy their feelings, all right; I am satisfied. I am also satisfied that had we been brought up and traditionated to burn a wife upon the funeral pile, we should not be satisfied unless this practice was followed out; we would have the same grief and sorrow that we now have when we find that our dead have been robbed of their clothing. Or if we had been brought up as our natives are, when a chief died if we did not kill a wife or two, a few horses, or a few prisoners, &c., as soon as the darkness of night set in we very likely should fancy ourselves haunted with the spirits of the dead, dissatisfied at our not giving them proper burial rites, and company to pass with them through the dark shadows of the grave to the good land where there are better hunting grounds. The power and influence of tradition has a great deal to do with the way we feel about this matter of our dead being robbed.

We are here in circumstances to bury our dead according to the order of the Priesthood. But some of our brethren die upon the ocean; they cannot be buried in a burying ground, but they are sewed up in canvas and cast into the sea, and perhaps in two

minutes after they are in the bowels of the shark, yet those persons will come forth in the resurrection, and receive all the glory of which they are worthy, and be clothed upon with all the beauty of resurrected Saints, as much so as if they had been laid away in a gold or silver coffin, and in a place expressly for burying the dead. If you think opposite to this your thoughts are in vain. "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." If the particles of which the body is composed are distributed to the four quarters of the earth, at the sound of the trumpet, when the dead are to come forth the dust that composed their bodies, that portion which is suffered to endure, will come from the ends of the earth, mote by mote, particle by particle, atom to atom, bone to bone, sinew to sinew, and flesh will cover them, and the same body will come forth in the resurrection, as much so as the body of Jesus came forth from the tomb.

Do as you please with regard to taking up your friends. If I should undertake to do anything of the kind, I should clothe them completely and then lay them away again. And if you are afraid of their being robbed again, put them into your gardens, where you can watch them by day and night until you are pretty sure that the clothing is rotted, and then lay them away in the burying ground. I would let my friends lay and sleep in peace. I am aware of the excited state of the feelings of the community; I have little to say about the cause of it;

The meanness of the act is so far beneath my comprehension that I have not ventured to think much about it.

I will now proceed to my next text. I have lately preached a short sermon to the Bishops, in a Bishops' meeting, and I now wish to present the subject of those remarks to this congregation; they were in relation to the Bishops building dancing-rooms for their school-houses and ward meetings. In my heart, soul, affections, feelings, and judgment, I am opposed to making a cotillion hall a place of worship. All men have their agency, and should be permitted to act as freely as consistent, that they may manifest by their acts whether they are controlled by the pure principle of righteousness. Many of you remember that at first we assembled in a bowery on the south-east corner of this block, where we met for some time under its shade, and held preaching meetings, sacrament meetings, political meetings, and every kind of public gathering, because it was the only place that would then accommodate the people. Soon after that we built this Tabernacle. We probably had not the first stick of timber on the ground before I was besought to build it for dancing in and for theatrical purposes. I said no, to every one that requested me to do that. I told them that dancing and theatrical performances were no part of our religion; we are merely permitted to occupy a portion of the time in those amusements, being very careful not to grieve the Spirit of the Lord. More or less amusement of that kind suits our organization, but when we come to the things of God, I had rather not have them mixed up with amusement like a dish of suetash.

I like to dance, but do I want to sin? No; rather than sin I would wish never to dance or hear a fiddle again while I live. Let that which I would sin in be taken from me, and

let me be kept from it from this time henceforth and for ever, no matter what it is. I like my pastimes and enjoy myself as you do, in amusements wherein we do not sin. Brother E. D. Woolley and myself had some conversation on this subject, and he thought that he would build a house to accommodate social gatherings, but could not at that time very well do it, so I built the hall which is called the Social Hall. In it are combined a dancing-room and a small stage for theatrical performances. That is our fun hall, and not a place in which to administer the sacrament. We dedicated it to the purpose for which it was built, and from the day we first met there until now, I would rather see it laid in ashes in a moment than to see it possessed by the wicked. We prayed that the Lord would preserve it to the Saints; and if it could not thus be preserved, let it be destroyed and not be occupied by the wicked. You know what spirit attends that room. There we have had governors, judges, doctors, lawyers, merchants, passers-by, &c., who did not belong to our Church, and what has been the universal declaration of each and every one? "I never felt so well before in all my life at any party as I do here;" and the Saints do not feel as well in any other place of amusement. We have a beautiful assembly room in the 13th Ward, but you cannot feel as well in a party there as you can in the hall that was built and dedicated to that purpose. Every thing in its time, and every thing in its place.

In the year 1849, I think it was, I was called upon to give a draft for a school-house, that would be commodious and suitable for each ward. I gave that draft, and I do not think that I could now alter it for the better. Has there been a school-house built according to the draft? There have been a few wings built,

and the main body of the building I drafted was not intended for a dancing-hall. By referring to the plan I gave, you can see my idea of a Ward school-house, but it has not been carried out. It is now whispered around that we are opposed to dancing in the 14th Ward School-room. This is not so. I have been there several times, and enjoyed myself well, as also in the 13th Ward house, which is called the Assembly Rooms, though I would call it a cotillion hall. I am opposed to making the youth of our land believe that dancing and frolicking are a part of our religion, when in truth they are not any part of it, though I hear from every quarter that the Gentiles say, "I like this part of your religion, for I understand that this is one branch of your religion, and I like this dancing very much." It is no part of our religion, and I am opposed to devoting to a cotillion room, a house set apart for the worship of God. I am opposed to having cotillions or theatrical performances in this Tabernacle. I am opposed to making this a fun hall, I do not mean for wickedness, I mean for the recuperation of our spirits and bodies. I shall not be opposed to the brethren's building a meeting-house somewhere else, and keeping their cotillions halls for parties, but I am not willing that they should convert the house that has been set apart for religious meetings into a dancing hall.

I will now pass to my third text. I can say with confidence, that there is no people on the face of this earth that pay more respect to females than do this people. I know of no community where females enjoy the privileges they do here. If any one of them is old and withered and so dried up that you have to put weights on her skirts to keep her from blowing away, she is so privileged that she is in everybody's dish or platter---her nose

is everywhere present—and still she will go home and tell her husband that she is slighted. Here we see the marked effect of the curse that was in the beginning placed upon woman, their desire is to their husbands all the time. It is also written, "and he shall rule over you." Now put the two together. Nobody else must be spoken to, no other body must be danced with, no other lady must sit at the head of the table with her husband.

A few years ago one of my wives, when talking about wives leaving their husbands said, "I wish my husband's wives would leave him, every soul of them except myself." That is the way they all feel, more or less, at times, both old and young. The ladies of seventy, seventy-five, eighty, and eighty-five years of age are greeted here with the same cheerfulness as are the rest. All are greeted with kindness, respect, and gentleness, no matter whether they wear linsey or silks and satin, they are all alike respected and beloved according to their behaviour; at least they are so far as I am concerned.

It may be all well enough if a woman can attain faith to throw off the curse, but there is one thing she cannot away with, at least not so far as I am concerned, and that is, "and he shall rule over thee." I can do that by causing my women to do as they have a mind to, and at the same time they do not know what is going on. When I say rule, I do not mean with an iron hand, but merely to take the lead—to lead them in the path I wish them to walk in. They may be determined not to answer my will, but they are doing it all the time without knowing it. Kindness, love, and affection are the best rod to use upon the refractory. Solomon is said to have been the wisest man that ever lived, and he is said to have

recommended another kind of rod. I have tried both kinds on children. I can pick out scores of men in this congregation who have driven their children from them by using the wooden rod. Where there is severity there is no affection or filial feeling in the hearts of either party; the children would rather be away from father than be with him.

In some families the children are afraid to see father—they will run and hide as from a tyrant. My children are not afraid of my foot-fall; except in the case of their having done something wrong they are not afraid to approach me. I could break the wills of my little children, and whip them to this, that, and the other, but this I do not do. Let the child have a mild training until it has judgment and sense to guide it. I differ with Solomon's recorded saying as to spoiling the child by sparing the rod. True it is written in the New Testament that "whom the Lord loveth he chasteneth." It is necessary to try the faith of children as well as of grown people, but there are ways of doing so besides taking a club and knocking them down with it. "If you love me keep my commandments." "Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light." There is nothing consistent in abusing your wives and children. There is quite a portion of the Elders of Israel who do not know how to use one wife well. I love my wives, respect them, and honour them, but to make a queen of one and peasants of the rest I have no such disposition, neither do I expect to do it.

I will now pass to my fourth text, and the sermon will be quite brief. It is well known that we now receive news from the west and east by the telegraphic wire that is stretched across the Continent. Last night we read a manuscript telegram, containing yesterday's news from New York City and Chicago. There are a great many in this Territory, who want that news while it is fresh, but it goes into our printing-office, and there remains from two to five days before the people can get it. I want a company raised to stretch a wire through our settlements in this Territory, that information may be communicated to all parts with lightning speed.

I am now constantly annoyed with "What is the news? Have you received it?" Yes, we have received it. "When" Three or four days ago, but it is not yet set up; when, at the same time, if there is a particle of manuscript telegram in my office, they never rest until they get it; and when they have got it they seem to care no more about it.

I wish some kind of arrangements entered into whereby we can have the news before us in some reasonable time. We have been put off with printers' excuses until I am tired. We send down to the printing-office, and inquire if the extra is out. Answer—"It will be out in a few minutes." We wait until morning and send again. "It will be out in a few minutes; we are now working at it; when, perhaps, it has never been touched. This I do not like. Thus endeth my fourth and last sermon.

May the Lord bless you all, brethren. Amen.

COVETOUSNESS.—LABOURS OF THE ELDERS.—MISSION TO
FORM A SOUTHERN SETTLEMENT.—GRUMBLING.

*Discourse delivered by Elder GEORGE A. SMITH, in the Bowery, Great
Salt Lake City, October 20, 1861.*

REPORTED BY J. V. LONG.

I regard it a distinguished privilege conferred upon me, whenever I have the opportunity of arising in this congregation and speaking to my brethren and sisters. The Priesthood which the Lord has conferred upon my head through his servant, and which in his abundant mercy he has enabled me thus far to magnify, is my joy, my theme, and the thoughts and reflections of my soul are how and by what means I may in the best possible manner make honourable all those blessings and ordinations which have been conferred upon my head. It is and ever has been, since I entered into this Church, my desire to be found among those who are valiant for the truth.

The light of the fulness of the everlasting Gospel which, through the voice of the servants of God in the last days, called through the instrumentality of Joseph Smith the Prophet, has been caused to shine or to glimmer in every part of the earth, gives me joy. It is still shining forth, and has caught the attention of thousands that are now here in this Territory, and caused them to come to Zion for the purpose of worshipping God under the instruction of the Prophets, that they might learn more fully the mind and will of Heaven, and the ordinances of the Gospel that are necessary for the living and the dead.

“And it shall come to pass in the last days,” saith the Prophet, “that the mountain of the Lord’s house

shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isaiah, chap. ii. verses 2 and 3.

It is for this purpose that we may be taught of the ways of the Lord, and that we may walk in his paths that we have gathered from almost every nation under heaven.

It is well understood that the human race have been traditioned to the utmost extreme that tradition could possibly be impressed in the human breast, in the practice of covetousness, the worship of money, the love of earthly goods, the desire to possess property, to control wealth, has been planted in the breast, soul and heart of almost every man in the world from generation to generation. It has been the great ruling Deity, and the object worshipped by the whole Christian world. It has found its way into the pulpit, into the monastery, into the cloister, and into every department of life. No man seems to desire an office, or is called upon to fulfil an office for the public good, but the first thing to be considered is, What will it pay? How much can we make? “Is there money in it?” The god of this world

has dominion over the souls of men to an unlimited extent. Let an Elder go among them to preach without purse or scrip, and tell them so, and they will immediately say, "We can believe your religion a great deal better than we can believe that you come to preach without having your salary paid. Why, the assumption is ridiculous; do not think to stuff us with such a doctrine as that."

With these traditions firmly imprinted upon our minds we have been gathered, and have brought along our schooling and notions that we have imbibed while at school; but with all these things we brought along a feeling in our souls to build up Zion, and to be faithful in all things so long as we remain in this life, that we may inherit blessings in the life which is to come. We came here inspired with a feeling to awaken in our breasts an unlimited desire to labour for the building up of Zion, and this desire exists in a great many Elders. Some of the brethren have desired to go to different parts of the earth to preach the Gospel, part of them for the sake of making it a matter of profit: yes, men who have been ordained to the Priesthood will dare to ask how much they can make of a Mission, when their business is to labour for the building up of the kingdom of God. This feeling of speculation has gone so far as to engross the attention of men in the ministry, so that wherever they have gone they have levied grievous contributions upon the people, and it seems to have been the first thing about which they have planned, and that every step they have taken has been with a view to a reward in gold! In some instances the poor have been taxed, those to whom the Gospel should have been preached freely, without money and without price, to furnish money to gratify the ambition that reigned in the breasts of certain

Elders; I hope they are not many, but there are a few instances no doubt.

On the other hand, the Elders that have remained at home ever since the Church was driven from Jackson county, and that have continued to farm and perform different services at their business, have not by any means been idle spectators, but they have been pillars in the Church. For as soon as the Church was organized, Bishops, Councillors, and Teachers were necessary to give counsel and to preside in the temporal affairs of the Church, thereby sustaining the kingdom; and while these and many other Elders have not been conspicuous as Elders travelling abroad, they have yet been pillars at home in constructing and building up the kingdom of God on the earth.

While we take this into consideration we will again review, for a moment, the present acts of the Elders generally, for very few of the whole body of the Elders can be pointed out as having done a great work at a particular place. What the world call having done a great work, or big things, is somewhat different from the kind of work that the Elders in this Church are expected to do. For instance, it is said that Saint Patrick went to Ireland and banished all the toads and frogs, and then converted the whole of Ireland, and that he not only converted the people, but the best of it is that the greater part of them remain firm to the faith of Catholicism until the present day.

There are a few Elders who have baptized their thousands, and an account may be found in the records of the Church of some who have gone on Missions and baptized their hundreds; but as a general thing it is hard to find but few who were very distinguished in this respect. Constant labour, diligence and humility may and does gather many, they are baptized and receive the fulness of

the Gospel. But only a portion of those who have embraced the Gospel under the auspices of those successful Elders, have had faith and energy enough to gather with the Saints to take part in helping to build up Zion. By-and-bye sub-division takes place, and the people spread themselves abroad upon the right and upon the left, forming new settlements all through this great desert. In this way the work has attained its present position, and the kingdom is being built up. It is like the labourer with his spade and wheelbarrow, who commences on a large hill and digs, and finally wheels it away. Well, says the passer-by, that is small business; but by-and-bye you pass that way and the hill is removed, and a fine city is on its site.

The Elders are steadily and quietly operating for the spread of truth and the advancement of the kingdom of God, and before the world are aware of it, their rotten dynasties and corrupt governments will be undermined and crumble to dust. You notice a bee, it carries a little honey to the hive, and continues to do so from week to week and from month to month, and lays up a store of the most delicious of earthly substance and the choicest of earth's sweets, and this is the result of the little busy bee. So it is, and so it should be with the Elders in Zion. It is not that we are required to do and perform everything in a minute, but by using the minutes to do the little things that are within our reach, and striving always to do them properly. Zion is silently spreading her curtains, strengthening her stakes, and lengthening out her cords, and she will so continue until her wisdom, her influence and her power circumscribe the globe. Who is doing this? The Lord is doing it and it is marvellous in our eyes. But in all this we have to contend with our tradition, we

have to contend with the god of this world—the love of money,—with our covetousness, and we have to contend above all with our ignorance. Men can sit in the congregation and be taught by the Presidency; yes, be taught to the easiest lessons ever taught, year after year, and these teachings seems to make no impression upon them. Those valuable instructions are, to a great many, like pearls cast before swine. Again there are numbers of our brethren who have had to go to the States and to California, in order to see the difference between the kingdom of God and the kingdoms of the Devil. Then after a few years they come back and say, well I declare I never saw things in such a condition before, how wicked the world is becoming now to what it was before I came into the Church. We have another class of men who can go to ward meetings and say they would labour to build up the kingdom, and even to build a city upon a rock, and farm upon naked land, and settle upon the highest peaks, if counselled to do so. But there are extremes of expression and thought. To go forth and preach the Gospel, teaching faith, repentance, and baptism for the remission of sins, and to contend against the arguments presented by the Gentile world, has been and still continues to be one of the most laudable employments in the kingdom of God, but a comparatively ignorant man can do it. It is not the learned, nor the wise men the Lord called to do this, but it is the reverse; he calls the weak things of this world to confound the wise and the mighty. It reminds me of a story that Bishop Hardy tells about Luke Johnson. When he went to preach the Gospel in Massachusetts, he was plainly dressed, his trowsers were strapped down to his cowhide boots, because they were not quite long enough. One man said, have

you seen the Mormon? No, was the reply, have you? Yes, said the man, I saw one and heard him preach, and he said "the Lord hath called the weak things of this world to confound the wise and mighty, and by mighty I thought so." It was but a little while till the only argument used against this doctrine was mobocracy, a row at the meeting, a coat of tar and feathers, a shower of mud or the lighted torch.

The man that exerts his power, his influence and understanding to guide Zion at home, to develop our resources, to shape, bend, and make useful the elements and facilities which lie dormant in these surrounding hills, has to possess superior wisdom, a greater degree of knowledge; and the Holy Spirit influences the leaders of this Church, those that are called to act as Trustees, or in any other department of the home affairs of Zion. It is required of us to seek wisdom out of the best books, that a foundation may be laid and all things properly prepared for the great future, that our institutions may be rendered permanent and self-sustaining, that all things may be properly carried on, according to the mind and will of Heaven. It is in this respect that the leaders of the people called Latter-day Saints have shown themselves to be the wise men upon the earth, and it is in this respect, too, that a large portion of the people have failed to see the grandeur and magnificence of the Counsels of the First Presidency, but have suffered themselves to remain in ignorance and stupidity.

I presume now that in speaking at the present time, I am addressing a considerable portion of those brethren who have been called on to strengthen the stakes of Zion on the southern borders of our Territory. The Twelve being called to act a part in organizing this Mission, has caused me to

fall in company with a considerable number of those brethren who are counselled to go south and raise cotton, and I can realize to a great extent the feelings which exist in some of their breasts. A man who has come into this Valley to make Zion his home, has gone to work and by untiring industry has surrounded himself with comforts, and probably with wealth and an abundance of this world's goods; he can proclaim himself an Elder in Israel who is ready for anything. Such a man would go into the mountains to hedge up the way of our enemies, go abroad and preach the Gospel, and in fact he will find himself constantly called to assist in establishing Zion.

The word of the Presidency is, brethren, it is necessary to strengthen the southern border of our thriving Territory, and this is for the general good of all. Now you go down south and raise cotton and you will be blessed more than you ever have been heretofore, and know that in doing this you are doing your part to build up Zion. But some do not feel so. Why, I have seen faces look as long as a sectarian parson's face, comparatively speaking; I have seen diseases appear in men that had heretofore been considered healthy, and that too as soon as they heard they were wanted to perform any unpleasant mission. I have sometimes argued the case, and tried to persuade them, in regard to this mission that it would do them good. Oh, but they will reply I have always been sick in a warm country. Well, I have told them, we can, in the cotton country, in a few hours riding, give you any climate from the torrid to the frigid zone. But this is not the difficulty. This cotton mission rouses up covetous feelings, for it must be remembered that the prospects for a large farm are not very good there. We can make more

here; we can get more wealth and get along faster if we stay here, than we can raising cotton in Washington county. And in fact a few of the brethren feel disheartened about going south to raise cotton, indigo, and such other articles as we cannot raise in this part of the Territory. A brother came into the office the other day and volunteered to go south to the cotton country, then he came in the next day and said he had been too fast in volunteering, that he had not got sufficient clothes to wear. I told him that it was a great deal warmer in that country than it is in this, and consequently he could do with less clothing. But he felt that he must go to work and get more clothing for his family before he could go. I replied that I considered the best thing he could do was to raise a quarter of an acre of cotton. I showed him some cloth that my wife had been spinning and weaving. Then he said his wife did not know how. I told him mine did not until she learned.

It has been my lot to take part in the starting of settlements in the southern portion of this Territory; I have assisted in settling the country from the cotton district in Washington county to Utah mountain. It used to be nearly as much work to get a man to go to Iron county as it was for John Bunyan in the Pilgrim's Progress to get poor Christians into heaven. When I got them started south, they would meet at every settlement on the road, men who would discourage them by saying "you are going to a poor country, Oh how I pity you, you will starve in that miserable country, here is a good piece of ground close by me, you had better stop, I can sell you all the grain you will want for seed and to eat; you are going away out of the world." In this way hundreds of those who were counselled to go to the far south were stopped in Utah

county, or turned aside from fulfilling what was desired of them. When I led the first company to Parowan, some of the brethren insisted there was not grass enough to keep their cattle through the winter, when in reality there was an abundance of feed for thousands of stock, and in a few weeks they hardly knew their own cattle, they had improved so much. These incidents have been a lesson to me, and I felt that I wanted to preach to the brethren upon the subject of going south. We are going down there to raise cotton, and the Presidency want men who are called to go upon this Mission to let it have their undivided attention.

There are a few that have always allowed themselves the indulgence of whining and finding fault whenever they pleased. This is very wrong. A spirit to find fault is an enemy to your peace and comfort, and also to the happiness of those around you. It is a key to your destruction. It is so in our home affairs, when you go abroad and exercise this influence among the people you sow a spirit of dissension in the midst of Israel. If you have a portion of Priesthood upon you; you disgrace it in doing so. If you have been baptized for the remission of sins you dishonour that baptism in doing this. Some will grumble and quarrel, until they go into partnership with Satan to oppose the kingdom, lose the spirit and deny the faith. It is Satan's business to oppose the Saints, but those professing to be Saints should labour for the good of the kingdom of God.

The southern settlements were at first considered rather orderly, more so than some of those nearer this city, but in the spring of 1858, there was an influx from California of a large number of persons, who had gone there because they were not contented to live in this country, and who could not enjoy the liberty that

was here. Many of them went to California to get rich, but a spirit came over some of them that the Lord was going to destroy all the Gentiles, and that if they came up here for a while they could go back after the Gentiles were killed off, and find better diggings, and many others thought their brethren were in trouble, and if they could not live Mormonism they would fight for it any how. Several hundred persons came into the southern counties under these and similar influences, and intended to stay, no doubt, until the vengeance was over and the Gentiles swept off from the earth, then some thought they could go back and keep tavern. A man who had been among the Gentiles and served the Devil for several years, would come up to this Territory and expect to be respected as much as those who stayed at home and attended to their own business and laboured for the good of the kingdom, when it was as much as an Elder could do who had stayed at home and helped to build up Zion, to retain the Spirit of the Lord and magnify his calling. In this way there was grumbling, and a kind of dare-devil influence scattered all through the settlements. We saw much of it here, but where the settlements were small an influence of this kind took deeper hold and had a far more powerful effect. The spirit of avarice was not gratified, the Lord had not designed to cut off the wicked to please a few avaricious Mormons. He designed those who professed to be Saints to live good and upright lives, and to exercise a holy influence over the children of men, that all who loved the truth might be converted and saved in the kingdom of God. As soon as this was ascertained many went back again.

Brethren, you who are going from here have been in the habit of hearing the President, Sunday after Sunday,

and where you have been considered examples, here you have acted as Bishops, High Priests, Seventies, Elders, or Teachers, and your example should be a good one and worthy of imitation. A great many Elders have been called to go on this Mission to raise cotton, and they should consider themselves as much on a Mission as if they were among the nations preaching the Gospel. I advise every man to fortify his mind against becoming like Satan in accusing the brethren, or in grumbling, in fault-finding in word, in thought, or in your hearts. If the Mission was to go and build a city on a rock, my advice would be, go at it, for if you did not choose to do that you would have a chance to choose a sandy foundation which would not be proper nor beneficial.

I wish to talk to the brethren on this principle of fault-finding. If we are disposed to find fault with the Bishop, with our wives, with our neighbours, with the Priesthood, and the general authorities of the Church, we shall have all the influences of Satan necessary to help us to carry out our design. Those who practice these things will soon be full of hell and have plenty of devils to help them to carry it on. You are called upon to go and build up a city and villages for a stake of Zion.

When you first came here you dropped down into a desert, went to work and made it blossom as the rose. Then, when you have done this, you have to go to other places and make them blossom also. You have got to lay out the streets, make fences, and build houses, and do everything that will make a city pleasant, agreeable, and inviting. We can get up in our meeting and sing:—

“The cities of Zion soon shall rise,”

but how are they going to rise? We are going to build them, so that they will rise far above the clouds; and to

accomplish this we are going to build them on the high mountains. We are not only going to sing about building them, but we are going to do the labour requisite to carry out our designs.

Now, I do not wish a solitary man to go down there to perform this service that can not go with his whole heart. If he has got a splendid house, a mill, or farm, or carding machine in this part of the Territory and his heart is set upon it, his soul will be here. He will be like some Elders that are sent to England on missions; they say "yes, I will go and preach," but when they get there it is, "Oh dear if I was but at home." If I were presiding over such a man I would send him home, so that I might get rid of the poisoning influence of his company. I want a man that is going on a Mission to say wife, children, the Lord gave you to me, I will go and do my duty, and hereby show to him and to all men that I am worthy of you.

In this case the Mission to which you, brethren, are called is to build a city; it calls for wives, children, for machinery, for mechanics, for every thing that is calculated to add to the comfort and happiness of the citizens of a city. We are not going to be a great while isolated from our brethren, but we are going to assist in building up Zion. We want all necessary and important improvements, and if we build a telegraphic line from here to Santa Clara, it won't cost more than fifty thousand dollars. But you need not be afraid of leaving head-quarters, for although we cannot all live at head-quarters we expect that head-quarters will be connected with every part of

the world, and when Zion is not big enough for us, the Lord will be willing to stretch it so as to make room for his Saints. Oh, says a brother, I am perfectly willing to go, but I understand that we are only to cultivate three acres of land each and I cultivate thirty at home. Remember the Lord has said that it his business to provide for his Saints, therefore if we cultivate a small farm when we are required to do so, he will give us a big one, for there is plenty of land in the hands of those who do not respect him, and if we are faithful we may expect to be made rulers over many things.

I want our sisters that are called to go with their husbands, to cultivate a spirit of joy, cheerfulness and satisfaction, and feel a pleasure in going. They ought to feel that they are honoured in being called to go and build up the cities of Zion. This is the advice that I give to the brethren and sisters upon this subject, and I do not want the Californians in the southern settlements to say, brother George A. is this a specimen of Salt Lake City grumblers? They can beat us, who have been to California, in murmuring, for although we would rather live here than anywhere else, we should discipline our minds to live where we can be the most useful to the cause of Zion. We should manifest our joy that we have had the high privilege of helping to enlarge the borders of Zion, to inspire them with a spirit of faithfulness and industry. I was pleased when brother Spencer asked me to speak.

May the blessings of Israel's God rest upon you all. Amen.

THE FIRST PRINCIPLES OF THE GOSPEL.

Discourse by Elder PARLEY P. PRATT, delivered in the Bowery, Great Salt Lake City, Sunday Morning, August 26, 1855.

REPORTED BY J. V. LONG.

I rise before you this morning, my friends and brethren, to preach to you the everlasting Gospel, for as my calling has been for the last quarter of a century to proclaim this Gospel, I have always endeavoured to do my duty both before you and others, here and in many other places.

Before I came here this morning I was thinking what shall I say to the brethren and sisters, if called upon to speak, and after a moment's reflection, I said, I will preach the Gospel, and when brother Kimball called upon me to address you, he said, "Brother Parley, we want you to preach the Gospel to us."

The Gospel of our Lord and Saviour Jesus Christ, is the only system whereby man can be saved, and his being the only name whereby we can approach our Father in Heaven with acceptance, the only name in which remissions of sins can be obtained, and the only name whereby man can have power over unclean spirits, over Devils, over diseases, over the elements, and over everything this side the celestial kingdom and its influences; it is of the highest importance, therefore, that this message of life should be declared to all the world.

This Jesus Christ, the Son of God, was once born in Bethlehem, crucified on calvary, risen again from the dead, and having ascended to his Father and to our Father to lead captivity captive and give gifts unto men, his name has become the only name

under heaven through which man may be saved, receive everlasting life and exaltation; it is the only name by which man can get remission of sins, the gift of the Holy Spirit and all its attendant blessings; it is the only name by which we may approach our Father in heaven and invoke his blessings—the only name by which we may control disease and the very elements by the power of his Spirit and the authority of his Priesthood.

This same Jesus, after having risen from the dead, after having received all power in heaven and on the earth, gave a mission to his Apostles, Peter and others, to go into all the world, preach the Gospel to every creature, baptize them in the name of the Father, Son, and of the Holy Ghost, and gave commandments that repentance and remission of sins should be preached in his name in all the world, beginning at Jerusalem.

Having given these commandments and instructed his Apostles that they should teach all things whatsoever he commanded, he ascended up on high and took his seat upon the right hand of God his father, and he then shed forth the gift of the Holy Ghost and bestowed gifts upon men.

Those Apostles began at Jerusalem to perform the duties of their Mission, for it had been said that they should tarry there until they were endowed with power from on high; and after receiving this power they stood forth and preached to the people on the day

of Pentecost the crucified and risen Redeemer, and when the people were convinced of the death and resurrection of the Messiah, and wished to know what to do to get rid of their sins and become acceptable in the sight of Heaven, Peter told them to repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins, and he then added, for the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.

This being written in the 2nd chap. of the Acts of the Apostles, in the New Testament, as the first instructions given by Peter and the Apostles at the place appointed, and at the time appointed, and under the circumstances appointed, and this being the first attempt to carry out the great mission "to preach the Gospel to the world," hence we conclude that the Gospel there preached, was the same Gospel that was to be preached in all the world, and that was to be efficacious to all the world, it matters not what colour or country, what nation or language, learned or unlearned, Hindoo or anything else; it was the everlasting Gospel given by the Saviour at the place appointed, and at the time appointed, when they were endowed with power from on high, the Holy Ghost descending upon them agreeably to the promise.

Consequently, at that time and under those circumstances which I have briefly named, the Apostles made that proclamation, viz., that all should repent and be baptized in the name of Jesus Christ for the remission of sins, and they were told that all who would do this should receive the remission of sins, and that the Gospel with its promises should go to every creature, and whether in some distant age or country that mankind should be found, it matters not; there the Lord should send his Gospel with

the promise of remission of sins, and the gift of the Holy Ghost through obedience to the Gospel; yes, in every place and among all people the promises should hold good and the signs follow them that believe.

This Gospel, its history and characteristics, are clearly recorded in the New Testament, in the English version, translated by the order of King James, and handed down to us by our fathers, and it is also given to us by our fathers in the Book of Mormon, and in many other good books, and in the words of many other good men who lived in ancient times, and in the words of many modern men, and many of our young men are made partakers of it by becoming members of the Church of Christ, and they know what it is to become members of the body of Christ, and to be justified, freed from sin, and to stand before God with clean hearts and pure minds.

We have to know these things, and to be made sensible of what it is to feel the satisfying influence of his Holy Spirit.

Mind you do not forget when we preach this Gospel that it is a Gospel of repentance; do not slip over part of it, but while summing it up, look at it item by item. It is the Gospel of repentance, not a mere Gospel of baptism, but a Gospel of repentance and remission of sins to be preached in all the world.

Why have any people a notion or disposition to obey this Gospel? How can the people determine whether this Gospel is good?—whether it is of any value to them, or what it will do for the people generally if complied with? What would this Gospel do for the people of any age if they would obey it as a people? Whether it were a neighbourhood, a town, a city, a nation, or a world, or a million of worlds. I ask what would it do for that neighbourhood, that people,

that city, that nation, or that world? I will tell you. There would be no thieving there any longer, there would be no lying there any longer no cheating no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. But why would all these things cease? Simply because they obeyed the Gospel; because obedience to the Gospel implies repentance, which means nothing more nor less than putting away all our evils and ceasing to do them. Among the people that obeyed the Gospel, there would be no longer adulterers, nor fornicators, nor any other evil that you can name.

Now what cause of objection can people have in any age, among any nation or language—in England or in Texas, or any where else to a Gospel that would have a tendency to put away all those evils from among men? But say you—Are there no evils where this Gospel is obeyed? No sir; where this Gospel prevails in the heart of an individual, that individual ceases from those things which are evil, for he is cleansed from them; he refrains from all that tends to evil; as the Gospel influences a man's heart, he ceases to countenance all evil practices, and where the Gospel influences his family, there is a family without those evils, and if a town or a city can be found that is influenced by the Gospel, there you will find a town or city without those evils which I have named, and you will find them gradually putting away those which may be amongst them as fast as they perceive them.

But really, says one, in Utah, I thought the Gospel was pretty well obeyed, and yet we are not without those evils, we are not entirely free from those sins. Allowing such to be the case, that does not make these words false. Show me a man that is guilty of false swearing, a man that is found traducing his brethren, or

that is found evil speaking, or that is a fornicator, or a thief, and I will show you a man that does not obey the Gospel; he may call himself a Mormon, a Latter-day Saint, or a brother in Christ, but that is not proving that he has repented of his sins, but as repentance is a part and parcel of the everlasting Gospel of Jesus Christ, and without which we cannot be benefitted by his atonement and his mercy, we cannot have the blessings he purchased without we associate repentance with our faith. I say, as repentance is an essential part of the Gospel, that the man who has not put away his sins has deceived himself, because this repentance is one of the first principles of salvation. If I have other sins, and then add the sin of neglecting repentance, my case is still worse than it was before.

I have known the Gospel, as I remarked, for 25 years, and in that time I have materially altered my views upon some points. I then thought that they came into the Church for the purpose of repenting and forsaking their evils, and receiving the Gospel with all their hearts and a resolution to do right. Well, it is true, that there is a oneness as far as repentance and faith are concerned in the outward acknowledgment, but do all who in word acknowledge the Gospel forsake their sins? We would all like to see such a state of things in the world; we would like to see our neighbours forsaking their sins, even if we could not forsake and overcome our own dear sins. Suppose we happen to repent and leave off our sins, would not that be about right? Would not that answer for us without waiting for others?—or can we have some ceremony performed that will do as well, something besides leaving off our sins and leading a new life?

Perhaps we may not come to the repentance of fear, or feel afraid of

doing wrong, but the other part we will come to says one, for instance, the baptism for the remission of sins given by the Saviour, in whose name we can receive every good gift, and without whose name we cannot receive any spiritual gift. Then seeing that he, with all this power in his hands, and he knowing all things that would be good for man, not only ordered that repentance should be preached in his name, but that the Apostles should baptize the people in his name, and to fulfil this Mission they did baptize the penitent believer for the remission of sins, and they exhorted the people every one of them to repent and obey this ordinance for the remission of sins, and they also assured them, that if they would do so they should have the gift of the Holy Ghost, and the Apostles further assured them that this promise was to them that were afar off, to all nations and countries, it extended to every creature!

And, now, what objection can a man have to obeying one part more than another part of the Gospel? Why should men have such various opinions about the Gospel when it is so plainly set forth? One man says, I suppose that baptizing or sprinkling me when I was an infant was sufficient, for that was the custom in those days, and I suppose they called that baptism. Well, have we not shown you that repentance was of God, and therefore that all men must repent? Jesus Christ did not come to call the righteous but sinners to repentance, and he also commanded his servants to go forth testifying to those that were seeking the kingdom of God, and gave them power to heal the sick and cast out Devils.

Can little children commit sins? Can they hear the Gospel and receive it in their hearts? Can little children reason, think, repent, and bring forth fruits meet for the kingdom of God?

Can little children be instructed to obey the Gospel in their infancy? To all these questions every rational man would answer—No. Well, then, what have we to do with the Gospel as it pertains to little children? We are willing to carry out the instruction of the Saviour where we are told to bless them, and this we are willing to do wherever we see them, and to pray for them, but to sinners that are sufficiently grown to be free to act for themselves; persons who are sufficiently grown to be accountable before the Almighty, and to be capable of conceiving sin in their hearts, and of bringing forth the fruits of it, to such was repentance and baptism, and therefore the Gospel could never be applied to little infants; it was a Gospel of voluntary obedience, and therefore it could not apply to the infant in its mother's arms.

Go and "teach" all nations, and baptize the people; not the teaching to "follow" baptism, but teach them to observe all the things spoken by Jesus. Well, now, if you baptize a little infant, then remember to tell it all the things; teach it, then baptize, after which you must teach it to observe all things.

But you see it won't require a dead form to carry out the Gospel of Christ, but an infant could not ask what is the Word? Persons have been used to trust to a dead form and have their children sprinkled, but if any of you were sprinkled, it was at a time when you could not help yourself, and hence you do not know anything about it, only that you have been told that somebody sprinkled you when an infant.

Then, notwithstanding your infant sprinkling you never obeyed the Gospel, because it was a Gospel of repentance, and is to be so when carried to all whom the Lord our God shall call. The Gospel which we have to preach is a Gospel of repent-

ance and of remission of sins to every one that will obey it, including a baptism, a voluntary baptism, which is applicable to all the truly obedient, in every nation, who are determined to lead a new life, and bring forth fruit meet for repentance, and what was it? The Apostle in the New Testament, informs us that it was "to be buried with Christ by baptism into his death, and rise to newness of life in the likeness of his resurrection."

In my travels abroad, I sometimes meet among many others, members of the Church of Rome, so called; I believe they call themselves such. I say to them—Are you sure there was such a church as that in the days of the Apostles, and that you are members of that church? If there was such a church, says I, it is spoken of in the New Testament. Well, are you sure that you are a member of the Church of Rome, that is spoken of as having grown, and swelled, and perpetuated itself? How have you become such? By being baptized is the answer. Then you would think an unbaptized person was not a member of that church? Yes, we would consider all such persons aliens.

Well then, I will convince you that you are not a legal member in the Church of Rome, baptism being the initiatory right into that church. How will you do it, says he? Because the Apostle in his epistle gives instructions and directions, how every member was initiated into the Church that was established by himself at Rome. He says that, "As many of you as have been baptized into Christ have put on Christ, and if ye have put on Christ, then are ye Christ's."

He also says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father,

even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans, chapter 6.

Now, says I, remember that every one of your members of the Church of Rome have been buried with Christ by baptism into death, and hence you must have risen to newness of life in the likeness of his resurrection. So writes the Apostle to the true Church of Rome, and you will find it in the New Testament as before stated.

Now, then, says I, you have acknowledged that no man is a member of the Church of Rome unless he has been baptized, and the Apostle himself says, that every member of the Church of Rome has been buried with Christ by baptism, and has risen again from that grave into the likeness of his resurrection. Where, sir, were you buried with him, and when did you rise from that grave in the likeness of his death and resurrection? And have you ever led a new life, avoiding this sin and the other which you before were guilty of?

Well, says the professor of Roman religion, you have got us in a curious position, I must acknowledge; I will have to give it up, for that is true; it is the written word of an Apostle of God.

I have never become a member of the Church of Rome, and am consequently an heathen, according to the views of the Roman Catholic Church. I have conversed with men who have come out as honestly as men could in their positions. Members of the Catholic Church have come out as honest as I have stated, and said that

they must give up, but the Protestants are very tenacious, and will stick to their creed often in spite of reason. I presume they are like all men in reference to tenacity, they would stick to their oath, that, if possible, they might gain converts to their faith.

The question is often asked, are there any honest people among this sect and the other party; I tell you there are honest men in every sect of religionists, and if you try to classify men you will have a difficult job, for you will find honest men in this class and the other, and, in fact, among all classes and sects of men.

You need not suppose that honesty depends upon our traditions, or upon where a man was born; but there are honest people in every community, and in every sect under heaven, and there are those that hate the truth, and that would not aid in the spread of light and truth, nor lend their influence to any servant of God under the heavens.

Well, now, I love a man without regard to his country, or where he was brought up, without reference to colour or nation; I love a man that loves the truth, and I do not blame any man under heaven for having been born and brought up in any particular town, city, or nation. You might as well blame a man for being brought up under certain traditions in countries where they have not had the opportunity of discoursing with others, no discussions, no free press, where they never could know anything else but tradition through life.

You might as well blame them for their country as for their traditions. Circumstances might come round, and so order the course of a man's mind and his mission as to give him a new channel of thought, and prevent his making any distinction, as it was with the Apostle Peter.

There are whole nations, and generations of them that have lived

and died with the same knowledge right before their eyes, and that without the opportunity of thinking of any other degrees of knowledge. Well, what did Peter do with regard to those he was called to visit and preach to? When he preached the Gospel under the instructions of a risen Jesus, when he undertook to preach the Gospel, repentance, baptism, and the laying on of hands for the gifts of the Holy Ghost, he said the promise is to you, meaning that present generation; and he thought a little more, and then said it is to your children, meaning the next generation; and finally his heart enlarged a little further by the Holy Ghost that was in him, and he uttered his dictation—to all that are afar off; and then he happened to think that they might count those that had been brought up in some other country, with different traditions, and he limited a little—and said to as many as the Lord our God shall call.

Although the mind of Peter was liable to be too contracted he knew one thing, viz.—that the Lord their God was in the habit of communicating with the people, and he understood that he always would be, for he knew that God lived, and he also knew that the Lord Jesus Christ was alive for he had seen and talked with him, and had handled him, and he had seen him ascend up on high; and he had heard him testify that he had all power given him in heaven and in earth, and he knew that he would have power to send the Gospel to every creature for he had the keys to send the Gospel wherever he pleased, to all tribes, nations, and languages in worlds without end, therefore when he made the promise he only limited it, or gave it a certain jurisdiction, recollecting where it belonged.

The promise he gave of the Holy Ghost was to all that are afar off, to those whom the Lord our God shall

call. To express it in language more appropriate than any other, perhaps, the promise of the Holy Ghost is to wherever the Lord sends forth a revelation, wherever he makes proclamation of the Gospel, wherever he commissions men and sends forth the keys of the kingdom of God, and authorizes men to administer those ordinances in his name; it matters not whether in Judea or America, or whether it be in Samaria or England, whether to the heathen, the Jew, or the refined philosopher, it matters not whether we apply it to ancient days or modern times, wherever the Almighty God or Jesus Christ, his son, sees fit to reveal the fulness of the Gospel, and the keys of the eternal Priesthood, and the ministration of angels, there the promise contained in the Gospel was to hold good, and the nation or people obeying that call should receive remission of sins in his name, in obedience to his Gospel, and be filled with the Holy Spirit of promise—the Holy Ghost which is the gift of prophecy and revelation, and also includes many other gifts.

Is that Gospel any less true because it was revealed to Mormon, and was preached by him? Is that truth any less true because it has been hid up in the earth, inscribed upon plates, and has come forth and been translated in this age of the world? Was not that Gospel as good when preached to the Nephites in America, as it was when preached to the Jews in Palestine?

And if as good why not write it? And if good enough to be preached and written, why not have those writings and read them, and rejoice in the spirit and truths they contain?

Rejoice, because it swells the heart, expands the mind, gives a more enlarged view of God's dealings and mercies, shows them to be extended to all extent, published in different countries and upon different conti-

nents, revealed to one nation as well as another; in short, it gives a man that feeling when he contemplates the bearing and extent of that Gospel, it gives a man a feeling which affords joy and satisfaction to the soul, it gives a man that feeling which angels had when they sung in the ears of the shepherds of Judea—"We bring you glad tidings of great joy which shall be in a few countries, and to a few people?" No; that was not the song, though they were singing to those who had a few traditions in their families, which they had received from their forefathers.

The shepherds were astonished, and well they might be, and they brought everybody to this text throughout the whole of Judea. Still those angels were honest enough to sing the whole truth, notwithstanding the Jews looked upon all Gentiles as dogs, and I think I hear the shepherds saying, "that brought glad tidings to everybody—to these dogs?" Still the angels, a choir of them, were bold enough to sing—"We bring you glad tidings of great joy, which shall be to *all people!*"

What a big saying for Jewish shepherds! Why, they must have enlarged their hearts, and wondered at this very strange news. Why Peter had hardly got his heart sufficiently enlarged to believe these glad tidings many years after they were proclaimed, although he had preached so much.

It swelled by degrees, and contracted again I suppose, and at last he had to have a vision, and a sheet let down from heaven, and things shown him, and explained to him over and over again, to get him to realize the truth of the glad tidings sung by angels at the birth of the Saviour.

It was showing so much; it was too broad a platform, such a boundless ocean of mercy! It was making

such a provision for the human family that Peter could not comprehend it. If the angels had said it was for the Jews, for the peculiar people of God, those that could receive the new revelation, why then it might have done; but to throw off their traditions, they who were the peculiar few, as they considered themselves, to believe that the glad tidings of the Saviour's birth was for those Gentile dogs, they could not endure this for a moment. They were of the house of Israel, the seed of promise.

This was indeed a peculiar vision, bringing the glad tidings of the Saviour's birth, for that was the peculiar mission of those angels, hence they did not bring the Gospel, they did not say anything about baptism, nor repentance, nor remission of sins, but they simply brought glad tidings of it, they announced the fact that a Saviour was born at such a date and place, told the birth-place and events of a Saviour being born at Bethlehem, under the circumstances named at that time, and declared that this news, this glad tidings should go to all people.

What was the result? Why it went through Judea, it was sounded through Samaria, it went to Rome and to Greece, it went to Ethiopia, it went to the utmost parts of the earth; it soon bounded over the sea; the angels of God that sang that song could never contradict their words. If, then, they had to carry it over the seas to every country and continent where the seed of promise was, they were bound to fulfil that Mission, and they swiftly flew to America, and proclaimed the glad tidings there.

They found the people there shut out by a cloud of darkness, from the light of truth. They found a people there called the Nephites and Lamanites who were a branch of the house of Israel that were cast off, or rather brought over the great waters from

their country, and they bore the glad tidings to them, (you have read it in the Book of Nefhi), and they informed them that at such a time and place, the Saviour was born.

By-and-bye the Saviour himself came over here and told it to the people, but this was after his resurrection, for the work was too much, and the field too large for his mortal life, for he had but a few years to preach the Gospel to the Jews, and part of that short life of 33 years he was a child, a boy, and hence, he had to be limited to that country where he had a mortal body, and could be borne by the mountain waves that might separate one country from another; but after his resurrection, he was as independent of the waves and mountains as he was of those who crucified him; for then he could rise above their power; he was able to pass from planet to planet, with perfect ease; he was able to ascend up and go from continent to continent; he was as able to ascend to his God, and to our God, as he was to appear to his disciples.

I say Jesus could not be held in Palestine, the mountains, nor the rolling seas had not power to stay his progress, for he had told his disciples, while he was yet living, that he had other sheep which were not of that fold, and said he, "They shall hear my voice."

In fulfilment of this, and according to the nature of his grand commission, the Saviour of the whole world, not half of it, in his glorified body, showed himself to the Nephites in America, and bestowed upon them the Priesthood, with all its gifts and qualifications, that same glorious Gospel that he had just before given to his Prophets and Apostles at Jerusalem; and he told those whom he had selected to hold the Priesthood upon this continent to go forth and preach the same glad tidings of sal-

vation to all their world, fulfilling in part the words of Peter, "For the promise is to all that are *afar off*,"

And Jesus called to those Nephites, when he descended, and they fell at his feet, as many as could get near him, and they bathed his feet in their tears, and they examined his wounds, and heard the gracious words of his mouth, and they saw him ascending and descend again, and they felt so large in their charity and affections, and the light of truth was so large and extended in its benefits and benevolence, and the testimony so strong, that they feasted upon the blessings that were bestowed, and he then commanded them to write his sayings, and an account of the miracles he wrought among them.

They did as he commanded, and they liked the writings so well that they handed them down to each succeeding Prophet until Mormon, who was born three or four ages afterwards, and he could not hand those records down any further because of apostacy, and the blasphemy and wickedness of the people, and because of the wars and troubles that spread among the people; so he made a secret deposit of those writings, and put them in the earth, and he also wrote a book and called it the "Book of Mormon," which was an abridgement of the other records, and this was hid up to the Lord, and through the interference of the Almighty, a young man, Joseph Smith, by the gift and power of God, I say, through that young man and the ministration of holy angels to him, that book came forth to the world, and it has since that time been preached and read in our language, and many others, and we rejoice in it, and have borne testimony of it in the world.

It is through that blessed Book of Mormon, with that blessed Gospel in it, that we have the testimony which we have in reference to the death

and resurrection of the Saviour of men.

It is true as recorded in the Book of Mormon, and as preached upon this continent, and it is true as written in the New Testament, and as it was preached to the Jews in Jerusalem, and as preached to the ten tribes, though we have not got their record yet, but we will have it, and we shall find that the blessed Jesus revealed to them the Gospel, and that they rejoiced in it.

And their record will come, so that we will know of a surety and of a truth, that they had the everlasting Gospel as well as their brethren in Jerusalem, and upon this continent.

When these things come to pass we will have three ancient records, delivered in three different countries. We have in the Old and New Testaments, and the Book of Mormon, and other good books all we at present require.

We shall eventually have the history of the ten tribes in the north, of the Nephites in America, and of the Jews in Jerusalem, and their written testimony will become one, and their words will become one, and the people of God will be gathered under testimony, into one body, and the testimony of the Latter-day Saints will become one with that of the former day Saints, (and it is now, so far as it goes) and the testimonies of those shall sweep the earth as with a flood, and by the voice of men and angels, and eventually by the great sound of a trumpet, and none shall escape.

Prior to this great destruction, the everlasting Gospel will be taught to them by the servants of God, by the testimony of men and angels, and by the testimony of Jesus Christ, and by the testimony of ancient and modern Prophets; by the testimony of Joseph Smith, and of the Apostles ordained by him, and by the testimony of

ancient and modern Saints; by the testimony of the ten tribes; by the testimony of heaven and the testimony of earth; then shall the wicked be sent to their own place, and truth shall be established in the earth; and the voice of joy and gladness shall be heard with the meek of the earth.

Those that forsake their sins shall have abundant cause to rejoice with those that love the truth, and are made pure in heart by it.

Joy and gladness shall be heard, and there shall be glad tidings to all the meek, and to all the pure in heart; to all that love instruction, to all that will not harden their hearts; to all the sinners that will be obedient and refrain from their sins, and live a holy life.

The cry will no longer go forth, "they will not repent and be converted, that I may heal them;" for the Lord God, the blessed Saviour, who is full of virtue, power and love, and healing, with his Priesthood will bless them, and they will find comfort for he will heal them.

From the fact that Jesus complains of a people that will not be converted, lest he might heal them, we would conclude from that that conversion was a condition of the healing power. Why, says he, they will not turn from their sins and be converted, that I may heal them. But when they are converted and grown up into one, the day of his power comes, and then says he, they are converted, and I will heal them.

Don't you see that he came to the Nephites (you have read it in the Book of Mormon), and he said, bring forth your halt, and blind, and dumb, and I will heal them, for I see your faith is sufficient and I will heal them all; and he healed them every one as they were brought to him. That day of general healing came to them, for the more wicked part of the inhabitants had been cut off, and I

would to God that that day would come among us.

Well, let us be converted, and those that have been converted and have held on to it, be converted a little more, for I tell you I like conversion pretty often. I don't mean that I like people to turn round from the truth, and then repent, and say, I am sorry; but I mean that a man needs converting to-day, and the next day, and the day after, because a man that is progressing learns by degrees; to-day he gets to understand that a certain principle or practice of his is wrong, and learns his error, he turns from it; but even then he does not understand all things pertaining to right and wrong. He has not learned all things that might stand in the way of building up the kingdom of God, and hence he wants or needs to be converted to-day, and the next day, and the next, and so on until he is converted from all his bad habits, and from his impurities, and he becomes just such a man as the Lord delights in.

And Jesus said, "Be ye as I am, and I am as the Father." He contrasts himself and them with the Father, and then says, "What manner of men ought ye to be?" "Verily I say unto you such as I am, and I am as the Father is."

It is for this purpose that we came into the world, that we might become like the Father; and that we may become like him, we need converting every day, or at least until we are free from all evil, even if it be five hundred times; not to turn away from the truth, but keep going on to perfection.

We need converting until we feel that indeed the promise of the Holy Ghost is "to all that are afar off, even to as many as the Lord our God shall call." The Lord calls the Jews, the Christians, the Mormons, the Gentiles; he calls the ten tribes;

and he called us also; God has called brother Joseph, brother Hyrum, and brother Brigham, and his Apostles, and the Elders who hold the Priesthood in this age, and he calls the people of America and of Europe, and the whole human family. Some he calls by his angels, and by his own voice out of the heavens. In this way he called Joseph and his associates, and revealed to them the fulness of the Gospel, put upon him the powers of the eternal Priesthood after the same order as himself, and told them to go forth and call others to assist them.

They did so, and others obeyed the Gospel; they laid their hands upon them, after they had baptized them, and confirmed them; and they ordained them to bear testimony of their calling, and the restoration of the Gospel in its fulness—that a new call had been made to the nations of the earth.

And it required another call in our day, for Peter had gone the way of all the earth, and also his brethren who were his contemporaries; and the brethren among the Nephites had gone, or had been taken away; and those holding the authority among the ten tribes had gone the way of all the earth.

And it was this that brought those glad tidings and those messengers to us; and those were the ones that brought the light of heaven to our beloved brother Joseph Smith.

Well, if I have been made a high witness of these things, what brought the truth to me? It was through the ministration of angels, under whose hands these my brethren have been ordained to the holy Priesthood, and it brought down with it the blessings of the everlasting Gospel, for it could not be in the world without a call; for those who previously held it had gone to another sphere.

The Gospel was revealed to ancient men in different climes and countries, whenever there were men to be saved, and it was revealed to modern men because there were modern men to be saved by it. The Gospel was to all whom the Lord our God should call in every age and country, and but for this call we would have been as blind as bats in the traditions of our fathers, led away by divers creeds and by the cunning of men who lie in wait to deceive. Where would we have been if it had not been for this call? We might have been good men enough perhaps, but where would we have been?

The introduction of the Gospel was worthy of an angel, yes, the errand was worthy of a corps of them; it was worthy of a host of them! It was worthy of a God! It was an object of importance that called Jesus from the bosom of his Father in the eternal world. A call was necessary then; faith was necessary, and faith comes by hearing the word of God; and how could you have heard it, if nobody had been called to deliver it? We were in the midst of darkness, and the darkness comprehended it not. We could see revelations given in other ages, but we want them in our age; but we wanted a call.

I am aware that some will be thinking of their grandmothers or grandfathers who died in the middle ages, and who died in hope, as far as they could get at it. I know they will be querying all the while to know what has become of them.

Well, it is no matter; it is for us to attend to our own business, and see to our own salvation; if we do this we shall have no condemnation. We do not know but as we progress in righteousness, that in the provisions made by our great Father we may have to serve them, and to do for those good old fathers and mothers of ours, who did see the light afar off,

but could not come at it for want of a *call*, for want of a Priesthood, which is without beginning of days, and men holding the authority of Heaven; yes, we may have to do for them what they have not had the privilege of doing for themselves.

Well, what is the provision? Why did I not just name to you, that this eternal Priesthood is without beginning of days or end of life, after the order of the Son of God? Do you suppose that when a man passes beyond the veil, he is any less a Priest? If angels, or men by the spirit of prophecy, have laid their hands upon him and ordained him to an office in the Priesthood of the Son of God, and have given him a call in the name of the Lord to give salvation to others, do you suppose that by passing the veil he becomes unordained?

What did Jesus say to the Jews? Says he, the God of Abraham, Isaac, and Jacob, is the God you profess to worship; but says he, I want you to understand that he is not the God of the dead, for what glory would there be in that? but, says he, "He is the God of the living." He was speaking to the children of Abraham who were dead, as much as to say that Abraham was living then.

Well, then, when a man holding the eternal Priesthood passes the veil, he still holds his authority, and his heart is full of affection and love towards God's creatures, and he is clothed with the power of God, and he is his Prophet, Apostle, and Elder. It is impossible to keep a man silent who is filled with the testimony of Jesus. I would as soon undertake to shut up fire in dry shavings, as to shut up in that man's heart the good news, for he has his Mission, which is to preach the Gospel to those that were and are in darkness.

The good old fathers and mothers who had not the privileges and blessings of the Gospel, for instance,

go to deliver your message to them, that they may come to the light of truth, and be saved.

The Apostle, when addressing the Saints, says, "But ye have obeyed from the heart that form of doctrine which was delivered to you; being then made free from sin, ye became the servants of righteousness."—Romans vi, 17 and 18.

There was the freedom of obedience to that form of doctrine delivered to them. Obedience to that form of doctrine made them free, but it did not prevent them from acting as men in a temporal point of view.

The Apostle also speaks of passing from death unto life, because they loved the brethren. Passing the veil does not alter a man; it certainly takes him from the eyes of flesh, but the capacity, the intelligence, the thinking powers, are all alive and quick; and if they hear the Gospel, they will be glad, and the promises are made to them, and they will rejoice in them.

Let a man pass the veil with the everlasting Priesthood, having magnified it to the day of his death, and you cannot get it off him; it will remain with him in the world of spirits; and when he wakes up in that world among the spirits, he has that power and that obligation on him, that if he can find a person worthy of salvation, why, as soon as he ascertains that, and he remembers what he may teach and who he may teach, he then discovers that he has got a Mission, and that Mission is to those souls who had not the privilege which we have in this world, that they may be partakers of the Gospel as well as we.

And herein, when fully carried out, are the keys of the "baptism for the dead," and the salvation of those not on the earth, a subject into which I need not now enter, although it is among the first principles of salvation

but they are so lengthy that we cannot dwell upon them all at one time.

But suffice it to say, that when the Lord made provision that there should be one name by which man should be saved; and when he planned glad tidings of great joy to go over the islands and continents, and to the four quarters of the earth, he also remembered the spirits in prison, and he made provision wide as eternity, that it might reach the case of "every creature," under every circumstance that could arise within the reach of mercy.

He so ordered it, that "all manner of sins and blasphemies, in due time, might be forgiven, except that which could not be justly forgiven, in this world, nor in that which is to come."

The plan was so devised that every man might have repentance and remission of sins, and the gift of the Holy Ghost in his time and in his place, if he would; but if he would not, very well then, he might do as he pleased, whether in this world or any other, according to the clear freedom that he lives under.

You know you cannot compel one of the dumb animals to drink; you can lead him to the water, direct his attention to the clear, crystal, pure stream, but still he may die of thirst. And men may die because they will not leave off their sins, and lay hold of the cross; and if they will die of thirst, and will not lay hold of the salvation offered by a bleeding Saviour, they may die the death of the wicked.

And if, because they will not give up their freedom to do right, they can go; they will die to all eternity, and never be compelled to obey the truth.

Well, friends, here is the Gospel; and where is the man's heart so hard that he will not see and embrace it? A man must be hardened in wicked-

ness, that will not abide the law of the Gospel. And that portion of you who have not obeyed, my invitation is to you all; and all of you in the Church who have not obeyed the Gospel in its fulness, see that you obey it in its fulness; I mean to every day attend to the repentance part of it—the leaving off part, forsaking your evils—the conversion part, and bring forth fruits suited to a new life.

I will have to be judged for my preaching, and you for your hearing. I shall be pretty careful for myself; I can do that I think. I shall look into things, prepare my mind to discern between the right and the wrong, otherwise I might neglect; and it will keep a man pretty busy to repent and bring forth fruits for a new life. There will be a good deal of watching and praying, and he will have to be pretty careful to live so as to get the Holy Spirit, so that it will not leave him, and he will be without it, like a fish out of water, or like a person in hot weather destitute of pure air. If he once loses the Spirit, after having received it, it will keep him pretty busy to get it again.

That repentance, and that burial in the name of the risen Jesus, wants a good deal of humility and perseverance, for there is the old man with his deeds to put off, and lay aside, and to walk a new life.

It does not only mean something, but it is shown forth in the actions of the man. Well won't that keep a man pretty busy? I think it will in such a world as this. Well in this sense of the word the Saints are called upon to obey the Gospel and repent all the while, but we talk of dying unto sin and of walking in newness of life. The dying unto sin and rising in the new life, and the baptism were to be for a moment, but the stream that flows from obedience is perpetual.

Well, those out of the Church are

certainly called upon to obey the Gospel; and when people are careless and indifferent respecting their duties, then it is that wicked people rise up amongst us, and we are then called upon to repent and obey the Gospel. I will clear my garments as far as one day will do it before I sit down. The little children are called upon to obey the Gospel, such as are capable of being taught, and they ought to be taught by their parents, so that they may understand it by the time they are eight years of age. Then they are called upon to repent, to understand and bring forth the fruits meet for the kingdom of God, and be buried in the likeness of death as Jesus was, and then leave off all their foolish and sinful ways, and rise out of their watery grave, understanding that Jesus rose again from the dead, from his grave, and knowing this they should then take up their cross. This is a figure to show us that then commences a new life.

Now you folks that have been brought up in the Gospel, in the light of heaven, but have been careless or wicked, rise up and obey the Gospel, and don't you be baptized without you repent, for all you hear of the Gospel and attend to, unless you are as humble as a little child it won't do you any good; and remember that it is through the name, and the atoning blood of Jesus Christ that you can have remission of sins through the ordinance of baptism which represents the burial. And those people that have not been brought up within this call and influence, I say come and obey it and do not call yourselves outsiders and aliens, but fellow heirs to the promises made to Abraham, and which were established by him and given to him for an everlasting covenant.

You may suppose that it was a part

of the law given to Moses, and therefore done away in Christ. Let me tell you that the everlasting covenant made with Abraham and mentioned in the Scriptures, was made four hundred and fifty years before the law was thundered from Mount Sinai. Separate and apart from the Gospel the law was given to Moses, but not to disannul that covenant, and when the Lord Jesus Christ came he never disannuled it, but commanded his Apostles to preach it. It is much older than the law for it applied before Moses was born and also afterwards, and all we have to do is to come into it and be faithful as Abraham was faithful, and then we shall become sons, and if sons the sons of Abraham, and if daughters, the daughters of Sarah, because we have embraced the same Gospel and principles. And then, when we get into heaven with Rachel and Leah they will not be ashamed of us, and what is more, we will not be ashamed of them. Then we shall be hail fellows well met, and we shall sit down in the kingdom of God, and go no more out for ever. "And many will come from the east and from the west and will sit down in the kingdom of God." And unless we are faithful we shall be shut out. Therefore I wish you to understand that the promises that are special will not apply to us, and where they go we cannot come except by adoption.

May the Lord bless you. Amen.

I like preaching the Gospel this morning. Before I came here, I thought what shall I say if they call on me to speak to-day, and the thought came into my mind, I will preach the Gospel, and the moment I came brother Kimball said, brother Parley, come preach the Gospel to us. I replied, that is just what I was thinking of.

CLOSING OF AMUSEMENTS.—INDULGING IN SIN BRINGS
MENTAL DARKNESS.

*Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt
Lake City, February 16, 1862.*

REPORTED BY G. D. WATT.

I have only a few remarks that I wish to make this morning, and they will chiefly relate to our practical and immediate duties.

We amuse and enjoy ourselves a great deal in this Territory, in dancing and in other amusements. I am as fond of amusement as any person, and love to see others enjoy rational amusement in its season. I have this to comfort me; in all our assemblies for amusement this winter, I have not seen or heard anything that has seriously annoyed my feelings. The people have been very civil, and have conducted themselves discreetly and as Saints, as far as I know.

I have now a request to make of the people, through their Bishops, that during the coming week we bring our dancing parties to a close and prepare to attend to matters of greater importance, as the winter is drawing to a close, and the season for business is approaching. In a few weeks from now, we intend to give the people a few evenings entertainment in our new theatre, which will not be entirely finished; after which, as the spring opens, we shall attend to preparing material for building our Temple, to gathering the poor, to farming and gardening, to building and fencing, &c.

The exhortation we have heard this morning is good, just, and true. We can gather much from it, touching the evidences of the Gospel. Upon this point the people, in many in-

stances, do not understand themselves, they forsake the Gospel, turn away from the holy commandments, and turn to fables. It is very remarkable, though true, that some persons who profess to be intelligent beings are never easy unless they are in pain, nor happy unless they are miserable. When they are comfortable, well fed, and clothed, have good health, and the society of the just, comparatively speaking they must pinch themselves, or stick pins and needles into themselves, in order to feel happier when the pain has ceased. This is marvellous to me.

It is disgraceful for a member of this community to turn away from the truth. When a person receives the truth, has a knowledge of the things of God, is instructed with regard to his position relative to the heavens, he knows a great deal; and it is astonishing to me that there is power enough among the wicked on earth and among Devils in hell to turn such a soul away from righteousness. A few in our community seem to be in their glory when they are doing wrong, though this portion is comparatively very small. We do not see in our community quite so much drunkenness as heretofore, nor so many gambling shops, but how long this improved state of things will remain I know not. For a few weeks we have also had a respite from marauding thieves.

Are the people righteous and pure

enough in heart not to turn to fables when they are presented to them? not to commit iniquity when they are tempted? not to join hands with the ungodly when the ungodly are here to take them by the hand? If we have attained to that power, that Satan and all his forces will fail to turn us away from the holy commandments of the Lord Jesus, we never again will be afflicted through the power of the wicked. When we are tried by afflictions we are apt to forsake the faith of Christ, and then the wicked are permitted to bear rule over us; then unrighteousness surrounds us, and the influence of Satan and of hell prevails in our midst.

Have we yet to endure affliction as we have at the hands of our enemies the ungodly Gentiles? Have we again to see armies here? and again be driven from our homes? Have we to be visited with pestilence, famine, and earthquake? Is all this necessary? If our hearts are pure we shall never see any of those afflictions poured out upon this people, from this time henceforth; on the contrary, the Lord delights to bless such a people until there is not room to receive more. Still in our afflictions we will not complain, for the Lord has his own way of training his people. How joyful my heart would be if the people would receive the Gospel, if they would understand it as they understand their daily avocations.

Yet, when I realize that God dwells in the midst of eternal burnings, that everything must be pure and holy that comes into his presence; that he has marked out in the Gospel the path for the believer to walk in to attain to holiness, and that no man or woman can receive the Gospel without humbling themselves before the Lord, forsaking their sins, and receiving the Holy Spirit, it is a matter of joy to me that

unholy beings are thereby prohibited from entering into his presence. No unhallowed or unclean thing can enter the heavenly abode of the righteous; and it is beyond the capacity of man to make a safer place than that which God has prepared for the righteous. Jesus, in consideration of this, said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Let us bind to heaven all that is near and dear unto us, and if our treasures are there, there also will our affections be.

It is thirty years the 15th day of next April (though it has accidentally been recorded and printed the fourteenth) since I was baptized into this Church, and in that time I have gained quite an experience. I will tell you a little of it, though I will first make a few remarks touching ourselves as a people. We are prone to do wrong, or, as the preacher has recorded:—"Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." We are merchants, speculators, traders, and love the best end of a bargain. We delight to talk about our neighbours. "Oh, how I delight to go over to such a house to see that sister, she is so sociable, so full of chit-chat, and knows everything that is going on." And thus they meet to bereave the characters of their neighbours, and there is not an evil that can be imagined but what will be told. After they have finished their chatting, backbiting, and slandering, they conclude it all by apologizing:—"Really, sister, I do not know, but I have said more than I ought, but let us pass it over, you know we are all brethren

and sisters." Again, says one brother in the Church to another, "Well, we had a good time last evening, we enjoyed ourselves pretty well. It is true we got drunk, and it is not quite right to get drunk. My head ached this morning, and I feel a little sorry that we indulged so far." Another has indulged too much in making liquor, and in putting the deadly draught to his neighbour's lips. Another has indulged too much in swearing. Another is troubled because he has indulged in taking the advantage of his neighbour in a trade, and, to make a cent, has cheated the simple and good-hearted who trusted in him. Another has stolen a little, or done this and that wrong; and all are apt to excuse themselves under the plea of the weaknesses of human nature.

Now, I come to my own experience and say—there is not an individual here but what has power, and God has given it to him, to drink whisky or let it alone, to swear or not swear, to lie or not lie, deceive or not deceive, cheat and take advantage of a neighbour or not do so, slander and backbite a brother or a sister or not. This power is our own individual property, and we shall be brought into judgment for the manner in which we use it, and for all our actions in the flesh. Thirty year's experience has taught me that every moment of my life must be holiness to the Lord, resulting from equity, justice, mercy, and uprightness in all my actions, which is the only course by which I can preserve the Spirit of the Almighty to myself. What is your experience? It is the same as my own. You cannot constantly be sinning a little and repenting, and retain the Spirit of the Lord as your constant companion. My experience up to this time, has been to do as I would that others should do unto me, under like circumstances; and, if I

understand myself, there is not a man or woman on the face of this earth that I have dealt with contrary to this rule, and this practice I have continued each day.

When Monday morning breaks upon the eyes of the people, they must be as faithful to God and righteousness as they are here when partaking of the sacrament, or lose the Spirit of the Lord. We have no permission to sin for one moment. You may ask me if I ever do wrong. I answer—yes, like everybody else, owing to the weakness of the flesh; but if I do wrong knowingly, then I sin. When this people can live and never do a wrong knowingly, if they should sin in their ignorance, God will freely forgive that sin, if they are ready to repent when it is made known to them and refrain from it in the future. Let us live in this way and the kingdom is ours. It is the kingdom of God with us, or nothing. It is in our possession, and God will have a people that will preserve it inviolate. There may be some in our midst who do not honour the character of our religion, yet the Lord will preserve his kingdom.

There are some who wish to regain the Spirit of the Lord they have lost, and others desire to go on a Mission to get that Spirit. My advice to all such persons is—so live daily that all the light of God's Spirit given to you will be preserved in you and increase from day to day, until you become perfect in your sphere as our Father in heaven is perfect. This is my experience. We cannot believe any truth that exists in all the eternities of the Gods that is not embraced in our holy religion, commonly called "Mormonism." It incorporates every truth that has been known, is known, and will be known, in all the eternities past, and in all the eternities to come; in short, it is eternal truth upon which the throne

of God is founded and cannot be moved. May the Lord help us to be faithful.

Again, in all the duties and labours pertaining to our mortal existence, let us remember that Paul may plant and Apollos may water, but it is God alone who gives the increase. And how long will it be before we shall learn to take good care of the increase God gives us? Our labour is our wealth; it is the best capital that any nation can possess. We have an immense capital that will bring us a

large interest, if it is expended judiciously and with that wisdom which cometh from Heaven. Every man and woman capable of labour have their stock of capital on hand; dispose of it wisely; let everything be put to good use in the best possible manner to build up the kingdom of God, and to make ourselves comfortable and happy on this earth, and the Lord will preserve us and give us all we ask for. The kingdom is ours. Amen.

PREACHING THE GOSPEL TO, AND HELPING THE LAMANITES. OBEDIENCE TO COUNSEL.

*Remarks by Elder WILFORD WOODRUFF, in the Bowery at Provo,
July 15, 1855.*

REPORTED BY J. V. LONG.

I have sat and listened with a great deal of interest to the teachings of the Prophets and Apostles of the Lord, and I feel it to be a privilege, indeed, to enjoy the society of such men, to hear them speak, and to have a few moments with the rest to address you. In the subjects and items that have been presented before us, there is a great amount of important matter. I have felt, and did in the commencement of this Conference, that for one man or several men to have oil enough in their vessels to supply one thousand men was a very difficult thing, but it seems necessary when a congregation comes together for all to have oil in their

lamps, and not to require one or half-a-dozen men to have oil with them for the whole congregation.

Well, brethren and sisters, we have heard a great deal since this meeting commenced, on various subjects, and we have had good teachings—principles of eternal life have been set before us by the several brethren who have spoken. The proceedings of this Conference have led my mind to reflection. I have reflected upon what I have heard, and considered the importance of those teachings we have received; and there is one thing I want to say to this congregation, when the servants of God who have been set to lead us, or to lead the

people of God in all the word, when they rise up to testify, and when they stand forth to teach the Saints, and to present principles before them that are calculated to save them if adhered to, I wish the Saints to understand that those teachings, or those precepts have to be received by us as a people, for they will prove a savor of life unto life or death unto death.

I thought of the children of Israel this morning. Now, says Moses to them, I have set life and death before you, choose which you will receive, and it is just so with us, the way of life is pointed out and if we neglect to walk therein, there is nothing but death stares us in the face. Let us stop and reflect a moment—let us see whether it is best for us to receive life or death. Brethren, you have heard plain truths, and they have been dictated by the power of the Holy Ghost and by the testimony of Jesus Christ, and now is the time for you to decide whom ye will serve. When I used to hear the Prophet Joseph, and when I hear Brigham, or Heber, or Jedediah M. Grant, or the Twelve Apostles, or any other men, if they speak by the spirit and power of God, and they tell us thus saith the Lord, so and so will come to pass, for instance those who will feed and clothe these Lamanites and see to their wants, as our President has told us, they shall be blessed and prosper, while those who despise them shall go down and shall not stand in the kingdom of God, I believe that what they say will be fulfilled. I also believe that which was said here to-day, viz. :—That we do forget what we are, and we often forget who we are; we forget, as a people in these mountains, by what hand we have been led here, and by whom we have been governed and controlled since this kingdom has been

organized and the holy Priesthood committed to man upon the earth. We become so overcome by the cares of life that we neglect and forget our duties, and as the brethren have remarked with reference to our brethren and sisters in this place, they do not realize the responsibility that rests upon us. Do we realize the salvation that is to be given to this people? If we did we would prize our privileges far more than we do at the present time. How many of us who are now in this congregation realize as we ought the salvation and the privileges which are granted to us? Do you appreciate the Priesthood that is given you, and that the keys of the kingdom are given to you, and that the world of mankind are dependent upon you for salvation? No, not as you ought. We forget our God and our prayers, we forget to call upon God for his Holy Spirit to rest upon us, that we may live to his honour and glory. Truly, if the Elders in this Church and kingdom realized what is put into their possession, and that the God of heaven will actually require an account of our stewardship, an account of what we have been doing, and what use we have been making of the gifts and blessings which he has bestowed upon us, we should be more diligent in the performance of all our duties, and we should often act differently to what we do, and pursue a different course, and especially concerning our red brethren. And I will say to you brethren who reside in Provo, for God's sake listen to counsel, and for the sake of the house of Israel, and for your own sake listen to the instructions of President Young and carry them into practice. Do not go away from this stand and let those things escape your minds, and be like water spilled upon the ground which cannot be gathered again, but receive them as the revelations of

Jesus Christ to us. It has been remarked that it costs a great deal to keep the Lamanites, and who does not know that everything costs a good deal in this kingdom? Have you not tithed your whole substance, your flocks and herds and all your possessions? Have not the Gentiles robbed you and spoiled you of every thing you possessed? and have you not had to make your beds in the mud upon the banks of the Mississippi river. You have experienced all this and a great deal more. Does it require the same to pay your Tithing? Does it require the same affliction, the same suffering to keep the commandments of God, as it did in those days of persecution and trial? No, it does not. Will it cost as much to farm for them, to feed and clothe them, as it cost us in those times of trouble and perplexity? All will acknowledge that it is better to give a part than to lose the whole, and have to flee to the rocks and mountains, and be driven from our homes by the Gentile world. You will find, brethren and sisters, that the trials will be heavier and more severe every time, and you will also find, that when the duties of our calling are light upon us, it will be then that we will require to be stirred up to diligence and to the performance of our duty. The people are always the best when they are busily engaged. When I have heard brother Kimball declare, that if this people did not save their wheat and the necessaries of life they would see hard times and famine in the land. I say these things sink like lead into my feelings, and they always did from the very first that I heard them. Whenever I hear things set forth by the servants of God, I always know that there is a meaning to them, and they always weigh heavily upon my mind. The Lord foreshows us through his servants what is coming to pass, and in this way we have

been led by the hand of God; and it has been by his mercies that we have been guided until the present time. The blessings of God have been multiplied upon our heads year after year, and we have had more than we deserve bestowed upon us, and the counsel and instructions given us have been good. I hope that we will be wise, and not let those things pass away as idle tales, but follow them up and be on hand for every thing that is required at our hands. I hope that brother Snow will lead up in these matters, respecting your meeting-house and farming operations for the natives, and I hope that they will carry out the instructions given them, and if the brethren will attend to these things and do them in faith and in the name of the Lord, I will tell you how it will be, all you take in hand will prosper, the Lord will bless your crops, and your cattle, and all that you possess. But if you neglect your labour this year, why next year your labours will be double; and so it will be year after year until all your blessings will be taken away, and you will be left to yourselves. Then do what is required at your hands, and your yoke will be easy and your burden light, because you will do each day that which belongs to that day.

I know that what has been said here is true, and the Spirit bears record to you and to every honest heart—to every man and woman, that these things are correct. These Lamanites have a right to the holy Priesthood, and it is our duty to carry the Gospel unto them that they may attain to all its privileges and blessings.

We have for the last twenty years been preaching it in the United States, in Europe, and distant nations of the earth, and thousands have embraced it; but in accomplishing this the Elders of Israel have had to make all kinds of sacrifices, and be absent from

their families for several years at a time, but now the key is turned to the seed of Israel, they are right here in our midst scattered abroad among these mountains. "What," says one, "preach the Gospel of Jesus Christ to these natives?" Yes, God has determined that seeing the Gentiles count themselves unworthy of eternal life, he will through the instrumentality of his servants cause salvation to go to Israel in the mountains, and fulfil the promises which were made to their fathers hundreds of years ago. When you see the servitude in which the poor of mankind are kept in the various nations, and the privations, abominations, and oppression that grind down the inhabitants of the earth, does it not make us feel for them? And to whom can they look for deliverance? They never will find it but through the instrumentality of this people, for into their hand the kingdom is given never more to be destroyed, but it will spread and increase until all have had an opportunity of receiving the truth in all nations. And those that will not keep the commandments of God will feel his chastening rod, for he will purify and cleanse the earth that it may be prepared for the coming of Christ.

The kingdom of God will remain upon the earth, and the holy Priesthood will rest down upon these our neighbours as well as we, and the keys of power will remain with this people for ever and be used for their redemption, for this is the decree of the Almighty. If we do not do our duty as a people we shall be chastened and whipped until we learn obedience. Then, I say, that it is for us to work to build up his kingdom, whatever we are instructed to do, that we should perform at all times and listen to the counsels of his servants whatever may be the consequences. Yes, brethren, the time is at hand when

we are and shall be required to put forth our hands and do a great work upon the earth, and the dead branches must be cut off in order that there may be room for the kingdom of God to grow. We see the judgments of God spreading among the nations of the earth, and what are our feelings? My feelings are, that it is according to the prophecies of those men who were inspired in days that are gone. Well, do I delight in seeing the wicked destroyed? No, I do not; but I delight in seeing the righteous get what they look for, happiness and eternal life. Is it a benefit for the wicked portion of mankind to live or to die and go down to the grave? It is better for the people to go down to the grave than to live upon the earth; when the principles of salvation are offered to the world, it is better that they should cease to live than bring thousands of posterity into the world who will like themselves do wickedly, for the wicked and the ungodly of the earth will not receive the Gospel of Christ, and the earth is bound to be cleansed that there may be room for the righteous to live, for a holy and righteous generation to be raised up and the name of God honoured among men. These are my feelings upon that subject. And it will be just so with us, we will be under greater condemnation than any other people if we neglect our duties, because we have received the Priesthood of God, and have learned what is right and what is wrong. How many of our brethren now present before the light of revelation came felt as we do now? Would we not have given anything in the world that we possessed to have had the privilege of listening to the teachings we have had this day? We were then like the blind groping for the wall, and all we had to do was to walk by the little light we could get. We were then filled with traditions of

our fathers who had inherited vanity, lies, and things in which there was no profit. Things are different now, we know for ourselves, we understand the things of God, then let us obey for ourselves that we may prosper. I feel an anxiety for the welfare of this people, and I pray that we may not neglect the blessings that are given to us, for this is an important time. While we are in this probation we should make the best possible use of our time, for this is the time to receive life and knowledge and to lay up treasures in heaven, that where our heart is, there our treasures may be also. There are many things in my mind to speak upon for the benefit of this people, but I do not feel to occupy your time longer. I do feel though that the subject before us is of all importance to the house of Israel, and I believe that the Lord does intend that we should speak to them, and bring them to understand the light of truth. They are in darkness, because their fathers had the truth and turned away and forsook the Lord their God. The Prophets among them wrote records, and in those records they promised blessings to their children who should live in the last days. They promised that after the cursing and afflictions should come the blessings, and if the Lord has taken us from the midst of the Gentiles and has enlightened our minds so that we can comprehend life and death in a great measure, and the principles of truth that are being revealed, we should feel satisfied with the blessings God has given, and we should be as ready to preach to these Lamanites as we are to the Gentiles. Are they not of the seed of Israel? Are they not all our brethren and of the house of Joseph? Then, brethren, let us take heed, and when we look upon them and see their conditions deal with them wisely, and the Lord will acknowledge

our labours. I will tell you what I believe about this matter—the redemption of these natives—had this people come here under the same impressions that they had in New York, in Ohio, in Kentucky, or in Maine, or in any other State, had they come when they first received the Gospel and the Spirit of it, for then their hearts were touched with the Spirit of the Gospel of salvation, and they felt well, and had they have come here under those impressions and continued to live under those impressions which they first received in relation to these scattered tribes; I say long before this, had the people who first settled in Utah Valley lived up to the first impressions first made upon their minds, these Utes would have felt to be our brethren and sisters. They would have been one with us, and they would have been in this Church long ago, and their children would have been reading and writing, and you would have seen some of the young men busily engaged preaching to the tribes the fulness of the Gospel of Jesus Christ. If the Latter-day Saints had come here when they first received the impression, and the Book of Mormon from Joseph Smith, this wild degraded race of men might have been, to a great extent, civilized and acquainted with the Gospel. What do you say brethren, is not that correct? (Loud cries of "Yes.") I know it is. I have heard the brethren and sisters speak in tongues and give interpretations about this very people, and they would say that they would teach the Lamanites to spin and sew, and also to be clean; do they feel so now? No; I tell you they are backsliders from that faith which they then imbibed; they are lukewarm and cold to those things which God has taught us respecting this people with whom we now live. Well, now, again, if you will reflect and look

back a little you will see that we have been for several years past calling for the Elders to go forth and preach the Gospel, and we have almost preached to all nations. There may be some nations that we have not preached to, but we have preached it in France, Italy, Germany, and the States of the German Confederacy; and it has been preached in the British Isles, in North and South America, and the Society and Sandwich Islands, and to China, and we have even sent them to the dark regions of Asia and Africa to preach the Gospel of Christ. There were two of our brethren past through here last night who have been to those countries. Chauncey West has been through that country and can tell how it is there. Could he get any converts there? Yes, if he could get them plenty to eat, but if he could not feed them and keep them they would not stay with him. Now Chauncey West has done as much as he could, and not only preached and travelled, but he has cleared his skirts of those people among whom he has travelled, and he has cleared this people, for they have been commanded to preach this Gospel to all the nations of the earth.

Do we want to save the Lamanites? Yes, we do, and they are here by thousands and hundreds of thousands, right upon this continent; we have them all around us and they want saving. Supposing we were to take those Elders that we have in the various nations and send them in among these Indians, these natives of the mountains, what would be the result? Our Elders go and leave their families for two, three, five and seven years, they leave all and travel by land and sea, they get shipwrecked, go almost naked, and be gone for years, preaching and labouring year after year, and what do they accomplish?

Not as much as they could do at home in one month, but still they go, and positively don't do as much good as they could do at home in one fourth the time. Now, suppose I were to call for Missionaries to go and preach the Gospel to the nations that are termed the civilized nations, I could get hundreds of volunteers. Why are you not willing to make sacrifices here? Why should not men be willing to go and spend their time and talents among these Lamanites and save time, money, and hundreds and thousands of dollars? Let a man till his garden, attend to the cows, get his living and devote the spare portion of his time to preaching to these Lamanites, and he will be right at home all the time. But men will prefer going and spending their time year after year among the Gentile nations, and accomplish a mere nothing. And I can find men in this congregation who will do this, and do it freely, but say to them set your own time and go to the kanyon and get a load of wood for these Lamanite squaws and will they do it? No, they will not. Is it not strange that men will act so, go from home and spend hundreds and thousands of dollars to preach the Gospel to somebody of noted civilization, away off yonder (pointing east,) but will we go to the Lamanites? No, but we try to get away off from them. We are treating them just as the Latter-day Saints have been treated by the Gentiles. If any of them come about begging, the Latter-day Saints instead of serving them and thereby kindling a good spirit within them say "here, get out of the way, let this alone, and don't you meddle with that, I don't like you, go away from my house." This is the way the Saints talk to these natives. Now, where shall we go—to the nations that have rejected the fulness of the Gospel, or shall we stay at home and preach to these

natives? I tell you, if we send this people off from us and treat them with contempt we shall regret it, and mourn because of it. I am going to tell you what to do with these natives, you Bishops and Presidents of Provo and Springville, call out those teams which you have about you, all of them, and if these Indians want wood, haul it for them for you have burned theirs, and they need a little wood as well as you. Let them have feed on the range for their horses, wood to burn, and then they will let you alone. You will eat their fish too, on which they depend for a living one part of the year, and every service berry that you can find in the mountains, and still you grumble to let them have a little with you. You don't want the crickets, and therefore they can have the whole of them, but you have secured the antelope and everything else that you could make any kind of use of. Before the whites came, there was plenty of fish and antelope, plenty of game of almost every description; but now the whites have killed off these things, and there is scarcely anything left for the poor natives to live upon. Brethren what are you going to do with them? Kick them out of doors when they come in and let them starve to death? If we do this, we shall most assuredly regret it. Well, what will you do brother Brigham? I will tell you what I will do; there is brother Armstrong here, and he is an agent, and I want him to set off a piece of land for the natives and make a division line, and have it clearly understood that they are not to intrude upon your ground, nor you upon theirs. In addition to this, make a road from their land, so that when they want to come to the city they can do it without breaking down fences or intruding upon anybody's land. Then teach them to work, to

fence in their land, to plough, to raise wheat and corn, and potatoes, and everything they need; teach them to be cleanly and industrious, and prevail on them to send their children to school to learn to read and write the English language, and let some of those men that used to talk of teaching the Lamanites, and of converting them, let them go down and build a nice school-house in their settlement, and there teach them the principles of civilization. And instead of you wasting your hundreds and thousands worth of time, and of grain, and clothing, do as they did in Salt Lake City last year; they formed a society for the benefit of these Indians, and put their means together and made them clothing of various kinds, and distributed those articles which they were enabled to obtain among the Lamanites, and do you go and do likewise. Gather up the yarn, and the cotton yarn, and woollen yarn, and make them up into clothes to make them comfortable. But they must work for those things; teach them to work for all they have and don't encourage the idle, those who refuse to work. In this way you will gradually bring them in to civilization, and they will be convinced that you are their friends, and that you intend to do them good, and these things will lead them to give ear to the Gospel and be baptized for the remission of their sins. Now are we going to try to make them one, and encourage them to abide here in peace, or are we determined to drive them from us? I can tell you the Lamanites of these mountains will yet be a shield to this people if we do right, and if we will not do our duty, our necks are ready for the halter or the knife; yes, you will find that our necks will be ready for the knives of our enemies, if we do not look to these poor degraded natives.]

I want to know now, if the brethren can really and truly realize our true position with regard to the Lamanites, or do you consider them a poor, lost, sunken race of beings that are not worth saving? Do you ever read the Book of Mormon? If you do, do you believe and realize the truth of its sayings, and also what the Lord revealed to the Prophet Joseph? These are things that we have in our possession; we have them in the Book of Doctrine and Covenants and in the History of Joseph Smith. Do you look them over? If you do, and if you lay them to heart as the things of God, you will feel that it is actually our duty to do all we possibly can to benefit, enlighten and save this dark and ignorant people. Do you feel like killing off the Lamanites? I tell you there is no man that will ever feel like killing them if he possesses the Spirit of the Lord. Well, says one, "do you ever feel like chastising them brother Brigham?" Yes, I do, but I let the Spirit of the Holy Gospel direct me; but until the light of the Holy Gospel shone upon me I felt like other men. When the Priesthood was restored, and the light of truth burst in upon my mind, I knew then that if it were not for the Israelites the Gentiles might go to hell and be damned. The Lord would not take much pains with us anyhow, were it not for the promised seed. Instead of them being inferior to us in birthright, they are superior, and they stand first in many instances, with regard to the promises in particular. Well, but says one, "how will you prove this?" I will tell you, if we had been of the house of Israel and forsaken our God as much as we have, and despised his ordinances and trampled them under our feet, we

would have been cursed like these Lamanites are, this is my proof. If the Gentiles had been of the house of Israel, legal heirs to the Priesthood, and had received their oracles as the house of Israel did, you would have found that the same curse would have come upon the Gentiles that you now see upon these Lamanites, but inasmuch as they were not of the promised seed, to them the blessings did not pertain, and they had no part nor lot in them, only as they were afterward granted on condition of obedience. The Son of God came through Israel, but we Gentiles being strangers, and foreigners, and aliens, in a national point, we had nothing to do with putting Christ to death, and hence the curse did not come upon the Gentiles. When they are restored, will they not stand before the Gentiles? Will they not be numbered with the Sons of God and be adorned with the gifts and graces of the Gospel, and stand before the Gentiles? Yes, they will! Now, what do the people think? I should like to know what this congregation think about it.

There are a good many brethren and sisters here from Springville, Palmyra, and Payson, what do you all think about it? Had we better drive them away out of the country? Or, had we best take hold and bring them into the Gospel of Jesus Christ? Now, if this people, male and female, feel to school them, spend time and pains to instil into their minds correct principles, to divide land with them, and clothe them, draw their wood for them until they learn to draw their own, and farm for them until they learn to farm for themselves, and if they will no more slay them, no more seclude them from their houses and hospitality, and will go to work and restore them to the knowledge of

the truth the Lord God will bless them, and they have nothing to fear. If you will live up to this you will rise, while those who do not will go down. If this people will observe this covenant, and follow it one and all, (and here are the leading men in these mountains belonging to several of the tribes, and they feel well), thousands and hundreds of thousands will embrace this Gospel, and for ought I know scores of thousands will become members of this Church.

Now, if you will take hold of the wheel and lift, it may be granted unto us to accomplish this great work, and I tell you that you will receive the blessings of the Gospel, such as you never received before, if you will make up your minds to be favourable and merciful unto them in their filthiness, and in their ignorance, these blessings are yours.

But if you get angry and kill them, you will not obtain them. Say to them, "if you steal and destroy our property we will bear with you, and while you are ignorant we will bear with you," and if this people will take this course from this time forth, they will feel the power of God more than they ever did in these last days before. (The congregation here united in a loud "Amen.") And you are finding it so, too.

Just give them what they want; I tell you it is the cheapest way to fight them. You can draw them to you and make them bend to anything if you use them well. And if any man abuses them, let him be dealt with by the civil authorities, and in this way you will succeed in the work you have in view.

May God bless you all. Amen.

REMARKS ON BEHALF OF THE INDIANS.

*By President JOSEPH YOUNG, made in the Bowery at Provo,
July 13, 1855.*

REPORTED BY J. V. LONG.

I arise, brethren and sisters, to make a very few remarks, particularly upon one point, that is the subject of the Lamanites. I am aware that in all the teaching that the brightest intelligence can receive upon any subject, that there is a balance wheel in the inside of man—the heart—that should be consulted in

carrying out any or every instruction that we hear. The Lord has put into every man a portion of instruction that he is required to use, independent of any oral instruction that he may receive. This natural intelligence is given to balance things in the human mind. The Spirit of the Lord is given to men to profit thereby. It

is according to good sense and reason that these natives should be looked to and sought after, for they are the seed of promise; they act according to the light they have pertaining to all matters that have come within the reach of their minds, and it is the duty of the Latter-day Saints to treat them kindly, and try to save them, and if they do not they may miss the mark; and although they may offer many good teachings which do not seem to be appreciated, yet there is a common law that is written upon every man's heart, and the hearts of those poor natives can be penetrated, and if this power is not exercised, or if we allow it to lie dormant we miss the figure. And, I feel that we do not appreciate our privileges, we let the spirit that is in us lie dormant, and hence it is that our treatment to the Lamanites has been so different in the various parts and settlements of this Territory. There is a splitting of hairs about this important matter, and if the Latter-day Saints cannot split hairs I do not know who can, yes, this people can split hairs if any body in the world can about anything. I am aware that we are a peculiar people, that our circumstances have been trying and vexatious all the way through; I am sensible that our treatment has been rather extravagant, and it has been a matter of serious reflection with many, to know to what extent we ought to mingle with these wild natives around us. Before I was a member of this kingdom, I believed in converting the inhabitants of these mountains, I foresaw that it could be done, or in other words I saw them in a condition and in circumstances where they were all passive and filled with the Holy Spirit; I saw that it was the spirit of truth that dwelt with them, and when I became acquainted with the Gospel in the early part of this Church, I then learnt that it was the spirit of

the Saints of Latter-days, and that it would bring them to the knowledge of their fathers and their friends, and also to the knowledge of the covenants made with their fathers ages ago. In this thing, the Latter-day Saints were as much deceived as they ever were upon any other subject, this I am satisfied of. How was this? They were deceived in relation to these tribes, because the Holy Spirit brought many things close to their minds—they appeared right by, and hence many were deceived, and run into a mistake respecting them. They (the Saints) undertook to make calculations for to establish the kingdom and restore Israel, and many were so excited, that they wanted to take the Gospel from the Gentiles immediately. They were for taking the Gospel clear away at once, and of course for sealing them all up to destruction. Many good men made great blunders upon the subject of "redeeming Israel;" it was a great mystery, and perhaps I made as great mistakes as others in forming my opinions, but I had the caution not to utter my views to any one. I knew that faith and the Holy Ghost brought the designs of Providence close by, and by that means we were enabled to scan them, and find out what they would produce when carried into effect, but we had not knowledge enough to digest and fully comprehend those things, and therefore it was a mark of wisdom for any man to keep his spirit and feelings to himself.

I mention this to show you how ready the Saints were to say that the Lamanites should be before them in the Church, yet they would be willing to do anything for the salvation of Israel; but our long experience has proved, together with our faith and practice, the folly of making great calculations beforehand. I have asked frequently when is that time coming, which I have heard talked about and

prophesied of in tongues years ago when in the meetings of the Saints; even the sisters used to predict that their husbands would go and instruct the Lamanites in all the habits and customs of civilization that we as a people understand. These things used to be talked of years ago, and now we are here right amongst them, the Lord has thrown us into their society, and they are a dark, loathsome and forbidding people, and they live around us in a wild uncultivated state, in these mountains and valleys, and I have proved them, some of them to have partaken of the proper spirit, and many of them begin to feel well. I have heard men prophecy in the early part of this Church, that in 25 years Jesus would come to reign upon the earth, and that in that time all would be wound up, and hence they were going to redeem Israel in the mountains and wind all up in a short time, but I have desired to have our Lamanite brethren brought to understanding, and come and be united with us in the covenant of peace and salvation—to see them learn the arts of civilization and quit their habits of blood and murder; I wish to see them learn the truth, come and be a white and delightful people. All these ideas and feelings seemed to be given up years ago, but by-and-bye the Lord threw us into a position where we could be tested and proved, and how do we feel and act? I ought to touch a few points which I consider most extravagant in the conduct of the Latter-day Saints. Some people, for instance, when the Lamanites come to their houses will call out, “here, be off, we do not want to see you, go away.” These natives come to their houses, dark, dirty, and miserable it is true, but they come like little children, but the brethren and sisters order them off, literally throw them away. And I have seen them go to

other places and the people would commence their jokes upon them, and making a good deal of freedom with them. Well, both these things I have laid aside as being spurious and not good. According to our faith, there is a right way and one only, and if any people can split hairs this people can, and do most assuredly about the right way to deal with these poor loathsome creatures. Oh, says one family, “we do not want them in here, we cannot do with them in our houses, upon our beds, or on our floors which have been cleaned.” There have been times that I have had them with me in my house and have made a good fire to warm them, and I would shake hands with them and tell them that I liked them, and that the great Spirit liked them as well as I did. They will come to beg and say, “we want to get wheat to feed upon,” then I would reply that “I wanted it for my ‘papooses,’ I would be glad to do it, but I have many ‘papooses’ and cannot spare any.” Treat them courteously, and do not let any kind of remarks fall from your lips that will make them believe that you want to sauce them, and on the other hand, do not use any freedom with them, take no step to make them believe that you are their enemy, but show that you are their friend by your kindness and liberality to them. I have always treated them well, and now many of them come into my house, and they make no particular ado, neither do I with them, but I am strict, I use no freedom; I forbid my boys scuffling or joking with them, and if they ask for a thing that I have not got, I tell them kindly, and then they will walk away, but they will come again another day. By acting in this way when they ask for anything and I tell them that I have not got it, they believe me, because they have had no occasion to disbelieve me. I do

not say to them that they have taken liberties in my house which I cannot submit to, for I never give them the opportunity. I cannot see, for my part that it is the privilege of people to abuse them. I believe that we have to treat them with respect and the spirit of uprightness. We will examine the law which our Father, the Great Spirit, and Great Chief, has delivered to us to obey. Teach them the law of God, do it mildly and kindly, and it will take an effect upon them, but harsh measures will not. These are my views with regard to the Lamanites, and I believe in being good-tempered with those men; I believe in teaching them to cultivate the land and raise grain for themselves, and in teaching them our language, and I tell my second son that he must learn to talk theirs. Squashead often comes to my house and he will hollow out when at a distance—"Joseph Young, Joseph Young, give me meat and bread." I give him some, and then he will ask for some wheat, and I tell him I cannot spare it. Once when he came, he asked if I had any hay; "yes, got hay;" he wanted to lie down. "Well" said I, "lie down on the hay." He came to me one day and put his hand upon my shoulder, and pointed with the other, and said—"Joseph Young, got one heart, one tongue, one ear—I want something to eat," and then his brother came, and I always respond in feeding them, and I have this faith that if treated properly they will ere long see the truth, and I tell you brethren, when brother Benson was speaking of his views and feelings I felt to say, that is by the power of God, and there is nothing that is more of the power of God to me that when men are speaking of this mean, poor, low, miserable, dejected people, for they have been in favour with God as we now are, and we should be delighted

to have them brought to the light, and we shall endeavour to have them made clean. What has been the cause of their filthiness? The same as would befall us if we were to rebel and do the same things which they have done. They are a poor miserable set of people, and they have been abused and trampled upon by their enemies, and when I talk about them I think of the vision I had some time ago, when I saw them in their redeemed state, and they looked so bright, and clean, and glorious, and this people are the individuals who have to bring this about, and as I said, just because God's ways are not as ours. The Spirit of the Lord, of the God of Israel, brings things in their time and place. God's work is not like man's; the Lord shows things to come, perhaps in dreams or by visions of the night, and we should learn what is mingled and connected in his designs. We should observe so as to know what is intended, so that we may not run into a snag. We have not a great many inconveniences to contend with, and hence we should feel for Israel, and I just know that there is a material change in the feelings of that people in these mountains and valleys. How do you know it says one? I know it by the spirit of their chiefs, and I know it by the spirit that rules in the breasts of a great many of them. "You must not kill the Mormons" they say, "they are our friends, and they want to do us good." There has been a material, a radical change, and I say that it is the power of God that has done it, and only let us be of one heart and of one mind, and the thing will be brought about in the due time of the Lord.

I thought I would say so much in favour of the red men, and here let me advise you to mark your feelings from this time, and see if you do not feel better when you feed them, than

when you take up the sword to fight them. Be liberal, and be just as kind as you can be, and then see if you will not feel better than when you took up the guns to shoot them. There is the touchstone and the balance-wheel! Keep a good spirit within you towards that people and it will be well. I am not afraid, neither should be if I were in the wilderness. The spirit of intelligence which I carry with me, and which is in them would clear my way, and those men would never hurt a hair of my head, and why? Because I would treat them kindly and manifest a good spirit.

Brother Francis Durphy tells an anecdote about some Indians; he says, "that as he was coming from California with a few others they saw a large band of Indians, and they went

right up and met them, and as they went up the old chief came as by some unseen influence, and held his hands up and seemed quite pleased to have a talk with them. The chiefs kept turning back to talk to the brethren; they were so pleased that they dismounted and conversed, and they seemed to be filled with the Spirit of God, they felt well; they could not stay, they said they must go to their squaws and papooses; the brethren gave them some fish, and they went off in the best of spirits." This shows that there is a power that controls them, and will continue to their salvation. I know this is true; I cling to them and intend to do so through.

May God bless you. Amen.

SAFETY OF THE SAINTS AT HOME.—CONTRAST OF THEIR POSITION WITH THAT OF THE UNITED STATES.

Discourse by Elder JOHN TAYLOR, made in the Tabernacle, Great Salt Lake City, April 28, 1861.

REPORTED BY J. V. LONG.

There is a saying that was used by the old Prophets in ancient times, which is to the following effect:—"Report, say they, and we will report it."—Jeremiah. And there is another saying which is as follows:—"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report."—Isaiah, chap. xxviii.

A great many things have been circulated about us; now things begin to be reported about others, and from those reports we hear that they have about as much as they can get along

with comfortably. We have had our share of trouble in times past, and I think the Scriptures say that judgment shall begin at the house of God, and if so where will the wicked and ungodly appear?

When we think of the trouble that is likely to overtake this nation, as well as others, it is calculated to create a sympathetic feeling in the bosoms of all who reflect. For some weeks past I have been reviewing the events current in the nation, and I have felt a great deal of commiseration, and especially latterly. I have thought that I have discovered a disposition not to yield to the truth, nor to admit anything more than circumstances actually compel them to, at least there is a disposition to withhold what would be called justice and equity to us as a people. If there is a cessation of open hostilities against us, it is not for want of a disposition, but owing to the peculiar situation in which they are placed relative to each other, and the bitter animosity and feeling that have sprung up among themselves, which for the time being divert their attention from us.

Under these circumstances, seeing that justice and judgment have to go forth, if trouble must come, I would a great deal rather that they should war with one another than with us, and see them spend their strength one against another than to see them engaged in exhausting and wasting their strength upon this people. Looking upon things in this point of view, I feel perfectly satisfied with the events that are transpiring; and if I did not, I could not help it.

The people of this nation are evidently bent upon their own destruction, and they are full of enmity, hatred, war, and bloodshed. To all human appearance, it would seem that they will not stop short of the entire destruction of this great nation. In

the language of one of old who uttered this singular prophetic declaration I will say, "They are drunken, but not with wine; they stagger, but not with strong drink." They have neglected righteousness, justice, and truth for years that are past and gone; they have allowed the honest, the virtuous, the just, and the true-hearted to be abused and afflicted, and they have winked and mocked at their sufferings; and not only so, but they have unblushingly used their force and strength to bring about the destruction of God's people. They have, however, failed in all their attempts to crush out the kingdom of God, because the Almighty has protected his people; but they will not fail when they make their attacks upon one another. When the potsherds of the earth strive with the potsherds of the earth, and God does not interfere, they will be more likely to accomplish the destruction of each other. They have been using their energies against the Saints of the Most High; they have cast us out, sought to destroy and root us out from the earth; but there was a God who was watching over the interests of his people. There was a Being that their philosophy and theology knew nothing about, a Being whose eyes were open to see, and whose ears listened to the cries of his people. When the full time for deliverance arrives, he stretches forth his hand and we are preserved, and we come out from the difficulties and trials unscathed. This we have done, supported by the hand of Jehovah; and this will be done again should we be placed in circumstances to require it.

But now things with us are assuming a different aspect, and our friends also in the east are being placed in a different condition from that which they had anticipated. They have the same God to apply to in the North

as in the South, the same kind of religion; but their religion does not teach them to have any confidence in the all-protecting arm of Jehovah, for their God has no eyes, no ears, no arms, no power; he is without body or parts. If we were to go to that country, we should find that they are all very religious; good Baptists, good Methodists, good Quakers, good Catholics, good Episcopalians; in fact, they think that they are all good, pious souls, attending meeting-houses and appointing fasts all through the land. Both the North and the South are praying fervently to the same God, that they may have power to destroy their enemies. Who are their enemies? All good Christians. Therefore, if their God should hear and answer them, they would all be utterly annihilated.

Our God heard our prayers and delivered us from the power of our enemies, and he brought the most signal confusion upon those who had plotted the destruction of his people. In relation to the events that may take place, the atmosphere certainly looks heavy and black, and the tokens of war and bloodshed are formidable enough. And I think by appearances in the lower world, they have got a large hell, and devils enough to carry it on; they have at the present plenty of business to attend to at home.

I feel thankful to the God of Israel that we occupy the position we do in these mountains. Do we now feel very sorry that Illinois drove us from our homes? What say you? The Lord has preserved us thus far; he has also controlled our destinies and managed our affairs so that we are this day the manifest monuments of his mercy and care; yes, we are living monuments of the regard and favour of that Great God who has set his hand to redeem Israel and to roll on his own work. But do we feel like boasting of this? No, only in

God. Would our enemies have gloried over us if they had succeeded in scattering us according to their intentions, so that we never could have gathered together again? Yes; and if they had heard that the army sent against us had swept us off from this stage of action, there would have been loud hosannahs by Priests and people. How was it when Joseph Smith was killed? There was a general rejoicing through the length and breadth of the whole land; and if they could have accomplished our destruction, the same feeling would have been manifested in this and in other countries; and as the kingdom of God advances, this spirit will increase. The Spirit of light and truth will be opposed by the spirit of darkness and error. They are two antagonistic powers which will strive for the mastery until error is vanquished and overcome. John speaks of two Prophets that will prophesy in Jerusalem, and that will have power to cause that it rain not in the days of their prophecy, to turn the waters into blood, and to smite the earth with plagues as often as they will. The nations of the earth will be gathered against them, and they will be overcome by their enemies; and hence it is said their dead bodies shall lie in the streets of Jerusalem for three days and three nights. The wicked will so rejoice in their success and gloat over the destruction of those Prophets that they will indulge in feasting and sending gifts one to another, because of the destruction of those men of God. But by-and-bye, we read the spirit of life sent from the Great God shall again enter their tabernacles, and they shall be received up into heaven in the sight of their enemies, who shall then experience the fury of the Almighty. The Prophet Zechariah gives an interesting account of what shall take place in Jerusalem about the time of

the appearance of these two great Prophets.

Such is the feeling that has been manifested by this generation ever since the commencement of this great work with which we are associated; the Saints of God, the work of God, the revelations of Jesus Christ and the holy Priesthood have been misrepresented, lied about and slandered. God's people have been persecuted, robbed, plundered, mobbed, and driven, the Prophets and Apostles have been imprisoned and put to death under false pretences, by irresponsible, ruthless gangs of ruffians. We have never been in any place, as yet, from the commencement of this work to the present time, but that feeling and spirit have prevailed against us. It commenced against Joseph Smith when he first received the plates, and continued in Ohio, in Missouri, in Illinois, and in the various cities, towns, counties, and states that we have occupied. It is a feeling that is opposed to the Word of God, to the Spirit of truth, and to the kingdom of God upon the earth. A great many men have not known by what spirit or feeling they have been actuated; neither do they now know. When they array themselves against the Saints of God, they are actuated by a foul, wicked spirit. By-and-bye they will be arrayed against each other, and not knowing the revelations of God the destruction will be terrible. One of the old Prophets said when speaking of the wicked, that they know nothing but what they know naturally, as brute beasts which are made to be taken and destroyed.

Do you think that this state of things would have been in existence at the present time in the United States, if they had been under the direction of the Saints and servants of the Most High? If they had been under the rule and dictation of a Prophet, governed by the principle of light and

intelligence, as he receives it from heaven; does it appear to you they would have been in the present lamentable condition? No, with the light of Heaven, this could not possibly have been. But as things at the present stand, they have no inspiration, no revelation from God, no Prophet's voice to point out the path of safety (at least there is none they will listen to), and consequently they are led captive by the Devil, and are in a great measure controlled by him. This is truly a lamentable position, but the picture is not overdrawn. Do we rejoice over them? No, we do not; we have frequently offered to them the principles of life; we had much rather they would have drunk of the waters of life, and been in a different condition, but at the same time we would a great deal prefer to have them use their armies upon themselves than upon us. They are all very loyal; they profess to be very patriotic, and they all believe they are fighting for their own, and they pray to the God of battles to give them success; and it is quite common to hear them boast, "We will regulate matters in a short time." But who is this God of battles? Why, the Devil, the prince and power of the air, who rules in the hearts of the children of disobedience; he is the god they risk their cause with, and it is for him to handle them as he sees fit. What shall we do in the midst of these things that are now transpiring? Why, lean upon the Lord our God, purify ourselves, look back "to the pit from whence we were dug, and to the rock from whence we were hewn." A short time ago we were in the bonds of iniquity and the gall of bitterness. Let us also look at our position as Elders in Israel, clothed with the power of the holy Priesthood, as men who hold the ministry of reconciliation, and who have been selected and chosen by the Great Eloheim to warn

the world, and pray that he may give us a knowledge of the plan of salvation that we may become saviours to our fellow beings. This is the position that we ought to occupy in relation to these matters, standing in holy places, full of the light and intelligence that flows from the throne of God, seeking to cultivate every noble and exalted principle that has been made known unto us, and striving to walk worthy of that high vocation wherewith we are called.

I will tell you how I feel—I feel thankful to the God of Israel that he has granted me the privilege of being associated with this people, and with this Priesthood. I do not fret myself much about North or South, or any other nation, they are all in the hands of God; I care nothing for the glory and pomp of the world, it is all as so many bubbles, and it is destined to destruction. But I do care about principles that reach back, and that reach forward to eternity, that give me the privilege of drawing light, truth and intelligence from that Being who gives this and all other worlds all the light and intelligence they enjoy, and who is prepared to give and impart it to his people as fast as they are capable of receiving and improving upon it. I feel a strong desire also to bring my body into subjection to the law of God, and to live in obedience to all its requirements, for I feel that I am called to a high and holy calling, and that I would not exchange my position for any position of power, or emoluments that man can bestow upon the face of the earth. These are my feelings in regard to my position, and in regard to the great blessings that God has conferred upon me, and upon this people. What has he done for us? He has taken us from the darkness with which the world are enshrouded, and has imparted to us the Holy Ghost by the

laying on of hands; he has given us the gifts of the Spirit, a knowledge of ourselves, a knowledge of God, a knowledge of the position that we occupy before him, a knowledge of the past and of the future, so that we can look back and see the designs of God in the great works he performed in the remote ages of the world; we can look abroad and see the movements of the Great Jehovah in the midst of the nations, and if we are enlightened by his Spirit and cultivate the blessings he has conferred, we can look forward to the unborn future and see the purposes of God unfolding in the world, not only on the establishment of the kingdom of God, but its future development and triumph. And while we see, and feel, and comprehend in part, in relation to these matters it causes joy to beam upon our countenances and fills our hearts with rejoicing. In regard to the events that are transpiring, they are only just the kind that we have been anticipating for many years past. I knew as much as twenty-five years ago that these events would transpire, and I had just as much assurance of it as I have to-day. It is only a matter of time; then I foresaw and now I see the things passing along. We stand here as the representatives of God upon the earth, and do you think he will forsake us and the earth on which we dwell? No. What has he been doing? He has been planting the germ of truth in the earth for the last thirty years, and it has begun to sprout, to bud, to blossom, and to extend from nation to nation; it has taken root in the hearts of many honest men and women who have within them a strong and unwavering desire to fulfil their destiny upon the earth, and to accomplish the work which the Almighty has given them to do. What! accomplish the work of God with all our weaknesses and

infirmities? Yes, for he has promised to assist us by the power of his Spirit, to reward us a hundred-fold in this world and give us life everlasting in that which is to come. The same gifts, powers and qualifications that followed the Gospel anciently are made manifest now, through obedience. It is for us then to purify ourselves, yes, every man, woman, and child, to seek after the right way, to feel after the Lord our God, to humble ourselves before him, and be thankful to the great God of Israel for all that we are permitted to enjoy.

We are glad, say some, that we are not in the States. I do not care much about it, for if I am called upon to go abroad whether in peace or war, if that be my calling all is well; although in the world we ought not to be of the world. We have sometimes to dwell among wars, famine, and pestilence, but what has that to do with it if we are magnifying our callings? We have truly reason to be thankful that we are here, that we dwell in peace, that our families are here, that our wives and children are here, and that we are hid up for a little season. It is a great temporal blessing that we can worship God according to the dictates of our own consciences, none daring to make us afraid. We can cultivate our farms and gardens, and at the same time enjoy our religion. What is time to us as Elders of Israel? What difference does it make to us, so long as we are engaged in the service of God, whether there be peace or war? We are in possession of the principles of eternal life, we are engaged in the work of the Lord here upon the earth, and whether it places us in difficulty, in danger, or in prosperity, it matters but very little if we understand correct principles, for we have commenced to live for ever. We have, or ought to have, drunk of the well, of which Jesus spoke when conversing

with the woman of Samaria, which affords water that springs up into everlasting life. These are about my feelings in reference to our trials, privations, and also our prosperity. What is your life? What does it matter whether we die to-day, this week, or next year, so long as we are engaged in the work of God? The principles we have laid hold of are principles of eternal life, and whether we die to-day, or next week, or whether it is forty years hence, what does it matter so long as we are faithful to the callings whereunto the Lord has called us.

The two parties in the States are mustering their forces, each party believing that the other is in the wrong. We have given ourselves up to the Lord, and have been mustered into the service of the Great Jehovah. We have engaged to assist in building up the kingdom of God upon the earth, to help to establish the principles of truth and righteousness and to carry out the provisions of the law of God in every circumstance of life. This is the position that we occupy; we are minute men, if you please, ready for anything that may transpire, and as to the future result it does not trouble us at all, that is in the hands of our God. If we are called to lay down our bodies now, or in thirty or forty years, it makes little or no difference, inasmuch as we are faithful and keep the commandments of God. I feel like putting my house in order and seeing that everything is right there; then I can say, like David of old, who exclaimed, "Search me and prove me O God, and see if there is any wickedness in me."

If I am clothed with the spirit of my office and calling, filled with the power of God, and am ready to accomplish the Mission which the Almighty has called me to perform, I am simply doing my duty, this is what is wanted to-day, to be on hand,

and to lead my family in the same track, to humble myself before the Lord and seek his blessing, have my wives and children do those things that are good, that his Spirit may be with them from this time henceforth and for ever.

I feel to recommend this course of conduct to the Seventies, to the High Priests, to the Bishops, and to all the Saints, that they may be filled with the light of life, that they may rejoice

before the Lord continually. Then let the storms come and the thunders roll, the lightnings flash and the nations be overturned and thrones be cast down, yet all will be right with us, we shall feel unshaken in the tempest and know that we are right, and that all is well in Zion.

Brethren, God bless you and guide you in the way of truth, is my prayer in the name of Jesus. Amen.

NECESSITY OF TEMPORAL LABOUR, PREPARATORY TO BUILDING A TEMPLE.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, March 2, 1862.

REPORTED BY G. D. WATT.

All things were created firstly spiritual; then it seems that secondly, all things were created temporal. The laws and principles that tie together spiritual and temporal things are so complicated, are so interwoven with each other, so inseparably connected, and yet in the minds of the people they appear so distinct one from the other, that we evidently need a great deal of experience and reflection to make this subject clear to our understandings. I shall only make a few remarks, and leave the subject I shall now introduce for others to speak upon.

This building is set apart expressly for the worship of the Lord our God, and to many it may seem to infringe upon the rights of our religion to

talk about temporal matters here. In the beginning things were created first spiritual, then temporal; but now it is first temporal and then spiritual. We cannot attend to any one of the ordinances of the Holy Priesthood without a temporal act. We must perform a temporal labour—a manual labour—in order to arrive at the condition which fits us to receive the full benefit of the spiritual. At present the few remarks I shall make will be upon [the matter of obtaining rock for our contemplated temple, which we intend to build upon this block. The canal that we started from Big Cottonwood creek to this city was for the purpose of transporting material for building the Temple. We have learned some things in regard

to the nature of the soil in which the bed of the canal is made that we did not know before. We pretty much completed the canal, or, in other words, we hewed out the cistern, but, behold, it would not hold water. We have not the time now to make that canal carry water, so we will continue to haul rock with cattle; and when an opportunity presents, we will finish the canal. We now contemplate repairing the State road, so that we can haul heavy blocks of granite. We were not very successful the last winter in hauling rock, for the road was so soaked with water that it was almost impassible; but we will now repair that road, and continue our hauling.

We cannot even enter the Temple when it is built, and perform those ordinances which lead to spiritual blessings, without performing a temporal labour. Temporal ordinances must be performed to secure the spiritual blessings the Great Supreme has in store for his faithful children. Every act is first a temporal act. The Apostle says, faith comes by hearing. What should be heard to produce faith? The preaching of the Word. For that we must have a preacher; and he is not an invisible Spirit, but a temporal, ordinary man like ourselves, and subject to the same regulations and rules of life. To preach the Gospel is a temporal labour, and to believe on the Lord Jesus Christ is the result of a temporal labour. To be baptized is a temporal labour, both to the person administered to and the administrator. I am a living witness to the truth of this statement, for I have made my feet sore many a time, and tired myself out travelling and preaching, that by hearing the Gospel the people might have faith. The blessings we so earnestly desire will come to us by performing the manual labour required, and thus preparing all things necessary to receive the invis-

ble blessings Jehovah has for his children.

Do we need a Temple? We do, to prepare us to enter in through the gate into the city where the Saints are at rest. Ordinances necessary to this have not yet been performed and cannot be in the absence of a suitable place. We wish a Temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinance of the Priesthood to the Saints for their exaltations. The first thing to be done is a temporal labour with the pick and the spade, to prepare a good solid road upon which to haul the rock; then we call upon the quarrymen to get the rock out of the mountains and split them into sizes convenient for putting upon waggons. Now all this work is not done by faith alone, but nerve, bone, and muscle are exceedingly essential with faith, also, in this case, the strength of the ox. When the rock is on the ground, it must then be hewn and prepared for the walls. While this work is progressing on a still morning, you may hear a hundred chisels at work, and we want to hear two or three hundred at work. Thus we will rear the Temple of the Lord, and when it is completed we can enter therein and receive the ordinances of the Holy Priesthood, and our spiritual blessings; but we first have to perform our manual labour, and we wish the people to fully understand this. I will now call upon Bishop Hunter to make some remarks.

I wish to preach another discourse.

At a Bishops' meeting, on Thursday evening last, it was concluded to cut a large ditch on the upper side of the State road, from here to Gardner's mill, to carry off the water from the surface of the road, which would then soon be in good order for travel. This

matter I wish to have laid before the people, to receive an expression from them whether they will sustain their Bishops in this labour, and this is the reason why we speak of it this morning. If the work is properly taken hold of and in good earnest, with strong hands and willing hearts, it will soon be accomplished. The Bishops are willing to have the ground divided among them, which Bishop Hunter will attend to.

We want to build this Temple as speedily as possible, through the blessings and kind providences of the Almighty in whom we will trust, doing the labour our hands find to do, asking no questions as to what we are going to receive when the Temple is done, or how long we shall be in building it, but we will build it as fast as possible. Some care nothing about building a Temple, for, say they, as sure as we commence we shall have to fight the enemy. If we have an enemy to encounter the quicker we do so the better, for we are able to do whatever the Lord requires. Union is strength, and this terrifies our enemies. Who can resist the power possessed by the Latter-day Saints in their union? And the stronger our union, the more mighty are the bands of our strength; while disunion is weakening our enemies, and splitting them asunder; they will be left in weakness, while we shall grow in strength in our

union, and in confidence in God and each other. And let us take a course to create confidence in ourselves as well as in our neighbours, and we will constantly grow strong.

We can all help a little in repairing the road I have mentioned, so I will ask the brethren and the sisters too, will you sustain your Bishops in making a good road upon which to haul rock for the Temple? [The vote was unanimous in favour.] Let Bishop Hunter and other Bishops, as far south as Fort Union, proportion to each ward its share of the labour to be done on the road.

I thought well of the discourse this morning; I like a great deal of it. Were I to speak what is now in my mind, I should say that succotash is the best dish I ever partook of; you get that, when I talk to you, and you had it from Bishop Hunter this morning, a little of this, and a little of that.

The kingdom of God is before us; we have it to build up, and to establish the Zion of our God upon this land. And if I am right in my views and feelings, the Latter-day Saints cannot labour too fast nor too dilligently to accomplish the work they are called to do. Then let us go to with our might, and labour faithfully to establish that kingdom which is all and in all to us. May the Lord help us. Amen.

PROPRIETY OF THEATRICAL AMUSEMENTS.—INSTRUCTIONS
RELATIVE TO CONDUCTING THEM.

*Remarks by President BRIGHAM YOUNG, at the Dedication of the New Theatre
in Great Salt Lake City, March 6, 1862.*

REPORTED BY G. D. WATT.

Man is organized and brought forth as the king of the earth, to understand, to criticise, examine, improve, manufacture, arrange, and organize the crude matter, and honour and glorify the works of God's hands. This is a wide field for the operation of man, that reaches into eternity; and it is good for mortals to search out the things of this earth.

The elements are to be brought into shape and operation for the benefit, happiness, beauty, excellency, glory, and exaltation of the children of men that dwell upon the earth; though we cannot produce that which has not already been produced. Are we capable, by our most critical researches, of finding that which has not already been found? We are not. We are capable of improving upon the crude elements, until we understand the organization of this earth, and the power by which it is sustained, for what purpose man was created, and the immortality that will crown his existence. All this is what others have learned before us.

Were we capable of scanning the eternities of the Gods, we should find works and exhibitions of wisdom, knowledge, understanding, and power, by whom? By those who were as we are. It is the privilege of man to search out the wisdom of God pertaining to the earth and the heavens.

Professing Christians generally would not consider this a fit position

for those who profess the faith of the Lord Jesus Christ to occupy. These Saints of the Most High appear here in the capacity of an assembly to exercise and amuse the mind of the natural man. This idea brings at once to my mind a thousand reflections. What is nature? Everything that pertains to the heavens and the earth. "My son," says the Christian father, "you should not attend a theatre, for there the wicked assemble; nor a ball-room, for there the wicked assemble; you should not be found playing a ball, for the sinner does that." Hundreds of like admonitions are thus given, and so we have been thus traditioned; but it is our privilege and our duty to scan all the works of man from the days of Adam until now, and thereby learn what man was made for, what he is capable of performing, and how far his wisdom can reach into the heavens, and to know the evil and the good.

It is written in the Scriptures, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Is there an evil thing upon the earth that he does not fully understand? There is not. The Psalmist very beautifully illustrates this idea—"Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it

altogether. Whether shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The Lord understands the evil and the good; why should we not likewise understand them? We should. Why? To know how to choose the good and refuse the evil; which we cannot do, unless we understand the evil as well as the good. I do not wish to convey the idea that it is necessary to commit evil in order to obtain this knowledge.

Upon the stage of a theatre can be represented in character, evil and its consequences, good and its happy results and rewards; the weakness and the follies of man, the magnanimity of virtue and the greatness of truth. The stage can be made to aid the pulpit in impressing upon the minds of a community an enlightened sense of a virtuous life, also a proper horror of the enormity of sin and a just dread of its consequences. The path of sin with its thorns and pitfalls, its gins and snares can be revealed, and how to shun it.

The Lord knows all things; man should know all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means; and I do not hesitate to say that the stage can, in a great degree, be made to subserve this end. It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, or Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's

time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

Is there evil in the theatre? in the ball-room? in the place of worship? in the dwelling? in the world? Yes, when men are inclined to do evil in any of these places. There is evil in persons meeting simply for a chit-chat, if they will allow themselves to commit evil while thus engaged. Can we not sift out every particle of wheat from the vast body of chaff we find in books on science and religion? that we find in governmental constitutions and judicial rulings? in learned commentaries and on law and order? and in the rudiments and advanced branches of education? Can we not even make the stage of a theatre the platform upon which to exhibit truth in all its simple beauty? and sift out from the theatrical lore of ages the chaff and folly that has encumbered it? and preserve and profit by that which is truly good and great? This, however, is not the work of a day or a year; but, as the chaff is protective to wheat in a pile, so the true lore of ages is concealed and preserved in the chaff pile of folly and nonsense, until the Saints of the Most High cause a separation.

We shall endeavour to make our theatrical performances a source of good, and not of evil. Rather than the latter, and rather than it should pass into the hands of the ungodly, I ask the Lord to let the whole fabric return to its native elements. It is our privilege and our duty to search all things upon the face of the earth, and learn what there is for man to enjoy, what God has ordained for the benefit and happiness of mankind, and then make use of it without sinning against him.

Our eyes are delighted in seeing, our ears in hearing. We behold the faces of our friends, we see the gems

of intelligences sparkling through those outward windows of the soul; and what a blessing it is to see the countenances of our friends radiant with delight. Our senses, if properly educated, are channels of endless felicity to us, but we can devote them to evil or to good. Let us devote all to the glory of God and the building up of his kingdom, for in this there is lasting joy.

Man is of the earth, earthy; but the Spirit is pure from heaven. This mortal existence must be prolonged by the use of food. Food that is good for the use of man is abundant in the elements, and God has endowed us with the ability to combine the elements, through the means of useful plants and animals, to supply ourselves with all we need. Should we refuse to avail ourselves of this means, hunger and nakedness must be our portion. Heaven will not perform the labour that it has designed us to perform. We must sow, reap, clean, and grind into flour our wheat, and make it into bread. Were we not to do this, we should go without bread until doomsday, and without clothing, if we wait for the Lord to make clothes for us. It is for us to search out the elements, learn how to combine them to make silk, wool, linen, cotton, and every other textile material that can be made into cloth, for the comfort and convenience of man.

When man is industrious and righteous, then is he happy. Sin blights all true happiness, and throws a deep gloom over man's whole existence. Let us be righteous, and then learn to make ourselves comfortable and joyful in the possession of creature comforts. Man is always happy when he is righteous. The Lord will not build our houses and temples, after he has given us the elements and taught us how to build comfortable houses, magnificent temples, and commodious places of

worship. Everything that is joyful, beautiful, glorious, comforting, consoling, lovely, pleasing to the eye, good to the taste, pleasant to the smell, and happifying in every respect is for the Saints.

Tight-laced religious professors of the present generation have a horror at the sound of a fiddle. There is no music in hell, for all good music belongs to heaven. Sweet harmonious sounds give exquisite joy to human beings capable of appreciating music. I delight in hearing harmonious tones made by the human voice, by musical instruments, and by both combined. Every sweet musical sound that can be made belongs to the Saints and is for the Saints. Every flower, shrub, and tree to beautify, and to gratify the taste and smell, and every sensation that gives to man joy and felicity are for the Saints who receive them from the Most High.

There are many of our aged brethren and sisters, who, through the traditions of their fathers and the requirements of a false religion, were never inside a ball-room or a theatre until they became Latter-day Saints, and now they seem more anxious for this kind of amusement than are our children. This arises from the fact they have been starved for many years for that amusement which is designed to buoy up their spirits and make their bodies vigorous and strong, and tens of thousands have sunk into untimely graves for want of such exercises to the body and the mind. They require mutual nourishment to make them sound and healthy. Every faculty and power of both body and mind is a gift from God. Never say that means used to create and continue healthy action of body and mind are from hell. Such means never originated there. Hell is a great distance from us, and we can never arrive there, unless we

change our path, for the way we are now pursuing leads to heaven and happiness.

When the Saints come into this building, and look on this stage, to see our brethren and sisters perform to satisfy the sight, to satisfy the ear, and the desires and mind of the people, I want you to pray for them that the Lord Almighty may preserve them from ever having one wicked thought in their bosoms, that our actors may be just as virtuous, truthful, and humble before God and each other as though they were on a Mission to preach the Gospel.

I say to those who perform, if anything is discovered contrary to the strictest virtue and decorum, the offenders must leave this building. I intend this remark to apply also to the musicians. I wish the dramatic company to seek dilligently and in all kindness to promote the happiness of all concerned.

Unless by my order I do not wish a drop of intoxicating liquor brought into this house; I want the actors behind the curtain, the musicians in the orchestra, and the audience to hear and observe this.

When this house is finished, there will be places in the passages where cakes, pies, fruits, &c., can be bought; but no intoxicating liquor will be

allowed in these saloons. No drunken person will be permitted to enter this house; I will not have it polluted and disgraced by the presence of the drunken, nor my brethren and sisters, who strive continually to do right, annoyed by the filthy breath of a poor, miserable, filthy loafer.

We intend to preserve the strictest order here; we do expect the people to come to this house praying, and their whole souls devoted to God, and to their religion.

Tragedy is favoured by the outside world; I am not in favour of it. I do not wish murder and all its horrors and the villany leading to it portrayed before our women and children; I want no child to carry home with it the fear of the fagot, the sword, the pistol, or the dagger, and suffer in the night from frightful dreams. I want such plays performed as will make the spectators feel well; and I wish those who perform to select a class of plays that will improve the public mind, and exalt the literary taste of the community.

If we wish to hold a Conference in this hall, we shall do so, and shall use it for all purposes that will satisfy our feelings in doing right, and no evil.

May God bless you. Amen.

SALVATION THE RESULT OF INDIVIDUAL EXERTION.

Remarks by President BRIGHAM YOUNG made in the Tabernacle, Great Salt Lake City, March 23, 1862.

REPORTED BY G. D. WATT.

I am now looking upon the best people on the earth, that we have any knowledge of. There is not another community that presents the same amount of honesty, purity of heart and life, and integrity to God and to one another; yet much can be said upon our weaknesses, short-sightedness, and proneness to wander from right and do evil. I do not know that I should do right in giving full vent to some of my views and feelings concerning this people.

While conversing with some brethren the other day upon the conduct of this people as viewed by the intelligence of Heaven, I said, that it was a wonder to me that God had not long ago destroyed us all. His mercy and long-suffering are truly marvelous. Again, when I realize the object of our creation, the day of our trial we are now passing through, the weaknesses the Lord has ordained to come upon the children of men, and the steps to be taken for the exaltation of the human family my heart is filled with gratitude to God, it exults in his great beneficence. I glorify his name that he has spoken from the heavens, and noticed us mortals. I am exceedingly rejoiced that we have the privilege of living in the day when the Lord has spoken to the children of men, and revealed the Priesthood and placed it upon men, giving them the privilege of attaining to glory, immortality, and eternal lives. In the midst of our great

weaknesses and manifold failings, we have abundant cause for exceeding great joy in the Gospel of our salvation. Are these great weaknesses to be found in the birds of the air, in the fishes of the sea, or in the beasts of the field? No. The animal, vegetable, and mineral kingdoms abide the law of their Creator; the whole earth and all things pertaining to it, except man, abide the law of their creation.

I now see before me beings who are in the image of those heavenly personages who are enthroned in glory and crowned with eternal lives, in the very image of those beings who organized the earth and its fulness, and who constitute the Godhead—still here is the evil, and we are the ones who are accountable; for we are the “lords of creation.” We hold in subjection the creation; we avail ourselves of the great truths found in the arts and sciences, we navigate the seas, we survey the land, we convey intelligence with lightning speed, we harness steam and make it our servant, we tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed—he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods, will not become subject to the most reasonable and self-exalting principles

How often have we witnessed a faithful animal conveying his master home so drunk that he could not see his way or sit up; yet his faithful animal will plod through mud, shun stumps, trees, and bad places, and land him safely at home.

Are we even obedient to our better judgments and to truth that is self-evident? Many of us have been taught the doctrine of total depravity—that man is not naturally inclined to do good. I am satisfied that he is more inclined to do right than to do wrong. There is a greater power within him to shun evil and perform good, than to do the opposite. We have the powers of darkness, or the influences opposite to good, to contend with, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” There are two classes of influences, one tends to good and the other to evil; one to truth and life, the other to falsehood and death. Evil is sown in our nature, but there is not a person who is not prompted to do good and forsake evil, though there are but few who, from their own volition, will subject themselves to be perfectly obedient to the law of Christ, yet there are dispositions that will be subject to the truth through cruel mockings and scourgings, bonds and imprisonment. Truth is for us, right is for us, life is ours.

Our enemies accuse the leaders of this Church of having too much influence over the people. How much influence have I, or any other man that ever lived in this kingdom, over an apostate? It is now as it was in the days of Joseph. While people retained the spirit of their religion, they looked upon him as one of the best men on the earth; but when they gave way to the spirit of apostacy, then he was the worst of men. This

has been so [in all ages with every Prophet, Apostle, and righteous man and woman; they have had the warmest friends, and the bitterest enemies.] No man has friends like those who are righteous; their friendship is even unto death, and then it reaches throughout all eternity. The friendship of the wicked must fade away, sooner or later; while the friendship of the righteous will last for ever and ever. When we understand the truth let us abide by it, and boast not in our own strength, but glory in the strength of the Almighty.

The Elders often tell how many they have converted, and how many churches they have built up in different parts of the world. When persons apostatize from the path of right, I think some of them are man-made converts; as a Methodist preacher remarked to a drunken man lying by the way side, who hailed him with delight saying, “You are my father in Christ, you converted me.” “I should think so,” said the preacher, “for it is very clear that you are not one of the Lord’s converts.” We cannot make Latter-day Saints of anybody on this earth but ourselves; we have not even power to make a Saint of a wife, or a child, a brother, or sister, in the least degree, unless they will hearken to counsel and obey the principles of righteousness, which I contend they are naturally inclined to do, were it not for the awful apostacy there is in the world. All persons must possess their intelligence free and independent before God.

I preach the Gospel to the Latter-day Saints; and if a person comes into our community and wishes to know further with regard to life and salvation, I will tell him as freely as ever I breathed the mountain air; but you cannot find one person that I ever crowed my religion upon either in or out of the Church. I have my

reasons for taking this course. I never preach such sermons as, "Well, Mr. C., or D., have you heard any of our Elders preach? Do you know anything about Mormonism?" "No." "Why, our Gospel is the Gospel of life and salvation, it is the only true plan of salvation for the people; and you must be a 'Mormon;' if you are not a 'Mormon,' you must expect to be damned." If a person wishes to know my religion, I am willing that he should know the whole of it. There is nothing secret or hidden in it; the whole plan of salvation is for the human family, and is as free as the waters that flow from our mountains into the valleys. If you thirst, drink until you are satisfied, for you are truly welcome. This is the nature of the Gospel, and the character of Him who has sent it. It is free for all. But I am not disposed to compel any person to partake of that which they dislike, or have an aversion for.

This may not be right in every case. Why it is right with me is, that, if a person urges upon me that which I am not disposed to receive, it creates in me an alienation of feeling toward that person. I am naturally opposed to being crowded, and am opposed to any person who undertakes to force me to do this, or not do that. In my youth I was supposed to be an infidel, and perhaps in one respect I was, though I would have freely given all the gold and silver I ever could possess, to have met with one individual who could show me anything about God, heaven, or the plan of salvation, so that I could pursue the path that leads to the kingdom of heaven; but I did not want to be urged, and I am so inclined to this day. Yet I am convinced that it would not do for every man to pursue this course in every circumstance. We can guide, direct, and prune a tender sprout, and it inclines to our direction, if it is wisely

and skilfully applied. So, if we surround a child with healthy and salutary influences, give him suitable instructions, and store his mind with truthful traditions, may be that will direct his feet in the way of life.

There are persons of twenty, forty, and sixty years of age, who never saw a day in which they knew their own minds. They seem to be undecided in all their actions, like a child a few years old, and need some person to direct them. I am somewhat different from this class of persons. Should I be told that it is time to wash my face and eat my breakfast, I should be strongly inclined to notify my informant that I knew that as well as he did. So some of our Elders who preach in the world, will go into this or that house, begin to converse with the members of the family, and tell them they must be baptized or be damned. This will turn some persons against them and the truth, simply because they will not be compelled to do anything; while there are others in the world who would not embrace the truth, unless they were ordered to do it; probably they are those who will be compelled to come in.

There is a class of people that will not move to do themselves good, only as they are urged and commanded. There is a wide difference in people in this respect. There are instances in this community that if a wife does not urge her husband to pray in his family, he would never do so. And again, there are men in this city and throughout the settlements as good men as need be, who are driven from this duty by the teasing of a wife. "Now, pa, come, do let us have prayers; I have got all the children here and the Bible, and I do want to have prayers." He cannot bow to that kind of compulsion, to save him; and if he should be damned he will not be made to pray in such a manner,

for when he prays he means to do it for his God, and not because a woman teases him to do it. If a wife of mine should undertake to direct me in such a manner, I should give her to understand that I would tell her and the children when to come to prayers, when to go to parties, and how to reverence the Holy Priesthood and their God; I should never pray in creation, if I could not do it independent of the dictation of a woman.

I know that the people need more or less teaching and urging all the time, Sunday after Sunday, to keep them in the path of safety. How easy we get out of patience! We get a little hasty, and do a little wrong, because we do not train ourselves—do not conquer ourselves, and subject ourselves to the law of Christ. Sisters speak evil of sisters, they hear of it, and straightway return the compliment in a spirit of vindictiveness. Elders have contention with Elders; they do not understand alike, and are not disposed to in their deal. Elders are agreed on the way and manner necessary to obtain celestial glory, but they quarrel about a dollar. When principles of eternal life are brought before them—God and the things pertaining to God and godliness—they apparently care not half so much about them as they do about five cents. “We want the dollars.” What are they good for? Dollars will do good, if you can keep them until they will do good, using them in the right way. Men will scramble over each other to get gold and silver, and when they have it they waste it; it passes from them, and they know not how, doing them no good.

You can go into many houses in this Territory and find, for cooking utensils, an old skillet in which they cook their meat, heat their dish-water, wash their dishes, mix up pig feed, &c.; and when they set their table it is in keeping with the old

skillet; you find little to eat, and that is half burnt and half cooked, unpalatable and unhealthy. The wife and children have scarcely a decent dress, and all around, in the house and out of it, is a picture of misery. Yet if you ask the owner of the house whether he has any cattle on the range, “Oh, yes.” How many? “I do not know; I had fifty head the other day, but I am not sure how many oxen and cows I have.” How many calves have you? “I think I have fifteen or twenty.” Do you have any butter for breakfast? “No;” and when they have any, it is about the size of a walnut and as white as cheese curd. They do not know how to make butter and cheese, yarn and cloth, nor do they try to learn. The wool is wasting; the flax, if any is grown, is left to rot; indolence, dirt, and scarcity reign where cleanliness, beauty, order, and plenty could be produced by the hand of industry, economy, frugality, and care. There is a wonderful amount of ignorance with regard to our temporal life, to say nothing of our spiritual life.

A misunderstanding of five dollars in a settlement will sometimes set some of our Elders to quarrelling and contending, and spending the time of the High Council and Bishop Courts, and making a cost of a hundred dollars. You cannot bring up anything that relates to Priesthood, God, heaven, or heavenly things, that will move them in the direction of a quarrel, and yet they will contend about a little filthy lucre which they cannot hold; they pass by the things of God as naught compared with it, living year after year, learning little or nothing that pertains to life eternal, but would rake earth and hell to secure a few cents. Money is not wealth; neither can you subsist upon it, in the absence of the common aliments of life. It is the love of money that is a mischief—that is the

root of all evil. Love not gold, nor silver, nor anything of the kind, but gather around you that which will make you "healthy, wealthy, and wise;" then all will be right, and real wealth will increase around you, and wisdom from God will illuminate your course through life.

We pray for wisdom, but God will as soon put bread and meat in our cupboards without any endeavour of ours, as he will give us wisdom without our trying to get it. If a man wants a farm, let him make it; if he wishes an orchard he plants it; if he wants a house for his family to live in, he must gather the materials and build it. The Lord instructed the people in primitive times how to smelt the ores and work in the different metals, how to hew stone, how to build houses and temples. He will give us wisdom in these things, but he will not come down to do the manual labour.

As we prepare materials to build a house or temple, so man can prepare

himself for the reception of eternal wisdom. We go where the materials for a house are, and prepare them to answer our purpose; so we may go to where eternal wisdom dwells, and there dilligently seek to possess it, for its price is above rubies. I have frequently said that the greatest endowment God ever gave to man is good, sound, solid sense to know how to govern ourselves, how to choose the good and refuse the evil, to know how to sever the right from the wrong, the light from the darkness, and gather to ourselves that wisdom which comes from God, and reject that which comes from beneath. Let all be brought into subjection to the will of God, and then there would be no contention about a trifle, but every man would contend lawfully for the things of God, and more earnestly than for silver and gold.

May the Lord bless the good and fill the earth with the righteous. Amen.

ENCOURAGEMENT OF HOME MANUFACTURES.—RIGHTEOUS AND UNRIGHTEOUS AMBITION.

Remarks by President DANIEL H. WELL, made in the Tabernacle, Great Salt Lake City, March 16, 1862.

REPORTED BY J. V. LONG.

I feel thankful at the improved appearance of our Tabernacle this morning. The President said, "let there be light, and there was light." Brother Taylor said if he was going to

preach he should take that for a text, but I am not in the habit of taking texts, I shall, therefore, make such remarks as may come into my mind.

Behold, light has come into the

world, and the Saints are the evidence of it, because their minds have been enlightened by the truth which they have received, through the influence of which they have been gathered out from the midst of the nations of the earth, that they might build up the kingdom of God, a kingdom of righteousness where they are not in danger of being overwhelmed with the darkness and corruptions of the world from whence they came. We have come out from Babylon into these mountain valleys for this purpose. We have been brought together by the favour of the Almighty, that we might form a nucleus of strength and power on the earth to aid and assist one another, to strengthen the cause and build up the kingdom of God, to establish righteousness so that this kingdom cannot be swallowed up by the wicked and ungodly. Here, also, we can have a clearer vision and view, more light and understanding than we could in the countries that we came from. The vision is less obscured by surrounding objects.

While brother Woolley was praying that we might have light, I felt to add one sentence, which was, that we, the Latter-day Saints, might do as well as we know how, that we might be able to accomplish the work assigned us. A person may have it in his heart to do so, but he may not have it in his ability to do as well as he knows because of the controlling circumstances which surround him at the time. This, doubtless, is frequently owing to the ignorance of those associated with him, and if the people cannot do as well as they would at first, let them not be discouraged, but try again, and continue their efforts, perhaps they may bring greater influences to bear and combine more power as they proceed, until, finally they will be successful. When the prayer was being offered, I felt to say, "O Lord, enable thy people to

do as well as they know how," and I doubt not but this is the feeling in the hearts of all the sincere and faithful. And they ask, what can I do? How can I best serve my Master's cause? With the large majority of those that profess to be Saints, to know how to be the most useful in the midst of the Saints of the Most High God is the ever-prevailing desire; it is a constant thought. We have instructions from time to time, line upon line, precept upon precept given to us by our President, informing us how to eradicate evil from our bosoms, to form a union of effort, of strength, of power, of faith to combine the elements together for the advancement of the kingdom and cause we have espoused, and those instructions of late have been, in a measure, upon points of a temporal character for the temporal salvation of the people. We should depend upon ourselves and upon our own resources and exertions for the things that are necessary for our temporal sustenance.

If we wish to do anything that will be a credit to ourselves, let us now in the days of peace and prosperity, show our faith by our works, and labour to bring about for ourselves and the kingdom, those things that are necessary for our own support and existence, to manufacture our own clothing, to begin to lay aside those things that are unnecessary while they are within our reach, provided that we do it of our own voluntary act for the sake of holy and righteous principles, for the sake of doing right, then we may be entitled to a small mead of praise; but that individual who only reforms when he is obliged, is not entitled to praise. When there is an abundance of luxuries here, and we show that we can abstain from them and lay them aside to depend upon our own exertions, we thus gain strength and

power, instead of waiting till the things are entirely shut out from us.

We desire to prove our integrity to ourselves and to our God. This perhaps is in the bosoms of all the Saints; they would like to show that they are willing to abide the teachings that come from the President to them, and to lay the foundation for bringing those things from the elements which they require. Let us endeavour to make a little calculation, exercise our intellects, be active and energetic, and combine together the ability which we find in our midst; let us also combine our efforts and means as well as our faith. We are frequently in difficulty to establish some mechanical branch of business. We have thus far been frustrated in our attempts to manufacture iron, not so much for want of the mechanical skill, as in consequence of a certain unrighteous ambition which some have had to be the first to bring out good iron.

The Adversary is opposed to our progress, and he will strive to subvert every enterprize, but how does it become the Saints to let the evil influence and the power of the Adversary control them to that extent that if one brother cannot accomplish what is wanted, he feels in his heart that no one else shall? How does it look when a man cannot produce iron, for him to feel in his heart to operate for the purpose of thwarting every other man, and for this purpose get up a division and a contention among the brethren? This is the spirit that has been in Iron County; it is a kind of rivalry that is engendered in hell. To let the power of the Devil enter in and produce such feelings among Saints that ought to know better, and that ought to do better, is a disgrace to a people calling themselves the people of God.

I speak of iron to illustrate this subject, because it is a case with

which you are all familiar, and because it is an article of which we stand so much in need. There are other things, though perhaps of less moment, in which this kind of strife does exist. There is such a thing as a commendable rivalry, a desire to excel, and which tends to build up, but this of which I speak is a design to thwart the operations and to keep in men's own bosoms the knowledge which would do others good; yet they appear to delight in keeping locked up in their own bosoms that knowledge which would be of service to the community. Such persons fall far short of doing as well as they know how, or of doing all they can for the building up of the kingdom of God; all such will most likely become darkened in their counsel and lose the knowledge which they possess, for the Lord has not bestowed that light and intelligence for such a purpose. If I understand the subject, we are here to use our best ability to aid with our might and power to bring about the purposes of the Almighty in the last days. Hence, when we see men continue to be actuated by such unworthy influences which we find to be both disagreeable and disgraceful, we should strive to help them in overcoming them. Perhaps we do not all think of it in this light. If we do not, let us search out and see where we do give the Evil One power over us, and how he takes the advantage and causes us to do things which hedge up not only our own way, but the way of others. I do not suppose there is any person, even the most feeble, but could do some things for the advancement and benefit of this people, if they could and would do as well as they know how. With all the intelligence which the President possesses, I have no doubt but he could at many times do a great deal better for the benefit of Israel if the people around him pos-

sessed more of the disposition to exercise and bring into use the knowledge and power to do good with which the Almighty has endowed them, but owing to their lack of diligence, and command over themselves they let the Adversary get power over them, and that thwarts him in his purposes which he would otherwise accomplish. The Lord himself cannot accomplish as much with a people who are slow to comprehend, who do not resist the powers of darkness and who do not overcome the power of the Evil One, but permit Satan to rule predominant in their bosoms and throw obstacles in their way, as he could and would with a people who not only being willing and obedient but who exhibit a disposition to govern and control their evil propensities, subdue and eradicate them from their bosoms, and give free scope and power to the intelligence, light, and knowledge with which they are so graciously endowed.

Well, then, we see that here is a labour that we can perform ourselves, if we will be careful and look into our own bosoms and eradicate therefrom the evil influences which we permit to come in there and darken our own counsel and minds, and be a clog in the way of the kingdom instead of helping it along.

In all measures which need our help, we should strive to see the utility of them, if possible as soon as those that have set about to do the work, and let our faith be to go about the labour required of us; let us go about it unitedly, with one heart and one voice. Then, cannot we ac-

complish things as the Lord wants? Yes, we can, and then we shall soon see the kingdoms of this world tremble and fall to pieces. There are some portions of this community, I am aware, that feel right about the temporal progress of this kingdom.

I am speaking of these matters that you, my brethren and sisters, may lend a helping hand and let the kingdom increase, that we may all see the work of our God roll forth and increase with greater power and magnitude. Our President desires it, and so does the Almighty, and he will bestow his blessings upon his people and cause them to prosper exceedingly.

I presume there is no person living, who, if it had been possible twelve years ago to have looked forward to this time, and seen the vast increase of this mighty work and its magnitude, but would have considered it the most glorious scenery that could be exhibited to their view. No person could have imagined it, unless the Lord had shown it to him by opening the vision of his mind to see it.

We have truly attained to great blessings, still greater are before us, and we can rejoice more abundantly in the faith as we witness the development and progress of the great work in which we are engaged. We see great and important events before us, and duties to perform that are of great importance. Let us take hold with a will and with our whole heart, that we may progress more abundantly than we have hitherto done, which is my prayer and exhortation in the name of Jesus. Amen.

POWER GIVEN TO MAN TO CREATE.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, March 16, 1862.

REPORTED BY G. D. WATT.

It is often remarked that we do not understand things alike, but I am of the opinion that the inhabitants of the earth understand in the spirit, or, in other words, in the intelligent portion of their organisms, nearer alike than they have power to communicate.

We believe we are entitled to the gift of the Holy Ghost in extent according to the discretion and wisdom of God and our faithfulness; which gift brings all things to our remembrance, past, present, and to come, that are necessary for us to know, and as far as our minds are prepared to receive the knowledge of God revealed by that all-wise Agent. The Holy Ghost is God's minister, and is delegated to visit the sons and daughters of men. All intelligent beings pertaining to this earth are instructed from the same source.

In the New Testament and Book of Mormon, we learn that when the Gospel is preached the people are taught to believe on the Lord Jesus Christ, to repent of their sins, be baptized for the remission of sin, and receive the Holy Ghost by the laying on of hands; the Holy Ghost is then the special gift of the Father, and is his minister. He also gives intelligence by angels, as well as by the inspiration of the Holy Spirit, and by opening the minds of the Saints to behold in vision things as they are in eternity. When true doctrines are advanced, though they may be new to the hearers, yet the principles con-

tained in them are perfectly natural and easy to be understood, so much so that the hearers often imagine that they had always known them. This arises from the influence of the Spirit of Truth upon the spirit of intelligence that is within each person. The influence that comes from heaven is all the time teaching the children of men. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Again, "the spirit of man is the candle of the Lord, searching all the inward parts of the belly." Again, "How oft is the candle of the wicked put out." We have nothing independent of the Almighty. We preach, we hear, and we are instructed. We try to so live as to gain more information, more light, more command over ourselves, and more influence and power to increase the good and discourage the evil, until we can comprehend the great principles of existence and eternal progression.

We should be more happy, if we could more successfully carry into effect the knowledge we now have. The Lord said, "let there be light, and there was light." The Council in heaven said let there be an earth, and let there be a firmament above and beneath it, and it was so. They said let there be heat and cold, and it was so. They said let there be spring and summer, autumn and winter, and it was so. We can say let the people be clothed, and they

are clothed; let them be warmed, and they are warmed; let them be housed, and they are housed. If we put forth the ability God has given us, we can bring forth the very things we say shall come. If we say let there be wool, or let there be flax, they will come; if we say let there be iron, steel, brass, or any other metal we need, it will come. If we say let there be cotton and woollen yarn and let them be made into cloth, it will be done. The Lord said let there be an earth, let there be light to light it, let there be seas and dry land, air, rocks, trees, fruits, and shrubs of all kinds, grasses and flowers, and vines that yield fruit above the ground and in the ground, for the use of man and beast, and it was so; but all these productions come according to natural principles. Man is surrounded by those productive principles, and is endowed with power to act upon them; and according to the amount of intelligence he possesses and the labour he expends are the productive results.]

This people are increasing in the wisdom which cometh from God, and their power to organize the crude elements around them into the necessities of life is in ratio to their increase of intelligence and application of labour. In this way we ought to understand these great principles. We need not seek for a revelation to know how to make cloth, when the mode is plainly marked before our eyes. Sheep produce a textile material, and how to make it into cloth has been known time out of mind; we can raise sheep in abundance. I do not look for power from the heavens that will produce for us wool, cloth, iron, food, or anything we need, without being made with hands. We should understand what is required of us to sustain ourselves.

It was observed this morning, that the teachings the people are con-

stantly receiving are of a temporal character, and I should think that, if such teachings were carried into practice by them, spiritual blessings would be attained through temporal means. It is all of God. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands." The mountains, valleys, and plains, all the wealth of precious metals hid in their bosoms, all the teeming fulness of vegetable productions, and all animal existences in their endless variety are the Lord's. All that can be produced from the soil by the ingenuity and industry of man is the Lord's. The Lord has given the earth to the children of men, that by the union of mind and matter, inspired and directed by the power of the eternal Priesthood, all may be made subject to the Great Supreme of the universe. It is our duty individually as well as our privilege, to learn how to dispose of the earthly wealth we may possess, to the glory of him who has permitted us to hold it, for in temporal blessings honestly obtained and wisely placed to their legitimate use are concealed mines of spiritual and eternal wealth. If we magnify and make honourable this temporal existence, by the practice of every good and righteous principle that comes within our knowledge, we honour and magnify that spiritual existence, and that heavenly intelligence, which the Father of all has placed within us. This is the way to increase in temporal and spiritual wealth. If we pursue dilligently this path, there is not the least danger of any persons being lost, but they will be prepared to inherit after death a more glorious and heavenly sphere than they now dwell in.

I know that the great majority of mankind, who are created for a noble

and glorious purpose, are ignorant of these heavenly principles; and they cleave to their ignorance, and love darkness rather than light. They will not be taught by an authorised minister of heaven, but they hire men who are as blind and as ignorant as themselves to guide them in the way they choose to walk in. From the days of the creation until now, I do not think there is one man out of a million who has made so much as a scratch upon the world's history, to show that he was entirely devoted to God and truth; but the generations of mankind have sprung up and decayed like the grass of the field.

When the Spirit of revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its creator in peopling it with his children. He can then clearly understand that our existence here is for the sole purpose of exaltation and restoration to the presence of our Father and God, where we may progress endlessly in the power of godliness. After the mind has thus been illuminated, the ignorance and blindness of the great mass of mankind are more apparent. Yet there is no son or daughter of Adam and Eve but what has incorporated in their organization the priceless gem of endless life, for the endless duration and endless lives which they are approaching.

Are the people glorifying their Father who is in heaven? Do they take every step possible to do the will of God on earth, and magnify their calling? Is every act of their lives made to increase their intelligence, to add to their faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly-kindness, and to brotherly-kindness,

charity, and to improve upon every gift and grace which God has bestowed on them through the Gospel? I fear not. There is yet to be seen a wilful and covetous disposition in some few of our brethren and sisters. "I want a ribbon," says a sister, "and I will have it whatever the consequence may be." "And," says a brother, "I want a horse, and I will have it, if I steal it, and run the risk of being damned for it." I am sorry to say that some few of the Elders of Israel have such feelings and desires. One of the brethren this morning was complaining of sins rising in the heart, and of the self-will of fallen man, and the evil which the Devil had power to engender in the hearts of our parents, who have entailed it on their children. How shall we overcome this inclination to evil? Let the will of God predominate over the will of the creature. Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by precept, and his neighbours also, showing them how to be brave and steadfast, in subduing this rebellious and sinful disposition. Such a course as this will eventually subdue that unhallowed influence which works upon the human heart.

We are all endowed with the resolution, more or less, to deal with ourselves as we would deal with a child or with a neighbour. In case a child will not be controlled by his parents, but is disobedient and refractory to a hopeless degree, what would his parents be apt to do? I can answer for myself: I presume I should say to such a child—leave me. But I have no such children; and it is hard to say what I might do, were I tried. [If a child of mine, who has come to years of discretion, should say to me, "I will do this, and I will not do what you require of me," I

should use the rod of correction sufficiently to teach that child better. Why not in the same way, institute a proper and salutary correction over the rebellious spirit that at times arises in the human breast? Why not govern and control the appetite, that it may be subject to the law of Christ? But how is it? Why, "I must have some tobacco, if I am damned for it." Or, "I must have a cup of tea, if I am damned for it." Or, "I must have this or that, if I should have to go to hell for it." It is like saying to our Heavenly Father, "I will not mind you, I will not obey your commandments, but I will have my own way and follow the bent of my own inclinations; my appetite shall be nursed and pampered, though it be at the expense of your displeasure." Instead of pursuing this course, listen to that Spirit God has given to all, which teaches the right and how to avoid the wrong, and say to appetite, to disposition, to temper, to the whole man, you must do as I command you; I am an officer, a general in the army of Christ and I will be obeyed.

Every man and woman is called to the same office; let us magnify it, and exert a mighty influence over this organization, and rise up in the strength of the great I Am, and by the power of his eternal Priesthood, command every power, every pulse of our natures to be subject to the law of God and truth, and not suffer this low, sinful, groveling, dark, benighted, cursed spirit we have received from the fall to bear rule in us. All persons who suffer themselves thus to be ruled, disgrace themselves and do not honour the being God has given them. If men are ruled by the power, principles and righteousness of the Holy Priesthood, they will find themselves in possession of all the wisdom they need to meet every emergency of this changing existence, and all they require to conquer the world, the flesh, and the Devil.

No. 17.

How very far the inhabitants of the earth live short of their privileges! How far they live beneath the blessings the Lord has in store for them! Is it not more or less so with us as individuals and as a community, who profess to be the friends of God? We live far short of the blessings the Lord has in store for us. When the visions of our minds are opened, we can then more fully realize this truth. And again, when the vision is closed up we are found, as a general thing, doing the best we know how, and we may be considered pretty good men and women. This is true, yet there is an eternity of knowledge before us to learn.

It is as much as I can do with all the power I have with the heavens and with the Latter-day Saints to say, let there be a carding machine in this Territory, and it is done; to say, let there be a nail factory in this Territory, and it is here. Again, all that has been said, and all the praying that has been done, and all the faith that has been exercised, and all the combination and union of effort among the Saints have not brought to pass one say of the President's in regard to iron; he said, let there be iron, but there is no iron yet. Brother Wells has told you the reason, this morning. A man says, "I am going to make iron, and I will have the credit of making the first iron in the Territory. I will have the credit of knowing how to flux the ore that is found in these regions, and bringing out the metal in abundance, or no other man shall." Now, the beauty and glory of this kind of proceeding is the blackest of darkness, and its comeliness as deformity.

We have said, let there be a carding machine, and it is here. Let there be sheep, and there are sheep; wool, and it is here; and now who will say let there be flax and then produce it? Let there be linen cloth, and then produce it by means of the power and

Vol. IX.

ability we possess? We know how to perform this labour, and how to produce this material. There are brethren before me who know how to make as good linen cloth as was ever manufactured in any country. It is so with other things. By-and-bye, somebody will say, let there be silk, and silk will be produced here. All we have to do is to grow the mulberry tree, import the eggs of the silkworm, and apply the skill that is already in our possession, and we can produce an abundance of sewing silk, silk dress patterns, silk vesting, and anything we need in the shape of silk drapery. Silk is in the elements around us, and not only silk, but all things which pertain to the earth; and again, all things which pertain to the heavens; all things which pertain to time, and all things which pertain to eternity, which is the same with God to-day, yesterday, and for ever. I am extremely anxious that this people should understand the value of their existence here, and the great worth of that immortal spirit which is clothed upon with an earthly house, preparatory to an eternal exaltation and eternal lives. Honour this earthly house, for in it are concealed the rudiments of all knowledge, the root and foundation of science that we have any knowledge of. Mankind are capable of collecting and retaining an immense amount of knowledge, if they will diligently apply the ability God has given them; in fact, they are made to travel on through an endless progression of improvement. I have only time to give a few hints on this subject, though it might prove very interesting to you, were I to classify these great truths and dwell upon them, item by item, through a course of lectures.

Do you know, mother, the worth of that child in your lap? There is not a mother here, I presume, that knows the real value of her offspring. We say, "the Lord giveth and the

Lord taketh away," &c., when our children die. The truth is, the Lord has given and we do not know the value of the gift we have received, and it is taken from us; not because the Lord wants the child, for there are myriads of spirits in heaven, and more coming all the time. They do not want the spirit back again—they do not need it in the spirit world. It should remain here, and we should know the worth of it sufficiently to take care of it and preserve it on earth, until it has fulfilled the measure of its creation—brought forth all the fruits of its existence, and become ripe to go home to a higher state of glory to rest for a season, until it is time again to unite the body with the spirit.

A thousand glorious principles open up to my mind, that I cannot now dwell upon; but there is one subject pertaining to our temporal existence that I wish to present; the news we receive from the east and from the west is of wars and floods, trouble and sorrow. Our southern settlements have suffered by floods; they have lost their farms, gardens, and orchards. The water has risen twenty-five feet higher than it has ever been known to rise before in San Bernardino and other parts of California. I wish to warn this people, that they be not caught unprepared when spring opens. Make the best provisions in your power to ward off destruction by high water into City Creek and other mountain streams running through our settlements. Particularly, let the brethren who are living on the Cottonwood bottoms, take care, or we may hear of their passing down Jordan. The earth is now saturated with rain and melted snow, and if the snow in City Creek goes away with a warm spring rain, the first we know, some of the people may be washed down into the river.

May the Lord bless us. Amen.

AGENCY OF MAN TO PRACTICE GOOD OR EVIL PRINCIPLES.

Remarks by President DANIEL H. WELLS, made in the Tabernacle, Great Salt Lake City, March 6, 1862.

REPORTED BY J. V. LONG.

I feel thankful to be with you to-day, to sit and listen to the teachings we have heard, to be associated with the Saints of the Most High. Like our brother who has just spoken, I do feel thankful that I am here and have a part and lot in this great work in which we are all engaged; it is a work capable of filling the utmost desire and capability of the human mind, or wish or thought of that individual whose mind has been ripened into an understanding of the principles which lead to eternal life and exaltation in the kingdom of God. Man, in this kingdom, is placed upon a basis, upon a foundation by which he can cultivate himself with the graces and the attributes of a God. It is a work of progression. We are caught in the world by the Gospel net in the condition in which people of all other communities are found.

We are found in the world in sin, ignorance, and degeneracy, surrounded by all the influences of evil, having our traditions in common with the rest of mankind, and from all this the Gospel is capable of redeeming us; from all that is hateful, such as strife, discord, dissension, and every species of sin and iniquity, our religion is calculated and designed to save and redeem us, if we will let it, by availing ourselves of its power.

This is the work which lies before each and every one of us as Saints of the Most High God. We have this privilege within ourselves if we choose to cultivate it.

It has been said by some, and I suppose it to be true doctrine, that God is truth, but that does not prove that truth is God; for truth like love, wisdom, and goodness, is an attribute and not a person. All these attributes of Deity lie in our pathway, and they are strewn around us to be laid hold of, and are calculated in their tendency to improve and exalt us as well as the Gods, and we have the privilege of assuming a position in which we can clothe ourselves with the blessings which lead to life everlasting, or we can disgrace ourselves with the excesses and deformities of the wicked, and all those things that lead to destruction, and which do not continue. The principles of eternal life are laid before us, both good and evil are present with us; we have the power of rejecting those good and wholesome principles, or, on the other hand, we have the privilege and the power of controlling our volition and directing it in that channel which will clothe the mind with the graces and beauties of the Gospel, which are calculated to bring us up into that position where we shall have a right to those blessings which emanate from heaven, and which will make the society where we dwell beautiful and glorious, and ultimately lead on to exaltation in the eternities to come. Eternal life is here my friends, my brethren and sisters; we are in a part of that existence which is eternal. True, we are passing through that portion which is called

time, but is not this a part of eternity?

We have nothing in our possession but what is lent or given to us to improve upon for eternity, no, not even our present lives. We do not pay sufficient attention to the life that we at present enjoy, or we should understand that it is as much eternal life as any that we shall ever attain to, for surely at the present time we have no existence in all of the eternities but in this. We may not have to pass through changes in the life which is to come as we do here, but it is for us, while here, to comprehend and appreciate the beauty and glory which lie in our pathway. We may have to labour and dig and delve in the earth, but, if so, we should remember that there is a dignity in labour when that is directed by the intellectual power, with which, in all the creation of God, only man is endowed, for the development and combination of the elements with which he is surrounded for the use and the benefit of the world in which he lives.

It is true that evil is strewn in our pathway, but we should labour to get all evil thoughts from our minds, and strive to cultivate those graces which come through faith, and which are calculated to eradicate from our being those things which lead downward, instead of leading us in the path which is unto eternal lives and eternal progression while here as well as in the world to come.

To live here and perform the duties of to-day is the present business of the Latter-day Saints, and to lay a foundation that will carry us safely through this and prepare us for that life which is to come, and it is also our duty to obey those principles which are revealed through obedience to the fulness of the Gospel of Jesus Christ. If we will continue to be faithful and seek after those principles that will tend to exalt us here, then we will be

exalted hereafter; but it is of no use thinking of being exalted in the eternal worlds unless we apply those principles in our conduct here.

If we suppose that we can go through this life straight into the kingdom of God, and attain to exaltation by being clothed with hypocrisy and falsehood, we are simply mistaken; such a course of life is not calculated to lead to that end. If we are exalted, it must be by putting in practice those principles which are exalting in their tendency, and which are given us through the inspiration of the Almighty. Thus will be formed a character in this life that will endure in that which is to come.

I can endorse the sentiment expressed by brother Bayliss, who was speaking before me, that it is our duty to do all we can for the spread of truth, and to ornament our minds with the truths of the Gospel, that we may combine those principles to form that character and connection with the heavens which we have the opportunity of doing more abundantly here, in these sequestered vales than in the scattered condition of the Saints in the midst of the nations of the earth.

Witness the power that we can wield in the earth, by gradually spreading abroad those principles which we have received, until finally righteousness shall spread over and cover the whole earth, put an end to the power of the wicked, bind Satan and cast him from the earth, as has been spoken by the inspired writers.

I suppose it will be accomplished in this way, by filling up the measure of our creation in union, truth, and oneness, and by officiating in those ordinances of the Priesthood which shall seem good unto the Almighty. It is for us to prepare to walk in that way which shall be marked out, and to go and perform every act as we shall be dictated through

the instrumentality of the servants of God, whom he has appointed to dictate and guide in order that his purpose may be accomplished at least in the valleys of the mountains, where he has provided an asylum for his people.

This kingdom is established to the extent of the power that is now wielded, and there is no other place upon the face of the earth to which good men who desire to promote virtue and establish justice can rally except to this, and it is accomplished through the instrumentality of the Gospel we have embraced. Others have their institutions, some of which are very good, but there is more than an overbalancing amount of corruption, from which those who would do good, have not the power to disenthral themselves.

There is such unlimited power to do evil, which the wicked use for the oppression of the feeble, to oppress the poor, the honest in heart, whom they rule by priestcraft, kingcraft, and every other wicked craft that mankind in their degeneracy can devise, so that it would seem almost impossible even for the Almighty to establish his kingdom and save his people, without withdrawing them from the wicked nations.

People come here and have full liberty to do or not to do; to live their holy religion or not to live it; to be honest, faithful, and true, or to reject those principles and clothe themselves with that which is evil; they have the freest volition to exercise their right of will. We expect, however, that those who come here are those who have elected and chosen for themselves to do the will of God, and to follow the counsel of him whom he has chosen to rule in his Church and kingdom. We have reason to believe this, but then when we reflect upon the past, we are satisfied that others must have come with

a different motive. Some of us are apt to forget that we should furnish and adorn our own minds, with a comprehensive knowledge of the Gospel; that we should furnish the material rather than expect that some greater and more powerful influence will do it for us. We sometimes find that people are careless in regard to their duties in this respect, and Satan is always ready to step in and take the advantage of such an opportunity. Now we should not be indifferent and lay down the armour of the Gospel, and say this is no advantage to me. No, my dear brethren, it will be an advantage and a blessing to all of us, if we honour the kingdom of God and live its principles, and if we do not, it will still roll on, whether we go with it or not.

We have no right to be indifferent to any principles revealed in this kingdom, but we should feel an interest in everything that is laid before us, that we may be of some use and benefit to the Church, fill up our days in usefulness in any department of the kingdom of God in which we may be called to act. I pray God to help us to do this; to help us by giving us of his Spirit to strengthen our minds that we may overcome the evil; that we may seek to do everything that is good; that we may secure that aid and assistance that will enable us to bring our spirits back pure and holy, into the presence of him who gave them unto us, that we may not give Satan the power over us, nor strengthen those chains which he has, through the agency of the fall, obtained over the human family, but that we may overcome that evil as far as possible, even to the obtaining that knowledge and intelligence which was said to have been obtained by the brother of Jared, whose faith was so great that the Lord could not prevent him from looking within the vail. Why? Because he had clothed him-

self with those principles which lead to exaltation, so that he could see beyond the vision of human ken, and the Lord could not keep him from penetrating behind the veil.

If we are going to have anything excellent it is for us to look after it, and not let the Devil rule over us, but ornament our minds by our own virtuous acts and our bodies with the workmanship of our own hands. If we take this course the Lord will help us by placing the elements that are for the welfare and comfort of mankind within our reach. During the travels of the children of Israel, he showered down provisions upon them that they might not have to labour in the wilderness, and ordained that their clothing should not wear out, but otherwise than that, and a few other such instances, I do not know

that he ever helped a human being except by placing within his reach the elements for him to combine therefrom for his support. He has put into our hands the power to combine the elements and to provide ourselves with those things that we need, and as I said in the commencement of my remarks, there is a dignity in labour, in drawing from those elements things necessary for our own benefit and advancement as intelligent beings. Let us therefore endeavour to improve the earth upon which we live, and make it pleasant to the sight of God and man.

May God help us to comprehend and obtain those great blessings which he has in store for his faithful Saints, is my prayer in the name of Jesus. Amen.

CORRUPTION AMONG GOVERNMENT OFFICIALS.

Remarks by Elder GEORGE A. SMITH, made in the Tabernacle, Great Salt Lake City, April 8, 1862.

REPORTED BY G. D. WATT.

The remarks of Elder Orson Pratt are founded upon Constitutional principles. I have long been aware that he was a profound mathematician, but I was not aware that he was so thoroughly read in Constitutional law, as his remarks this forenoon so fully evidence.

I went to Washington with Elder John Taylor in 1856; we were the bearers of the Constitution of Deseret,

adopted by the unanimous vote of the whole people, and a memorial to the great men of the nation for the admission of Deseret into the union of States upon an equal footing with the original States.

When we arrived at the capitol we found the gates closed against our admission by the acts of a national convention, pledging the great and rising party of the country to united

but in her temporal welfare she was not equally prosperous. She was destitute of bread and had nothing to sustain life. The minister kindly told her to exercise faith and she could make stones into bread. She thanked him for his timely advice, she had never thought of that, and accordingly went and procured some stones of suitable size for loaves of bread,

washed them, put them in pans, heated her oven in which she placed them, closed the door, exclaimed "I have firm faith, that when these stones come out of the oven they will be good bread." After patiently waiting the proper time, she opened the oven door and looked anxiously in; "there!" she declared, they are stones yet, and I *knew they would be all the time.*

BUILDING OF THE TEMPLE.—NECESSITY OF UNION.

Remarks by President HEBER C. KIMBALL, made in the Bowery, Great Salt Lake City, October 7, 1861.

REPORTED BY J. V. LONG.

The matter has been plainly presented before us in regard to the Temple, and the question for us to consider is, "Does this people, or this Conference of the Church of Jesus Christ of Latter-day Saints, with all its authorities that are present here to-day, want to build the Temple? (The congregation responded, "Yes.") Is it your feeling and desire as a people that we shall go to work and build a Temple? (All the Conference with one united voice responded in the affirmative.) I now want to put another question, for I do not understand or know of anything that lives but what has got a spirit and a body, and I know that to separate them here on the earth is death, so it is with us without our works, our faith is dead. Now, then, I am coming to the point; will you pay your Tithing? (All answered, "Yes.") Will you

attend to the calls of the First Presidency of this Church? (One simultaneous "Yes" burst forth in answer to this question.)

What is the use of talking about things; let us go to work and do them. We as a people must go to work, beginning at the head or root of this branch of the house of Israel. We must go to work and build a Temple, and everything that pertains to it that is necessary for this day and time that we have to stay in these mountains. Is there any lack of means? No, not a particle. (President Brigham Young: All the lack is the will, brother Heber.) If we say we will do it, God will help us to do. There is no other way for this people to prosper, except for every leading man holding the Priesthood in this Church and kingdom to go to work unitedly, and except we are one

in purpose, and all of us become like clay in the hands of the potter, we can do nothing. Every vessel has to be turned and become pliable in the hands of the potter. Do you know this, brethren? I have worked at the potting business, and I have made twenty dozen milk pans in a day, and I could not make one stand for the other; but I had to take each for itself, every bowl had to stand for itself. It is so with us in the kingdom of God; if we are saved at all, it must be by subjecting ourselves to the principles of salvation and eternal life, by observing strictly the law of Christ; and it is precisely so with regard to this people and the building of that Temple. It is one of the easiest things for us to do, if we will only go to work and do it in the way that we are commanded. When we start to do it in good earnest, our means will increase in proportion to what we do. Some will turn round and say, if by building that Temple we shall be prospered, we are ready; but if I tell you that by going at it, you will be able to send four hundred teams next year, if required, you will think this is extravagant; but I see it just as it is, and that by the Spirit of the living God, even by the Spirit of revelation. I am of opinion that if President Young had not started that theatre, there would not have been half so many improvements here as we now see. Men increase their efforts frequently because of the examples of others. When boys lay down a snow ball, if it is not rolled it does not increase in size; but when it is rolled then it is the time that it increases. It is so with this Church and kingdom, the progress of the work of God is in proportion to the labour performed and the diligence of the people in the Church. We are all required to be diligent and to labour faithfully for the upbuilding of the kingdom of God; we have all got

an interest alike in the triumph of righteousness, and it should be our meat and drink to assist all we can in this great work of human redemption.

But to return to the subject of the building of the Temple, which is closely connected with the salvation of both the living and the dead. There is quite a quantity of rock on the ground now, about enough to make one tier all round about sixteen inches high. Now, if you will go and look at the quantity of rock there is on the Temple Block, you will think there is far more than enough to build one tier, for it looks a tremendous pile. We have to carry the walls a little over eighty feet high from the basement. The theatre is forty feet high from the water table, so you can readily form an idea of the height of the Temple when completed, and you can also imagine the immense mass of stone that will be required to rear it ready for the roof, when you consider that all the stone we have got on hand will but raise the building sixteen inches. Shall Great Salt Lake City do it all? No, all the people from north to south, and from east to west, have got to take a hand in the work, and by exerting ourselves we shall be enriched tenfold in our property and in our righteousness.

By-and-bye President Young will call upon us to build a Tabernacle that will hold from 15,000 to 20,000 people, and it will be so constructed that the congregation will be able to sit and hear full as well as they can in the Tabernacle behind us, and it gives us a good idea of erecting another one, for the people can hear him when he speaks at a very moderate tone of voice; he does not have to speak one third as loud in the Tabernacle as he does here. Speaking here feels as if it would destroy a man's lungs, for the voice is scattered or wasted through the bushes, while a tight room will hold the sound. We shall

commence that large Tabernacle when President Young says so. Can we build that Temple by building that Tabernacle, of which I have been speaking? Yes, I say we can, and that too much quicker than if we do not build it.

I know these things. For years I heard Joseph tell the people to put in their means to help, and he, under the direction of the Almighty, would push forward the work and make the people rich. But Joseph could not do it, for the people were not filled with the Spirit of revelation, but if the people would partake of the same attributes as the man who stands at their head, which they can do by living the religion of Jesus Christ, they will prosper abundantly. Brother Brigham may talk all the day long, expecting that we have got the same spirit, and that we are blessed with the same sap and nourishment as he is, which comes from God the Father and his Son Jesus Christ. You must

be alive in Christ in order to partake of his Spirit, power, and authority. The principle is true and the rule is good; just let us hand over twice as many teams to go east next year as we sent this, and then we shall be able to do more work than we have ever done in the mountains before, and we will be better off.

Now, remember, we shall want you to come on with your teams, hauling rock, and take an active part in the good work. The people in the country must remember that the workmen will require butter, eggs, meat, cheese, and lots of strong clothing.

Brethren and sisters, remember all your duties and perform them, and the Lord Almighty will bless you and prosper you in all things which you set your hands to do.

May the choicest of our Heavenly Father's blessings attend you, is my prayer in the name of Jesus Christ. Amen.

GOVERNMENT OF THE TONGUE.—IMPARTIALITY IN JUDGMENT.—SEALING.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, April 6, 1862.

REPORTED BY G. D. WATT.

Instead of giving a text to be dwelt upon by those who may address us during this Conference, as I have done on some occasions, I say to the Elders, speak upon such subjects as may be in your minds. Open your

mouths, and have faith that God will fill them with useful and instructive information, that all who hear may be blessed and built up in the strength of God. If we meet as we should, conduct ourselves as we should

while we are assembled, and live as we should when we are separated, our meetings will certainly advance the kingdom of God on the earth.

As formerly, I present myself before you this morning in the capacity Providence has lead me to occupy, acknowledged and sustained by you as the dictator, counsellor, and adviser of the people of God. Hundreds and thousands of the Latter-day Saints exercise faith for me, and pray for me and my Counsellors, and for the Twelve Apostles and others who are leaders and dictators in this Church and kingdom, but neglect to pray for themselves. They apparently have more faith for me than they have for themselves. Apparently, they will be more fervent in spirit while in prayer before God for the leaders of this people, than they will be for themselves. They wish their leaders to be far more holy, to be filled with more light, more intelligence, more faith, more compassion, more charity, more love, more humility than they themselves are. They wish their leaders to be filled with the patience of Job and the integrity of the angels, while they themselves neglect to attain to all this fulness. They do not sufficiently control themselves; they give way too much to passion and the idle follies of life.

I seek as dilligently as you do that the leaders of this people may be and do precisely as God wishes them to. I pray as fervently as you do that the will of God may be done on the earth as it is in heaven, and that we may be moulded and fashioned in all goodness, after the image of Christ. I have the same faith that you have for the leaders of this people, and I have all the fervency of desire I am capable of, that God will make the people just as pure as they want their leaders to be.

This is a great and good people. I am well acquainted with their inmost

wishes and desires, for what they pray, and what they labour and toil to accomplish. Is their labour fully effectual, and their toil altogether calculated to bring them that which they desire? No matter what our exercises may be before the Lord for the advancement of truth and the power of the kingdom of God upon the earth, if our every day life does not accord with our profession, our religious exercises are all in vain. We may have all faith so as to remove mountains, to pluck up trees by the roots and plant them in the sea, and be enabled to perform greater wonders than have ever been performed by man in the name of Jesus Christ with his Priesthood upon us, yet if we are not pure in our affections, true and fervent in our love for God, and holy in our spirits, all this will avail us but little. Our spirits should reign supreme in our bodies, to bring the flesh into subjection to the will and law of Christ, until the carnal, devilish spirit that fills the heart with anger, malice, wrath, strife, contention, bickering, fault-finding, bearing false-witness, and with every evil that afflicts men, is entirely subdued. If this evil power is not vanquished by the power and love of God, the whole course of nature will be set on fire with the fire of hell, until the whole body and spirit are consumed. This is the way I read the order of God, the will of God, the law of God and his holy Priesthood, the love of God, and all that pertains to his kindom on the earth.

The Apostle Paul says we are nothing without charity, whatever else we may possess. Using my own language I should say, without the pure principle of the love of God in the heart to subdue, control, over-rule, and utterly consume every vestige of the consequences of the fall, the fire that is kindled within the nature of every person by the fall will consume

the whole in an utter and irretrievable destruction.

We meet to be instructed; and at the termination of our Conference we should be a little farther advanced toward the holy kingdom of our Father and God, and be better prepared to build up his kingdom on the earth, than we were at its commencement.

In speaking of the tongue the Apostle says, "But the tongue can no man tame, it is an unruly evil, full of deadly poison." If the tongue cannot be tamed, it can be bridled. "If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." If this unruly member is not held in subjection it will work our ruin, for "The tongue is a fire, a world of iniquity, so is the tongue among our members, and it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." If the tongue is unbridled and uncontrolled, it sets in motion all the elements of the devilish disposition engendered in man through the fall. The Apostle has represented it well, in comparing its influence to the fire of hell which will eventually consume the whole man.

We are met in this Conference, expressly for the purpose of enlarging our views upon the importance of our Priesthood and duties; that our love for God, truth and the household of faith may be increased; that our sensibilities may be sharpened to a keen relish for goodness and a just sense of right; that our judgments may become more impartial and discreet in all their conclusions, so that when we go from this Conference whether as Bishops, Elders, High Priests, High Counsellors, or as members of the Church and kingdom of God in the last days, we may

find ourselves sensibly improved, our aspirations more elevated, our natures more divested of low selfishness, and in every way better prepared to judge in Israel, and to lead the sheep of the fold of Christ in a manner more acceptable to the Great Shepherd.

It would be a matter of great satisfaction to me if all the Bishops were perfectly impartial when sitting in judgment on their brethren, and completely invulnerable to the influence of bribes and selfish leanings to the dictates of prejudices formed in favour of this or that person. I may not be entirely free from such prejudices, but, if I am required to sit in judgment upon an individual against whom I have entertained a prejudice, it has ever been my manner to inform that person of it upon the first opportunity that presented itself. Will you do this Bishops, and frankly acknowledge that you are unqualified to sit in judgment upon any person against whom you are strongly prejudiced?

So far as I have power, and with all the understanding God has given me, I seek to base all my conclusions upon facts when I am judging my brethren. When they are penurious, covetous, and for a trifling gain of some kind will overlook right, frown upon the majesty of truth, disregard justice and in all their actions manifest a strong preference for the god and glory of this world, I am prejudiced against their unrighteous preferences, but not against them as individuals; for if all the good and the evil, the strength and the weakness of which they are capable will range within the limits of a few square inches, as individuals they require my sympathy, while I abominate their sins.

I am not ignorant of the weaknesses of mankind; and in many instances when they would do a good act, the Devil, by some means, takes the advantage of them and leads them to commit an evil; as the Apostle says,

“when I would do good, evil is present with me.” There is a number of people in this Church, who, when they would correct their lives, and conclude to perform the greatest good in their power, do that which brings disgrace upon them—the very thing they did not want to do. This weakness we should struggle bravely to overcome. We hold them in full fellowship in the Church of Christ because they design in their hearts to do right, but do not at all times manage to perform it. All men are not equally afflicted with these weaknesses. We have Bishops, Presidents, men of standing and experience in the kingdom of God, who, according to my judgment, do very wrong in many instances, but they may be blinded through selfishness.

I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. “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 hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.” By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene. I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. “Oh, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me.” Now

this is not so much weakness as it is selfishness. It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but where he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little and that must be administered to them with great care.

A portion of this community will not improve, will not plant out a fruit tree nor a shade tree, expecting to be driven from their homes. Such neglect of duty is the very way to bring the power of the Devil upon us. Let every man go to with his might and build a good house for his family to live in, and make them comfortable and happy, and gather around them an abundance of the blessings and comforts of life, and do it by the power of God and the Spirit of the Holy One, in all dilligence and faithfulness, and let us preach the Gospel, send the Elders to gather the poor and the meek of the earth, each one doing all the time all he can to accumulate means to accelerate this great

and glorious work in the name of Israel's God, being full of faith, humility, and charity; then we have done our duty, and all we can do to further the kingdom of God.

When we are doing the work of the Lord with all our might, and the evil within us is subdued by the power of God, and the light of Christ so shines within us that we can see clearly the things of God and men truly as they are, and all is judged by a righteous judgment, then we may look at and talk about the faults of each other without in the least disturbing our peace. When we do this, working faithfully for the building up of God's kingdom, we are ready to acknowledge all things we possess to be the Lord's, holding them for him in time, not knowing what he will do with them in the future. Let us teach our families the principles of righteousness by our conduct, which will go further than mere words. Let our private life be worthy the imitation of the best on earth, for it preaches a more lasting sermon than the tongue can preach. If we pursue this course the Lord will never suffer us to be driven from our homes. "I always thought," said one, "that you were driven from Jackson county for your wickedness?" Yes, and I always, acknowledge it; it was to bring us to our senses.

The Lord wants us to live up to the spirit of the times, and in the ratio the wicked nations are going down, he wants his people to rise in intelligence and importance as statesmen, noblemen, and rulers; first learning to govern and control themselves.

I will recur again to the sealing power I have already glanced at. If men are sealed to me, it is because they want to be; and if they will be good, and hearken to my counsel and live a righteous life, I will agree to dictate and counsel them; but when men want to be sealed to me

to have me feed and clothe them, and then act like the Devil, I have no more feeling and affection for them than I have for the greatest stranger in the world. Because a man is sealed to me, do you suppose that he can escape being judged according to his works? No. Were he sealed to the Saviour, it would make no difference; he would be judged like other men. Let us do what we do from a pure and holy principle, desiring only to promote the kingdom of God and be as nigh right as possible, that when we judge, we may judge in righteousness.

One great blessing the Lord wishes to pour upon this people is that they may return to Jackson county Missouri, and establish the centre-stake of Zion. If our enemies do not cease their oppression upon this people, as sure as the Lord lives it will not be many days before we will occupy that land and there build up a Temple to the Lord. If they would keep us from accomplishing this work very soon, they had better let us alone. "I will purge the land," saith the Lord, "cut off the evil doer, and prepare a way for the return of my people to their inheritance." We pray for this, but are we preparing ourselves, to live according to the laws of Zion? This I will say, to the praise of the Latter-day Saints, there are hundreds and thousands of them who have been in the Church, some longer and some shorter, who, when you inquire about them, are paying attention to their own business; this proves that they live in peace with their God and their neighbours, doing as well as they know how. But when we speak of the officers of this Church, a great deal is required of them by the Lord and the people.

I wish to endure, and live the doctrine I preach to the people; to live with them, and with them fight the Devil until we kick the last one off from the earth.

influences of prestcraft. In this country and in the old countries politicians and wealthy men, who have any influence whatever over their neighbours, or over a family, or district, exert that influence to keep the people from embracing the Gospel the Lord has restored again to the world, by threatening to injure them, to stop their wages, turn them out of employment, or out of their houses, if they embrace "Mormonism," and thus the masses are bound down.

Will we still continue to build up and foster our enemies, and give them our life's blood? It we intend to cease doing so, we will cease trading with them in the way and manner we have done and are doing. You may enquire what we are going to do, I will tell you what I have not done; I have not sent to the States this season for any factory cloth, nor for any calico, and I shall say to my family you must make your own clothing or go without. "What are we going to do for pins and needles?" Do without them, or use thorns. When we cease importing them, necessity may become the mother of invention in this as well as in many other cases. I have often wished there was not such a thing as a pin or a needle when I have found them sticking in garments, in my shirt, on my pillow, in the chairs, on the door rugs, strewed over the floors and passages, and in the streets. I will venture to say that the quantity of pins and needles that has been brought into this Territory has not done one-tenth part of the service they would, if they had been properly taken care of and not wasted. People

will hardly stoop down to pick up a needle or a pin, but they will go to the stores and buy them. Ladies will take a dollar ivory comb, put it in water, and then comb a child's hair with it; it is never dry, the ivory softens, and the comb is used up in a very short time, when a good comb of that description ought to last five years in a common family. Mothers have not learned that water will spoil an ivory comb. There are some combs made of gutta percha, that comb the hair better than horn, but they are brittle and require to be used with care; but the first you know, one is on the floor and the rocker of the rocking-chair has passed over it and rendered it useless.

Where do you keep your needles? On the floor, in the cradle, on the bed, up stairs and down stairs, in every nook and corner of the house. Where are the pins? All over; you can pick up one wherever you are. Do we answer the end of our creation in thus wasting, with a prodigal hand, the good things which our Heavenly Father has bestowed upon us? The people are ignorant and careless touching these matters, and in them do not answer the end of their creation, and will not without prudently making the best possible use of that which God gives us.

We can make everything we want; and that is not all, we can, if we are disposed to, cease to want that which we cannot make. The moment we do this, and are satisfied with our productions, we are an independent people.

WEAKNESS OF HUMAN GOVERNMENTS.—POTENCY OF THE KINGDOM OF GOD.

Remarks by Elder JOHN TAYLOR, made in the Tabernacle, Great Salt Lake City, April 16, 1862.

REPORTED BY J. V. LONG.

I have felt very much interested in the remarks we have heard this morning. In anything that I may advance now, I pray my Heavenly Father that I may be inspired by the same spirit that I may lay before you such things as will conduce to your happiness and well-being. We enjoy privileges here that are not enjoyed by any other people under the face of the heavens. I do not care what country they inhabit, what their advantages have been in point of education, or what facilities they may have possessed in position and wealth; or in political, scientific, mechanical, or literary acquirements. There are no people under the heavens that are situated as we are. There has been one great difficulty always in the world, with very few exceptions, and that is, that men have been left to pursue their own course, to follow the dictates of their own individual feelings, to pursue a course which is dictated alone by a false philosophy, a false religion, and false politics. These persons have not understood, nor have they been able to understand, neither have they had the means within their reach to comprehend correct principles. A great many very sincere men in the world have prayed earnestly to be guided by the Lord, but they have had no priesthood, no organization, no intelligence communicated to them from on high further than that which would simply govern their moral

actions. Nations have risen up and kings have set to work to benefit the people by establishing governments, on their own responsibility, without the dictation of the Lord, without priesthood or authority from Heaven. They have not professed to have any legitimate right to the priesthood, but with a blind fatality to the example that has been set by others, they have followed in the wake of tyrants and oppressors or adopted the notions of vain philosophers without any teachings from on high. Governed by the lust of conquest, the acquisition of territory, the fascinations of sceptres and dominion, and dictated alone by the wild chimeras of their own brain.

Men have also risen up as religious teachers and reformers, many who have conceived that something has been wrong in the world socially, morally, and religiously, but what that wrong has been they have not been able definitely to tell. They could tell something about a crucified and risen redeemer, as gleaned from the scriptures, but they knew nothing, or comparatively nothing in regard to the relationship that exists or that ought to exist between man and his Father in heaven. They knew nothing in relation to the pre-existence of man; or his future destiny, the organization of the world, the object of its creation, or its destiny. The designs of God in relation to the redemption of man, and the world's

and man's eternal exaltations, and progressions they were profoundly ignorant, like the kings without Priesthood and authority, they were blind leaders of the blind, present

kinds of theories introduced by philosophers and religionists. Instead of gods of wood, iron, brass, stone, and gold, they have theories, notions, and ideas. They have commenced various

the world, but they have always believed that he was inaccessible. Do you think that those old professors felt about God as the religious professors do in these days? Most assuredly they did. How was it with Daniel when the King Belshazzar said to the astrologers and soothsayers, that he wanted and demanded of them to find out the dream which had gone from him and then to give the interpretation? The astrologers said, "why no man can tell this thing which the king demandeth but that being *whose dwelling is not with flesh.*" But Daniel prayed to him that revealeth secrets and his prayer was answered, and the king's dream and interpretation were revealed to him, so that when he went in before the king he unfolded that which the king had dreamed and then forgotten. How was it with the old Grecians? Among other things they had an unknown God, and when Paul visited them he saw an inscription to this unknown Deity of theirs, hence when addressing them he said, "That God whom ye ignorantly worship, him declare I unto you." They believed in the Supreme Ruler of the Universe and so do the world now, but still they worship a God without body, parts, or passions. We can say the same of kings, princes, rulers, and philosophers, for these have all believed in a Supreme Ruler of the Universe; but for the present, suffice it to say, that there has been little or no improvement in these things.

You go into the United States, to England, and if you please go throughout the European nations and see if you can find anything in relation to God, more than there was a hundred or a thousand years ago. There is no increase there in the knowledge of God. Then how is it possible for them to get any knowledge of the future? How is it possible that they can understand anything pertaining

to their temporal or spiritual existence, either past or future, without the Spirit of revelation from on high? There is no power or influence that can reveal these things in their proper light, but that God "whose dwelling is not with flesh." But all men of the world, politicians, philosophers, and all classes and grades of men have been ignorant of these teachings, and they have had no means of obtaining any correct knowledge of those principles of which I have been speaking. It was to do away with this ignorance that has existed for ages, to reveal the purposes of God and establish correct religion and morality, and the only true form of government that God revealed his will to the human family through Joseph Smith; it was for this that he opened the heavens and communed with man upon the earth, and it was for this that he drew away the veil that had obscured the world for ages. By and through Joseph Smith he revealed the law of life, the relationship of God to man, and how to secure individual happiness, of friends, relations, and associations, and also that which would be for the well-being and renovation of a world. This is what we are after, and it is this, as I understand it, that God is after. It is to introduce correct principles among the human family; it is to do away with these abuses that have so long existed and prevailed in the world, and that mankind may be taught the ways of life and salvation, to qualify them to teach correct principles to their progeny, and in due time stand forth upon Mount Zion as saviours in these last days, and that the servants of God may be able by his aid and assistance to usher in a new era of life, of peace, of happiness, glory and exaltation to the inhabitants of a fallen world, and likewise of renovation to the world itself.

This, to us, I was going to say is

almost new; it is strange at least. We have been awakened by the voice of inspiration, and glory has filled our hearts when we have been saluted with the message which the great Elohim has revealed for the redemption of the sons of men. And we have felt blessed and inspired, yielding obedience to the laws of God, and our souls have rejoiced in the Holy One of Israel; and yet, like the Israelites who left their homes in the land of oppression, we are all the while

Israel?" I leave you to answer for yourselves.

When we become inspired by the Spirit of God, and the truths which flow from his servants, we are enabled to comprehend our position and relationship to the Most High. It is no small affair that we are engaged in; we are striving to sweep away the rubbish and error of ages. Our peace with God is what we are trying to feel after, if, peradventure, we may

and feelings and notions of things, we must recollect that our notions are not correct, and that our wisdom has been proved to be folly, therefore, there is more that is correct but that which flows from the Great Elohim, and that will deliver us from our folly and bring us out of the labyrinth of mystery into the light of truth. And the Almighty has commenced to gather his people from every nation, kindred, and tongue, and to impart wisdom and knowledge for his Saints. And, if we are governed by the

Almighty and walk in his footsteps, we may know not only how to save ourselves but the Church and kingdom of God upon the earth, and introduce a reign of righteousness, and do that which philosophers, kings, governors and statesmen, in their day and age have failed to accomplish. The Lord will do this by having a people that will be obedient to his law.

Brethren, may God help you, and I bless you in the name of Jesus. Amen.

DUTIES CONNECTED WITH THE AARONIC AND MELCHISEDEK PRIESTHOOD.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, April 7, 1862.

REPORTED BY G. D. WATT.

Without revelation direct from heaven, it is impossible for any person to fully understand the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.

How true is the text that brother George A. Smith has quoted. There are thousands of our Elders who ought now to be teachers, and to know enough to commence the kingdom of

God on the earth, and establish it, and continue to lead, guide, and direct it, leading the people directly through the gate into the celestial kingdom of our Father and God, and yet they need to be taught like children.

From what has been remarked it appears that, in some instances, the President and the Bishop of a Branch infringe upon the rights of each other, perhaps honestly; and they think that they possess this power and that authority, and thereby contention arises in the midst of this people, creating alienation of feeling and apostacy. What a pity it is that such circumstances should exist; they create sincere regret in the soul of

every person who desires to see the kingdom of God prosper on the earth.

The spiritual and the temporal cannot be separated, and, in the economy of the Framer of the Universe, are not designed to be. For example, were we a congregation who had not heard the plan of salvation and knew nothing of the kingdom of God upon earth, and were listening patiently to a stranger opening the plan of salvation to us, our hearts would be touched by the fire in the speaker, the eyes of our understandings would be opened, and we would begin to comprehend, admire, and rejoice in the truth. This is a spiritual work, an internal work, a work upon the heart and affections. This is what we call spiritual impressions. The speaker has portrayed before our minds the beauties of the kingdom of God on earth so rationally, and in a manner so congenial to the feelings of all honest persons, that they are all influenced to believe the Gospel. What is the next step? You next ask the preacher to baptize you, and here you commence a temporal labour with both body and spirit. The preacher has been labouring with his body, exercising his lungs, and his whole spiritual and temporal system, and this labour produces a spiritual and temporal benefit on those who believe and practice his teachings. It is so extremely nice a point to draw the line of demarcation between the temporal and spiritual acts of man, that it is impossible to separate the two. There is a class of men who do not believe anything in religion to be temporal; they are baptized in their hearts, partake of the sacrament in their hearts, preach in their hearts, and worship the Lord in their hearts, while their bodies are constantly scrambling after the dimes. To be baptized, change your wet clothes for dry ones, go to meeting to worship

the Lord, and to bring the body into subjection to the will of Christ, is all a temporal labour aided by the Divine Spirit.

I will say a few words with regard to a Bishop. Except we find a literal descendant of Aaron, a man has to be ordained to the High Priesthood to administer as did Aaron and his sons. Suppose we then place the same man also as a President in a Branch, how are we going to divide his duties and labours? I said a few words in this subject last year, and can say more about it. Can the Bishop baptize the people, according to his Bishopric? He can. When the people he has baptized assemble for confirmation, can he confirm them? He cannot, under the power of his Bishopric; but as he has been ordained to the office of a High Priest, after the order of Melchisedek, to prepare him to act in the office of a Bishop in the Priesthood of Aaron, when he has baptized the people under the authority of his Bishopric, he has a right as a High Priest to confirm them into the Church by the laying on of hands. Bishops begin a contention in their Branch, where they operate in their calling, when they amalgamate with their Bishop's office the office of the High Priesthood, when they try to bring the authority of the High Priesthood in the kingdom of God down to the capacity of the Priesthood that belongs to the office of an acting Bishop; here they make a grave mistake, and fall into perplexing errors.

What are the duties of a President and a Bishop? We will first notice a duty that belongs to a President. For instance, he wishes a comfortable place prepared for the people to meet in, and he calls on the Bishop to marshal his forces to gather the material to build a house, and the house is prepared for the comfort and accommodation of all. In this instance you observe the duty and office of a Bishop

is attended to. In his capacity the Bishop knows nobody only as a member of the kingdom of God, and in the performance of this duty he calls upon the President and everyone else to aid in accomplishing the wishes of the President, to go to the kanyon to get out timber, to quarry rock, make adobies, &c., &c., for everybody is entitled to pay Tithing. When the house is put up according to the President's direction, then the President calls on the Bishop to see that it is well seated, lighted and warmed, for the convenience and comfort of the congregation. Then in like manner he sees that the sacrament is prepared and administered, for it is the right, and privilege, and duty of the President to baptize, and confirm, and administer the sacrament, and do all things for the spiritual building up of the kingdom of God; and also it is the right of the Bishop to preach, baptize, and administer the sacrament.

On Monday morning the Bishop calls upon the President and everybody it concerns, to send their Tithing to the General Tithing Office.

The President, who officiates as presiding officer on Sunday, is as subject to the Bishop on Monday as anybody else. My Bishop has just as good a right to come to my house and demand of me my Tithing, as he has to demand it of any other person in his ward, also to inquire into the state of my family, whether I attend to my prayers, whether I have contention with my neighbours, &c., in his capacity as a Bishop.

So these callings and Priesthoods are interwoven one with another, for the convenience and furtherance of the kingdom of God, in the absence of a literal descendant of Aaron. A Bishop sometimes officiates as a High Priest, and sometimes as a Bishop. In his High Priesthood he can act, when called upon so to do by the proper authority in every calling in the Church, except that of an Apostle; there are still keys and powers that can be conferred upon him; but when a man is ordained to the office of an Apostle, he is ordained to the fullest extent a man can be on earth.

May the Lord bless you. Amen.

BUILDING UP AND ADORNMENT OF ZION BY THE SAINTS.

Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt Lake City, February 23, 1862.

REPORTED BY G. D. WATT.

Those who are capable of contemplating upon and realizing the relationship of mankind to the Heavens, the object of their existence here, the common salvation that is provided for all who have lived, now live, and will live upon the earth, and the power that is given to each person to preserve his identity to an endless duration, must be aware that there is a great deal to be said and done by those to whom are committed the Priesthood of the Son of God and the management of his work upon the earth in the last days.

It is written, "Thy watchman 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." Again, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Again, "For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." And, again, "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed," &c. We talk and read about Zion, we contemplate upon it, and in our imaginations we reach forth to grasp something that is transcendent in heavenly

beauty, excellency and glory. But while contemplating the future greatness of Zion, do we realize that we are the pioneers of that future greatness and glory? Do we realize that if we enjoy a Zion in time or in eternity, we must make it for ourselves? That all who have a Zion in the eternities of the gods organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it.

Were we to send a hundred families of Saints into a valley not yet inhabited, being acquainted with its climate, soil, and general capabilities for productiveness, in the vision of our minds we could see in the future comfortable and commodious houses for the people to dwell in, buildings for religious worship and education; temples, tabernacles, and academies; also houses for amusement and State purposes, barns, and stables, yards, for the accommodation of animals, well-fenced farms, granaries filled with grain, orchards and gardens, wine, fruit, meat, silk, woollen, and cotton fabrics, and the people clothed and beautified with the productions of the works of their own hands, and entirely sustained by their industry and the blessings of God through their righteousness. The Lord brings forth all those temporal blessings precisely in the same way in which he will build up Zion. He will build our houses, tabernacles, and temples, make our farms, raise our wheat, meat, and

fruit, make our spinning-wheels and looms, and weave our cloth, while we remain in a state of complete inactivity, just as much as he will bring again Zion without our co-operation. The Lord has done his share of the work; he has surrounded us with the elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days, and it is our business to mould these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the Heavens through our faithfulness. In this way will the Lord bring again Zion upon the earth, and in no other.

If we wish to make linen, we must prepare the soil that is suitable for raising flax, cast the seed into the ground, cultivate it, gather it, and prepare it to be spun and wove into linen. The Lord will not do this for us. We must also raise our bread by sowing grain, after the ground is prepared, then cultivating and watching it until it is ripened, then passing it through all the different processes until it is made into bread. The Lord will not do this for us any more than he will bring again Zion without our co-operation. He has placed within our reach everything necessary for food, raiment, houses, and possessions, and for beauty, goodness, excellency, exaltation, life, glory, and bliss. The Lord would clothe these naked Indians, for they are of the house of Israel, if he would clothe us. He will build up Zion upon the same principle that he raises grain, flax, silk, wool fruit, &c., &c. There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There

has been no time when the material has not been here from which to produce corn, wheat, &c.; and by the judicious management and arrangement of this ever-existing material a Zion of God can always be built on the earth.

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God. We hope to be exalted. We hope that God our Father will make us noble and good, but he will only direct and aid us in making ourselves righteous. He has formed us, and in his providences brought us forth upon this earth, but he without our efforts will not make anything of us. What we shall be, depends upon ourselves. We can improve this organization and bring it back to its original purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator.

When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the Spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. There are many families

TRUE CHARACTER OF GOD.—ERRONEOUS IDEAS
ENTERTAINED TOWARDS HIM.

Remarks by President BRIGHAM YOUNG made in the Tabernacle, Great Salt Lake City, February 23, 1862.

REPORTED BY G. D. WATT.

We certainly should be extremely knowing, did we know everything; but, as we do not, we will be satisfied with what we do know and can still learn. This people know much. Their experience and their knowledge, coupled with that which has been revealed to them from the Fountain of all knowledge, are far beyond the capacities of those who have not heard and received the Gospel.

I have a few words to say touching our present existence, and in reference to the remarks made to-day by brother Kimball pertaining to the body. Our mortal bodies are all important to us; without them we never can be glorified in the eternities that will be. We are in this state of being for the express purpose of obtaining habitations for our spirits to dwell in, that they may become personages of tabernacle. Our former religious traditions has taught us that our Father in heaven has no tabernacle, that his centre is everywhere and his circumference nowhere. Yet we read that "God came from Teman, and the Holy One from Mount Paran." "Before him went the pestilence, and burning coals went forth at his feet." "And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." "Hast thou an arm like God? Or can'st thou thunder with a voice like him?" "And I will take away mine hand and thou shalt see my back parts; but my face thou

shalt not see." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." The idea that the Lord our God is not a personage of tabernacle is entirely a mistaken notion. He was once a man.

Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other. If he had a Father, he was made in his likeness. And if he is our Father we are made after his image and likeness. He once possessed a body, as we now do; and our bodies are as much to us, as his body to him. Every iota of this organization is necessary to secure for us an exaltation with the Gods. Our mortal tabernacles decline. The spirit is inseparably connected with the body until death, and it is so designed; but when we get through with our worship in this Tabernacle or building for worship, we dispense with it until we wish to meet again. We are not inseparably connected with it; it may be consumed by the element of fire and pass away for ever. But it is not so with our bodies; if we wilfully loose these, we loose everything that God has provided for the faithful.

This is an item I wished to explain, though we do not know everything. When brother Kimball speaks, I am

so well acquainted with his views and style that I easily understand his meaning; but he does not always fully explain his views to the understanding of the people. This is a point of doctrine that is all and in all to us, consequently it is essentially necessary that we should understand it as it is, and not carry away the idea, from what has been said by brother Kimball, that this is a spiritual kingdom and the body is nothing. Brother Kimball understands this doctrine as I do, but he has his method of expressing his ideas and I have mine; and I am extremely anxious to so convey my ideas to the people that they will understand them as I do. Our language is deficient, and I do not possess in this particular the natural endowment that some men enjoy. I am a man of few words, and unlearned in the learning of this generation. The reason why brother Kimball has not language as perfectly and fully as some other men is not in consequence of a lack in his spirit, for he never has preached when I have heard him, that I did not know what he was about, if he knew himself. I know that his ideas are as clear as the sun that is now shining, and I care not what the words are that he uses to express them.

We have foolish Elders, and I have had to contend, time after time, against their foolish doctrines. One of our most intelligent Apostles in one of his discourses left the people entirely in the dark with regard to Jacob and Esau, and he never understood the difference between fore-knowledge and fore-ordination. Fore-knowledge and fore-ordination are two distinct principles. And again, I have had to contend against what is called the "baby resurrection" doctrine, which, as has been taught and indulged by some, is one of the most absurd doctrines that can be thought of. Having had these foolish

doctrines to combat, I am not willing that the idea should possess your minds that the body is neither here nor there, and that the work of salvation is entirely spiritual. We have received these bodies for an exaltation, to be crowned with those who have been crowned with crowns of glory and eternal life. Yes, Joseph Smith said, the Lord whispers to the spirit in the tabernacle the same as though it were out of it. That is correct and true.

What you understand with regard to this doctrine and religion, and with regard to the things of God generally, you understand in the Spirit. Take the spirit from the body, and the body is lifeless; but in the resurrection the component parts of our bodies will again be called together, expressly for a glorious resurrection to immortality. Our bodies, which are now subject to death, will return to mother earth for a time, to be refined from that which pertains to the fall of man, which has particularly affected the body but not the spirit. When the spirit enters the body, it is pure and holy from the heavens; and could it reign predominantly in the tabernacle, ruling, dictating, and directing its actions without an opposing force, man never would commit a sin; but the tabernacle has to suffer the effects of the fall, of that sin which Satan has introduced into the world and hence the spirit does not bear rule all the time.

When we receive the Gospel, a warfare commences immediately; Paul says, "for I delight in the law of God, after the inward man," but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If

this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth when crossing the plains, learn to swear instead of to pray, become high-minded and high tempered instead of learning to be patient and humble, and when they arrive in these vallies they feel so self-sufficient that they consider themselves the only ones that are really right; they are filled with darkness, the authority of the Spirit is not listened to, and the law of sin and death is the ruling power in their tabernacles. They could once testify, by the revelations of Jesus Christ to them that Mormonism, or the Gospel is true; then the Spirit triumphed over the flesh, they walked in the light of God, and great was their joy, and brilliant their hope of immortality and eternal life. The rule of the flesh brings darkness and death, while, on the other hand, the rule of the Spirit brings light and life. When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Did their spirits have their choice there is not a son or daughter of Adam and Eve on the earth but what would be obedient to the Gospel of salvation, and redeem their bodies to exaltation and glory. But there is a constant warfare between them, still they must remain together, be saved and exalted together, or neither of them will be saved and exalted with the salvation and the exaltation which the Gospel offers.

Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, and our limbs bent with rheumatism, all uniting to hasten dissolu-

tion, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished, when our tabernacle, in a state of ripeness, are sown in the earth to produce immortal fruit. Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom.

I shall soon be sixty-one years of age, and my spirit is more vigorous and powerful to-day than it has been in any day I ever saw; it is more quick to comprehend, more ready to discern, the understanding is more matured, more correct in judgment, the memory more vivid and enduring and discretion more circumspect, and when I have attained eighty years I shall be better than I am to-day, God being my helper. I am better now than I was twenty years ago. Write it down and read it twenty years hence, and see whether my spirit is not better and brighter than it is to-day. Need we in spirit bow down to this poor, miserable, decaying body? We will not. Brother Kimball's side has been broken by a fall from a wagon, but he will be mended up, and his life will not be shortened on that account; and we are going to live until we are satisfied.

The Elders of Israel, though the great majority of them are moral men, and as clear of spot and blemish as men well can be, live beneath their privilege; they live continually without enjoying the power of God. I want to see men and women breathe the Holy Ghost in every breath of

their lives, living constantly in the light of God's countenance. Brother Kimball says you must keep alive, and give nourishment and vitality to the body, comparing the Church to a tree; that you must help your Prophet and Revelator and keep that portion of the tree alive. God keeps that alive, brethren and sisters. I thank you for your prayers, your integrity, &c., but I feel to-day as I did in Nauvoo, when Sidney Rigdon and others intended to ride the Church into hell. I told them that I would take my hat and the few that would go with me and build up the kingdom of God, asking no odds of them. If you support me, you support yourselves; if you do not choose to do this you will dry up, blow away and be damned.

A tree or plant of any kind that sends its roots into the ground does not gain strength and vitality from the ground alone, but the atmosphere contributes to its support as well as the ground, and it will live longer out of the ground with air than in the ground without it. From the atmosphere and the rays of the sun it gathers elements that we do not see, which operate upon the sap sent up through the roots under the bark into the branches and leaves where it is prepared to make wood and fruit, and give strength and growth to the trunk, roots, and the whole tree. Then you may cut off all the limbs and roots of some trees, and the atmosphere will make more in great profusion.

I do not expect to preach a lengthy

sermon this afternoon, but there is a great deal to be said and done. The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth. Your leaders are trying to live their religion, as far as I am capable of doing so? Yes, I do. The power of God is with me continually, and I never mean to live an hour without it.

I am satisfied that we do not realize to the fullest extent our moral and intellectual growth as a people, but let us be straightened up and a fountain of knowledge is opened, a rich mine of intellectual wealth is revealed, and in time we shall find that heaven and earth have come together, for the earth will be celestialized and brought back to the presence of God, who dwells in eternal burnings in the midst of perfection. Then we should be prepared to enjoy the fullness of the blessings and glory God has in store for us. If we live in these bodies as we should we shall be prepared to receive all the glory he has for the faithful. Let us continue the warfare, fight the good fight of faith, sanctify our hearts before the Lord, and day by day perform the labour he has for us to do, and we shall be accounted worthy to receive our exaltation.

May God bless you. Amen.

CAUTION AGAINST VAIN LAUGHTER.—VALUE OF THE LIFE OF MAN.

Remarks by President BRIGHAM YOUNG, made in the Tabernacle, Great Salt Lake City, April 27, 1862.

REPORTED BY G. D. WATT.

I have been highly gratified at the few remarks I have heard this morning from the brethren who are about to leave us to fulfil their Missions. They have a great deal of talk in them, and they will soon be in their fields of labour where they can free their minds.

Brother George Sims' remarks created considerable empty levity. I like to be pleased myself; I like to be filled with joy, but if I cannot be filled with joy and gladness that is full of meat and marrow, or, in other words, full of meaning and sense, I would rather retain my gravity.

There is but one step between life and death, between faithfulness and apostacy, between the sublime and the ridiculous. We preach the Gospel and gather the Saints, but are all Saints when they are gathered? No, we gather the goats with the sheep. We gather people here, and then the most trifling incidents that may occur in their lives, contrary to their wishes, will turn them aside, and they will forsake their religion and their God. I am sorry for this.

Never give way to vain laughter. I have seldom laughed aloud for twenty or thirty years without regretting it, and I always blush for those who laugh aloud without meaning.

I am often full of joy and gladness, and were I to give way to the promptings of my nature at such

times, it would lead to unreasonable levity which would be a source of mortification and sorrow to me. I noticed that the brethren gave way to that laugh which I choose not to hear. I hope they will accept of this caution, and watch, govern, control and subdue their passions. I am satisfied that those persons who stamp, clap hands, whistle, and make other noisy and boisterous demonstrations in the theatres so untimed and uncalled for, have but little sense, and know not the difference between a happy smile of satisfaction to cheer the countenance of a friend, or a contemptuous sneer that brings the curses of man upon man.

I am rejoiced, my brethren, when I hear the Elders of Israel speak as they did this morning. I care little for a man's language, if his spirit proves to me that he has the love of God within him. Brother Erastus Snow remarked that the time would come when the law of God would be written on the hearts of the people. A pharisee and a lawyer asked Jesus Christ a question, tempting him, saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and

the prophets." When we can keep these two commandments, do you not think that the law of God will be written in our hearts? Yes, and it will never be erased. When I have a manifestation, through the brethren that speak, that the love of God is planted in their souls, that God rules and reigns in their affections, I care not what language they make use of to express their ideas, there is joy, peace, and solid satisfaction in listening to the words of their mouths.

Brother Erastus Snow has been preaching since he was fifteen years of age, and has been a faithful Minister to preach the Gospel from that day to this, and yet he is troubled with the same diffidence that others are troubled with. When we look upon the human face we look upon the image of our Father and God; there is a divinity in each person male and female; there is the heavenly, there is the divine and with this is amalgamated the human, the earthly, the weaker portions of our nature, and it is the human that shrinks in the presence of the divine, and this accounts for our manfearing spirit, and it is all there is.

passages of Scripture can be produced showing how the ancients complained of the folly and wickedness of mankind, but they never undervalued life. The first life must be magnified as a preparatory step to the enjoyment of the second. Those immortal and glorified beings that inherit higher spheres understood this principle, have magnified their mortal existence and passed on to immortality, to possess exaltations in eternal life. We ought not to speak lightly of and undervalue the life we now enjoy, but so dispose of each passing day that the hours and minutes are spent in doing good, or at least doing no harm, in making ourselves useful, in improving our talents and abilities to do more good, cultivating the principle of kindness to every being pertaining to our earthly sphere, learning their uses and how to apply them to produce the greatest possible amount of good; learning to conduct ourselves towards our families and friends in a way to win the love and confidence of the good, and overcome every ungovernable passion by a constant practice of cool judgment and deliberate thoughts.

belong to the one great human family, have sprung from one source, and are organized to inherit eternal life. There are no two faces alike, no two persons tempered alike; we have come from different nations of the world, and have been raised in different climates, educated and traditioned in different and, in many instances, in opposite directions, hence we are tried with each other, and large drafts are made upon our patience, forbearance, charity, and good will—in short, upon all the higher and god-like qualities of our nature—for we are required by our holy religion to be one in our faith, feelings, and sentiments pertaining to things of time and eternity, and in all our earthly pursuits and works to keep in view the building up of the kingdom of God in the last days. Our work is to bring forth Zion, and produce the Kingdom of God in its perfection and beauty upon the earth.

The impulses of our different natures present an almost endless variety of pursuit, manner, and expression, yet all this under a wise and judicious direction will accomplish the great end of our existence and calling as ministers of the Most High. "Br. Brigham teaches that it is essentially necessary to improve every moment of our time in some useful and profitable labour, and by frugality and honest care obtain property by cultivating the earth, raising useful animals, &c., and thus make ourselves wealthy and independent, surrounding ourselves with everything to please the eye, gratify the taste, and gladden the heart." Now, both you and I are aware that there are persons in our midst who do not understand this kind of religion; but we hail them as good brethren. When they address us they are full of faith that the time will come when the earth and its fulness will be given to the Saints of the Most High, yet,

should the Lord hand out a small portion of it now, they cannot endure it.

We believe the earth is to be renovated, purified, glorified, celestialized, and prepared for the habitation of the Saints, who will possess not only the silver and gold now held by the wicked nations of the world, but every good thing, for "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." This "any good thing" will embrace horses, chariots, houses and lands, gardens and orchards, promenades and places for recreation, and everything to amuse and delight the heart of man. We are now beginning to get these things together and devote them to God, but, as I have remarked, some of this people cannot endure this kind of blessings. It is written, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Again, "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: his glory is the fulness of the whole earth." He will give this fulness to the Saints. But the actions of some of this people speak in language like the following: "If you give me any of this riches and glory, Lord, I will apostatize; if you fill my lap with gold, I will cease serving you, and go to the Devil."

The revelation that Br. James Cummings read is true. The people, at the time that revelation was given, were slow to remember the Lord in the day of their prosperity, and were covetous. I was not there, but was acquainted with many who were. I knew them before they went there, and I know they were covetous and filled with greediness. I know, if the Lord had blessed them with the good things of this earth, which he had prepared for the Saints at that day, not any of them would have

stood. It would have been as Joseph said to me in Kirtland, "Brother Brigham, if I was to reveal to this people what the Lord has revealed to me, there is not a man or a woman would stay with me." In the day of prosperity now the people are slow to follow the Lord. If he were now to bless this people with gold and silver, houses and lands, with everything to make them wealthy and comfortable here in Deseret or Utah, a great many would turn away from him to worship their idols.

"But," says one, "this will not do for us; if we are the children of God we must be poor, we must see sorrow and affliction, and pass through much tribulation." I have no fear but that every child of God will receive all the suffering he can bear while passing to his exaltation. Those who have suffered from sore eyes, I am satisfied, are contented not to suffer another moment with that dreadful malady, should they live on the earth a thousand years. The sisters who have been afflicted with sick headache never want to suffer from it another moment. Do you wish to have any more toothache? No, you think that you have suffered enough from that ache, and never wish to have it again while you live. So we may say of fevers, pains, aches, and diseases of every kind to which the human body is subject. I might inquire of the Nauvoo Saints whether they ever want to endure another chill and fever while they live. I am satisfied there is not one of them that would wish to pass through another day of their Nauvoo experience in sickness. Again, I ask the brethren who have come from the different nations of the earth, who have there suffered hunger, nakedness, cold, and oppression, are you satisfied with what you have suffered, without passing through the same in this land? I think you are. I have seen the time

that I had not food to satisfy the craving of my nature, and I have suffered enough in this line of suffering. I know what it is to be hungry, and need not suffer hunger again to give me that kind of experience. I know what it is to be in poverty, and to be destitute of the raiment necessary to keep any body warm. Many of you have also had this kind of experience, and we do not wish to pass through it again. Many of us know what it is to be in the midst of false brethren, which is the most hateful thing of all. Are you satisfied with what you have suffered from tattlers and busy bodies? Yes. Do you wish any person to bear false witness against you, to take away your liberty, and turn you out from your houses and possessions, and thirst for your life? Do you wish to see the Prophets and servants of God imprisoned, bound in chains, and sacrificed in blood? When you are brought face to face with suffering, you see nothing in it that is desirable, then why cultivate a morbid desire for suffering? You will find all you can bear, though you surround yourselves with all the comforts and conveniences of life, and enjoy them as gifts from the Lord, acknowledging his hand, offering unto him constantly the incense of a grateful heart. Leave this kingdom, and I will promise you more suffering than the tongue of man can utter, until you are consumed soul and body—until you are wasted away—the body in the death pronounced upon it, and the spirit in the awful sufferings and torments attending the second death. Then stick firmly to the kingdom, and be satisfied with the pains, aches, and afflictions you have already suffered.

The time has come for us to begin to glorify our Father in Heaven with the earth and its fulness, and let the gold and the silver, and the fruits of the earth, and all precious things

produced by the industry of man praise God, and let all men acknowledge his name, honour his character, bow to his divinity, glory in his supremacy, and admire the wonders of his providence over the earth and its fulness. The time has come for us to put forth our best efforts to bring forth the Zion of God and gather all things in one, even in Christ Jesus.

There is a great variety of talent among this people, but as a people they know but little as to the uses of the world in which they live, and the design of God in its creation. There is not one in a million of mankind that is filled with that intelligence that an intelligent being should be filled with, but they pass from this stage of action, are no more, and are apparently forgotten. This is decidedly the case with the world outside, and very much so with many of this people who have been gathered out from the world. Here they have to think and do a little for themselves, which gives them a course of useful experience. This is not so much so with the outside world, for the great masses of the people neither think nor act for themselves, but are acted upon, and act accordingly; and think as they are thought for; it is, as with the Priest so with the people. I see too much of this gross ignorance among this chosen people of God.

I will now portray a little of the feelings and conduct of the labouring classes. When a man can only earn a dollar a-day, and has no way of increasing his finances only by his labour, he is obliged to be frugal, if he is honest, and he manages to keep a wife and a few children comparatively comfortable. By-and-bye the times improve and wages rise so that he can earn ten dollars per week instead of six. "Now, wife, we will allow a little more for the bread, and more for the meat, and more for the tea, the coffee, sugar, fruit, spices,

&c. We must buy our daughter a pair of fine shoes, and our little boy must have a whistle, and the baby a doll, and you shall have a new bonnet by-and-bye, and I must have a pair of fine boots, and a new coat and other things in keeping, for you know, wife, I am now getting ten dollars per week, and by-and-bye I may yet double or treble that amount." In this way they manage to live out all their means. This is a peculiarity in the majority of the old country people, and you can see the same thing here. You say you would rather hear something else than this. I would rather hear this. I am as far ahead in the Gospel and power of God as any of you, I know as much about it as any man in the Church, yet I need to know more. I think it is necessary, however, that you should learn to live to-day, and to-morrow, this year, and next year, and learn to honour your lives continually. We must prepare for that which is coming, and be ready to receive that which the Lord has in store for us.

I know how you live. Do we see poverty here? We do. How many are there who declare that they cannot pay their emigration expenses, and cannot give anything to bring their friends? You could, if you had a disposition to try. Use just enough of your earnings to make your bodies and your families happy and comfortable, and save the residue. I probably support more than any ten men in the Territory or in this State. I feed and clothe multitudes of men, women and children—and I like the man that gets me in debt to him. I consider that such a man has calculation and management, and is preparing himself to be useful, and to have something in his hands to use and to devote to noble purposes. But I pay men nine, ten, twelve, and twenty-five dollars per week, and when the year comes to a close they

are owing me hundreds of dollars, when, if they had managed properly, there would have been a large credit in their favour. There is a class of men here who do not know but what they will apostatize by-and-by, and they do not wish anybody in debt to them, nor do they wish to owe anybody. You had better be about square, the whole of you that wish to apostatize and go off, for you cannot leave the country with your debts unpaid. The better way is to keep in the faith, and pay your debts. When some men are doing well they will become anxious for a change, and they want to raise stock, or possess a farm in Weber or Cache Valley; they go and stay year after year until they are reduced to poverty in consequence of their inexperience in that class of industry, and by-and-by they come back deploring their lack of sense in not knowing when they were well off. I have such persons here to deal with, and I have to keep along with my brethren at this slow rate of progression, until we know how to gather the heavens and the earth.

If there was impatience in heaven they would be impatient with the slothfulness of the Latter-day Saints. The heavens are waiting to be gracious, and are ready to shed forth all the blessings heaven and earth can bestow on the Saints, as soon as we can receive them and make use of them to the glory of God. If we do not first learn the little things, we cannot learn the greater things. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own?"

Every moment of human life should

be devoted to doing good somewhere and in some way. We are all dependent upon a Being greater than ourselves, and we owe, our talent, time, and every pulse of our nature to the Supreme of the Universe. We have nothing of our own, and ought to devote ourselves to usefulness; we ought to learn to be economical, which, coupled with industry, will make us wealthy. And while we are handling the things of this world, let us not neglect to become rich in faith, in humility, and to learn the ways of God, and be constantly and actively devoted to his service and the building up of his kingdom upon the earth, or the riches of this world will do us no good.

I heard it said to a young lad, "I will give you a dollar and a half a-day and board you." After a little reflection the young lad said, "If you will pay me three dollars a-day, I think I will work for you a spell." The principle of the thing flashed before me, like a flash of light, that such a course would be ruinous to this people. I could see, under such circumstances, that the lad could not live here two years before he would not know how to secure himself a pair of pantaloons; he might receive great wages, and yet be in the depths of poverty; he might be paid more than he earned, and still be needy. "I am getting three dollars a-day," says a brother. What next? He must have as fine a pair of boots as any man wears in this community, and he will have them. When I was a boy a young man in our neighbourhood went into a hat shop to buy a five dollar beaver. He said to Mr. Merrill. "Have you any five dollar hats?" "No, but I have some very nice three dollar hats." The young gent did not want such a hat; he would not wear such a hat, but said, "I want a five dollar hat?" "Can you make me a five dollar hat?" "Yes." "When shall I call for it?" "In two weeks."

power of God will preserve us, through our righteousness against any power that may come against us. It is easy for us to do right. Let us do right and stop doing any thing wrong, cease tattling and lying, and trying to injure one another by bearing false witness against our neighbour. Let us guard ourselves against becoming prejudiced against an honest person, and strive to become honest, upright and generous, doing as we would wish to be done by, for we are sons of God and heirs to his fulness. He has said to his children ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you. But we may ask as much as we please if our works do not correspond with our petitions. Let us be guided by the conclusions of one mind in all our great movements, operating constantly together on the square of righteousness and God will bless us for ever. Amen.

INSTRUCTIONS ON PRIESTHOOD.—NECESSITY FOR DILLIGENCE AMONG THE SAINTS.

Remarks by President DANIEL H. WELLS, made in the Tabernacle, Great Salt Lake City, April 7, 1862.

REPORTED BY J. V. LONG.

I hope to have the power and ability to speak loud enough for all to hear what I have to say.

I have been very much instructed during this Conference. I have been enlightened to a certain extent with regard to the authority of certain persons holding office in this kingdom. I have reflected much upon the Holy Priesthood and its various offices, but I feel that I have become more fully educated in the knowledge of the rights of men holding the Priesthood during this Conference. I rejoice in being where we can receive a correct education in regard to the things of the kingdom of God. I might truly say that I am astonished at some developments which are made before the people at different times. Brother Joseph Young remarked that there was no law against doing good.

There were remarks made last evening in regard to the mass Quorums of Seventies that are organized in the different settlements, and also in reference to the High Priests, of which there are Branch Quorums in the various settlements. It has been found that where there has been a President and Bishop in a Branch, it has been a cause of difficulty, and it was considered by Elder Hyde and others that this practice ought to be abolished. I have asked myself the question whether when we have received such blessings as have been conferred by the Priesthood of the

Most High, we should come down from our exalted position, or whether we should not have the spirit of forbearance, the enlightenment of the Holy Ghost in our midst to expand our minds, to enable us to understand our duties, or shall we take a course to deprive ourselves of the blessings of the Melchisedeck Priesthood, as did ancient Israel? This is what you are virtually doing in your neighbourhoods where you exclude the Presidents of Branches. We are a people who expect to expand in our minds, to establish on the earth the kingdom of the Great God, and we are a people that never expect to retrograde, but to have all the keys of the Priesthood; to go forward conquering and to conquer until the whole of the inhabitants of the earth shall be redeemed and brought into subjection to the will of God. It is very natural that the Presidents of the Seventies should feel after the condition of their members. These Quorums are divided up and scattered through the different settlements; one man belonging to one Quorum—another to another; therefore, we find various Quorums represented in the different branches of the Church throughout this Territory, and it is right and proper that the Presidency of these Quorums should have some organization by which they can feel after their members and know their standing, that they may be reported up to head-quarters from time to time. There is no law about this; it is by permission, and it is right. Now is it not possible that these organizations can be kept up without causing friction or difficulty between the brethren? If we are guided by the right spirit, I think they can.

Is it impossible to have a President and a Bishop in the same Branch without there being strife and contention among the people? There has been too much of this, but with

the instructions that we are receiving we can improve.

I would not bring this before the public, if it had not been brought there already, for I am ashamed of such things, and I dislike to see them exhibited before the public, only as it becomes necessary for their correction. It appears to be the opinion of some that these things must be so, but I contend that it need not be so, and it is only the ignorance of the people that gives rise to this spirit of contention in certain places. And I feel now that after attending a Conference of this kind and receiving correct instructions upon all these points, there need be no more contention. It has been necessary to bring this before the Conference that we might receive instruction in reference thereto.

Well, brethren, it is evident to me that we have not progressed as far as I thought we had in the knowledge of the Priesthood, its officers and their respective duties. We have many blessings bestowed upon us by our Father in Heaven, and he is willing to bestow more, if the people were willing and capable of receiving them. I feel the same as brother Heber said that there is a great majority that are willing to do right, and that the predominating influence is for God. I feel it is so, and I bear my testimony to it. Then let us step forward and take hold, prove to God and angels that we will strive to overcome this spirit of contention that is in the world, and each and all magnify our callings, get together and consult for the interests of the kingdom and for each other's welfare, that we may act in unison in all things that there may be union throughout the house of Israel, and in all the branches and settlements of Zion.

This kingdom is a school to all of us; we are learning our duties, and we should strive to improve and progress in everything that is good, and

I think the great majority are improving, and it should be our determination to reduce those things to practice that are for our benefit and salvation.

When we came here we resolved to do this, and let us now carry it into practice in our daily lives. Let us consult the general welfare, and do what we do for the benefit of the kingdom of God. We can shut out the blessings of the Almighty by our own acts, by our strife for power and influence. But this is no way to gain permanent influence, and as we have seen to-day, and during this Conference, by the instruction that has been given, we are the individuals who shut out the influence of the Holy Ghost and the blessings which we might otherwise enjoy.

My advice is to have no contentions about who holds the most authority, for if you contend about your Bishops and Presidents, the first thing you know is that you have no President at all, and instead of going a-head (it is as brother George A. Smith said) you have to come down to a wheelbarrow arrangement. I do not like that kind of doctrine; it is contracting instead of expanding. I want to see Israel expand and become capable of receiving those blessings which are in store for the faithful.

We have to commence this work in our own bosoms, for this spiritual warfare is like the temporal, which was so beautifully illustrated by brother Hyde yesterday. The first fruit he tasted in the orchard he thought to be the best, but it got better and better as he tried the pipping and greening, and these principles are like the fruit trees in the orchard, they require digging about and cultivating, in order that those principles may dwell in our bosoms continually for our social welfare. Let us labour to eradicate the tares, the chaff and the miserable traditions which control

our nature and acts to a great degree, and let us see if we cannot get a little of the Holy Ghost to dwell in our minds, to enable us to live according to the principles of our holy religion; let us strive to expand and go a-head in doing those things that are necessary to enable us to progress in the way of intelligence, to gain that knowledge of the truth which is in readiness to be poured out upon us from the Almighty.

Shall we spend our time like the world, or shall we live and labour to build up the kingdom of our God? Now all you that freight for the Gentiles, that go out on the road in the employ of the Gentiles driving stage, or trading and working at the beck of the Devil, to promote the Devil's kingdom; let me exhort you to turn about and not continue to mingle with the wicked. You had better never see a dime in the world. Need I say anything else when there is the pride of Israel, of those who have enlisted in the cause of King Emanuel engaged in trading and doing the works of the Devil, and thereby encouraging and aiding in the building up of his kingdom? Need I say a word against our brethren going and engaging themselves to do this when they so well understand that it is not the Mission of the Latter-day Saints to labour for anything but the upbuilding of the Church and kingdom of God? Here is the Mission of the Saints to go and aid in the gathering of the poor, to labour here for the building of the Temple wherein we can officiate for the dead and prepare to redeem Zion and to build up the waste places thereof, and to establish the principles of righteousness and truth upon the earth. Let our enemies learn their true position; let them herd their own cattle, delve in the earth for themselves, gather their own straw, make their own mortar, build

up their own cities, but let us raise our own cotton, indigo, tobacco, build up our own cities—even the cities of Zion for the honour and glory of God; if all our labour be in the right place we shall become independent of our enemies, make the desert become fruitful and blossom as the rose. Here is work enough for the Saints without working for the Devil or his agents or imps. The Lord has commenced his work and has planted the standard of Zion and there is plenty of business to do suppose that all Israel should go into it. If it were correct for men to go and devote their time, talents, and strength in working to build up Gentile cities where would be the interests of the kingdom. If it is good for you to do this it is good for others, and if it is good for you to sell whiskey it is good for me. The truth is that we can exercise a better influence without having anything to do with these things. I have no desire or wish to do any such thing. But some will put the cup to their neighbour's lip, ruin their neighbour's children by such practices. It is not in the economy of Heaven made necessary for any one to take such a course. There is plenty to do to occupy all the talent, ability and intelligence of all Israel without taking any such course as this, and of that nature too, which instead of promoting evil will tend to virtue and righteousness and finally to exaltation, things which will tend to the enlightenment of the mind and to the advancement and spreading abroad of the principles of salvation and eternal lives. It is for us to be engaged preparing ourselves for those ordinances which we look forward to with such earnest anticipation, and anxious desire to administer and officiate for our dead, that they may come forth in the first resurrection, and enjoy the blessings purchased by the Redeemer of the world.

I do not know but we are now building up a Temple in which may be revealed the keys of the resurrection of the dead. We are building up a Temple to the name of the Most High, and there is plenty of business for every individual who lists to do his part. Do not let us pander to the Devil, nor strew our ways to strangers, but let us take that course that will be best calculated to establish the principles of righteousness upon the earth, to establish the reign of the kingdom of God.

The sceptre of this Church and kingdom has been wielded by the Almighty power of God, and it will so continue, for the time has come when the Lord has commenced to get a foothold in the earth, and we have been called from the midst of the Gentiles to establish a nucleus of power for the benefit of the pure in heart. What better are we if we go on in wickedness encouraging the power of the Devil, than those who know not God? We might as well have stayed in the world. Then let us understand our high and holy calling, and also strive to understand the calling of the servants of God, and keep ourselves unspotted from the world and its wickedness, and keep in our possession the Spirit of the living God. We see the judgments of the Almighty spreading through the land, and what assurance have we that we shall not be afflicted unless we live so as to be without condemnation? Do we think that we shall be shielded from the judgments of the Almighty if we lay ourselves liable by the same acts as the world? If we do we are mistaken, for if we are guilty of the same crimes and wickedness the results will be the same with us as with the world, with the exception perhaps that the judgments will overtake us a little quicker, for they will commence with us. For it would thwart the purposes

COUNSEL ON CATTLE HERDING.

Remarks by Elder GEORGE A. SMITH, made in the Tabernacle, Great Salt Lake City, April 7, 1862.

REPORTED BY J. V. LONG.

I arise simply to call the attention of the brethren of the Priesthood now present to an item of counsel, which was disseminated among the people a year ago by the Presidency, and while they travelled through the Territory north and south during the summer and fall. It was enjoined upon the people and Bishops to make a change in the policy of herding cattle.

The manner of herding cattle has been to gather the horses and cows together and let some boys drive them out; then the boys would go and gamble, or get into some kind of mischief while the cattle went astray, and those boys would plot and get up some ill-conducted scheme so that our herding proved to be a nursery for thieves to be planted amongst us and eat up our vitals, the vitals of the whole people. The counsel was given to have the system of herding changed and put into the hands of wise, judicious men, and have the boys sent to school or kept at industrial pursuits under the control of their fathers, and not any longer make this system of herding our stock, which has been adopted in the different wards of this city and Territory, a school of hell.)

This has been impressed forcibly upon our minds, not only here but north and south, and in some instances attempts were made and perhaps in a few in-

stances it may have been carried out, but as a general thing, so far as last season was concerned, proved a failure. Perhaps the Bishops would announce what the counsel was, but did not see that it was carried into effect. But now that the people have got the counsel and we are now opening a new season and getting ready for the spring and summer's operations, I therefore feel anxious to remind the brethren in regard to this important item, for I tell you if we do not look after our boys and lay a foundation for keeping them in the right way they will go to destruction. It is therefore important that all the brethren should unite in carrying out this instruction according to the advice given.

I felt to make these remarks, and I will further say that I am delighted to hear and see so many together at this time, and I consider it is a good opportunity of disseminating good instruction throughout Deseret.

May the blessing of God attend you and all the inhabitants of Deseret, who desire to do right.

There is a proposition that we put it to vote, and that we carry into effect this counsel. [The motion was put and the brethren voted unanimously to obey this counsel.]

THE LOVE OF TRUTH AND RIGHTEOUSNESS IMPLANTED
IN THE NATURAL MAN.—KINDNESS AND FIRMNESS IN
GOVERNMENTS.

*Remarks made by President BRIGHAM YOUNG, Tabernacle, Great Salt
Lake City, June 15, 1862.*

REPORTED BY G. D. WATT.

I love to speak to the Saints, when I am blessed with ability to speak in a manner to please myself. I have proved that when I can become fully satisfied with my own actions, and am well pleased with myself, then I please and satisfy my neighbours. People ought always to be pleased with themselves when they do the best they can.

It is fully proved in all the revelations that God has ever given to mankind that they naturally love and admire righteousness, justice and truth more than they do evil. It is, however, universally received by professors of religion as a Scriptural doctrine that man is naturally opposed to God. This is not so. Paul says, in his Epistle to the Corinthians, "But the natural man receiveth not the things of God," but I say it is the unnatural "man that receiveth not the things of God." Paul, in another place, says, "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." That which was, is, and will continue to endure is more natural than that which will pass away and be no more. The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually we are the natural children

of the Father of light and natural heirs to his kingdom; and when we do an evil, we do it in opposition to the promptings of the Spirit of Truth that is within us. Man, the noblest work of God, was in his creation designed for an endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil.

When our first parents fell from their paradisaical state, they were brought in contact with influences and powers of evil that are unnatural and stand in opposition to an endless life. So far as mankind yield to these influences, they are so far removed from a natural to an unnatural state—from life to death. Adam and Eve did not sin because it was in their nature to love sin, but, as Paul says in his Epistle to Timothy, "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety." The enemy of all righteousness deceived the woman, and Adam went with her that man might be, and that she might be saved in child-bearing.

I hold that it is easier to do right than wrong, and that it gives more real satisfaction, more sterling happiness, and more self-respect to any person to do a good deed than to do

an evil deed. "Man is born unto trouble as the sparks fly upward," and that in consequence of sin's being in the world.

Brother G. D. Watt has exhorted us to let truth be the standard to all our sayings and actions. While he was so fervent for the truth I thought of the harlot Rahab who, by faith, perished not with them that believed not, when she had received the spies with peace. It appears that this ancient harlot told the king of Jericho that the two spies went out of the city when it was dark, about the time of the shutting of the gate, while at the same time she had hid them on the roof of her house under some

how, and live lives they need not be ashamed of before God and the hosts of heaven and hell. A great many wrongs are committed more from mistake and ignorance than design; and in judging of wrongs done it is more just to judge according to design than according to the exterior appearance or the sight of the eye.

It is much easier to live the life of a Saint than to live the life of a sinner. There is more real good obtained and more real profit gained in being honest and in telling the truth as it is, than in taking the opposite course. If you are selling an animal and it is a little faulty, deceive not the purchaser to get from him

purpose, he will follow the bent of his own inclination, should he lose his life in so doing. This is human.

I will take the liberty of differing with many of my brethren with regard to how we should conduct ourselves towards our wives. I am a great lover of good women. I understand their nature, the design of their being, and their worth. I have been acquainted with hundreds of men, before I came into this Church, who believed that, if they did not dictate every five dollars or fifty cents that they had in their pockets, their wives were ruling over them. On this point I shall differ with all who differ with me. If I have five dollars and I can spare it, and my wife wants it, I tell her she is welcome to it. What do you want to get with it, wife? "Oh, something that pleases me." I do not believe in making my authority as a husband or a father known by brute force; but by a superior intelligence — by showing them that I am capable of teaching them. If I have a wife that wants to be humoured with five dollars, yes, take it; I would humour her. If I commit wrong towards my family, it is because I let them use what they should not, or that which I might bestow upon the poor. I may humour them too much. I will humour a child with everything I consistently can. Does not God, in his providences, bear and forbear with us in our weaknesses and sins? How many times shall I forgive a brother, and bear with weaknesses in him that are common to all men? So long as he does not intend to commit wilful sin.

When our little children handle things that are in their way, the knives, forks, pins, needles, anything, and scatter, waste, and lose them, and these little faults are committed every few minutes throughout the day, shall we forgive the children or whip them? We will always forgive them until

they are taught better, and learn to know good from evil, right from wrong. Our Father in heaven deals with us his children upon this principle. Do I believe in humouring too far? No. My Priesthood and calling as a minister of salvation must be honoured; and if the Lord has placed me to be the head of a family, let me be so in all humility and patience, not as a tyrannical ruler, but as a faithful companion, an indulgent and affectionate father, a thoughtful and unassuming superior; let me be honoured in my station through faithful diligence, and be fully capable, by the aid of God's Spirit, of filling my office in a way to effect the salvation of all who are committed to my charge.

When I was first married I was told that my wife would rule over me, because I was too indulgent; I do not think that she did. Wife, when you spin you may set the wheel where you please; and when I come in to sleep if you have moved the bed from the northeast corner of the room to the southeast corner it is all right, if you are pleased. This course is much more manly than to quarrel with her because she has moved the bed without your permission, or has put the shovel and the tongs on the left instead of on the right hand side of the fire place, at the same time giving her to understand that you are the master of the house. But wife, I have made you a good water bench, and a sink, and under the sink have made a place for the swill pail, and I would like to have you to keep the pails in their respective places. If you will put the swill pail where the water pail should be, I must go somewhere else to drink water, and not run the risk of drinking out of the swill pail in the night. I can show you wife, where to put everything in your house. If she wants so many tucks in her dress, yes, put in as

many as you want, for you have to spin and weave the cloth; make the dress as you please, that is your business; and if I have five dollars that is not otherwise appropriated you are welcome to it. But if I have five dollars in my pocket that I owe and have promised to pay to-morrow morning, it must be paid.

If a woman can rule a man and he not know it, praise to that woman. They are few who know well the office of a woman from that of a man. Imbecility is marked upon the people of the present age. All who have their eyes open to see and their minds enlightened to understand things as they are, will subscribe readily to this declaration. When the servants of God in any age have consented to follow a woman for a leader, either in a public or a family capacity, they have sunk beneath the standard their

organization has fitted them for; when a people of God submit to that, their Priesthood is taken from them, and they become as any other people.

I shall humor the wife as far as I can consistently; and if you have any crying to do, wife, you can do that along with the children, for I have none of that kind of business to do. Let our wives be the weaker vessels, and the men be men, and show the women by their superiority that God gives husbands wisdom and ability to lead their wives into his presence. I want the brethren and sisters to kindly manage their affairs in-doors and out, taking good care of that which belongs to them, and being contented in their lots and stations.

God bless the righteous, and I do not care how soon the wicked are overthrown. Amen.]

THE KINGDOM OF GOD.

Remarks by President BRIGHAM YOUNG made in the Bowery, Great Salt Lake City, July 13, 1862.

REPORTED BY G. D. WATT.

I will use, for the foundation of my remarks, words found in Rev. 11th chap., 15th verse—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

How near to this text I shall preach, I know not; there is enough in it to answer my purpose, and it is one upon which a great deal can be said.

The plan of salvation cannot be told in one discourse, nor in one day, one month, or one year, for it is from everlasting to everlasting, like the

Priesthood of the Son of God, without beginning of days or end of life. The Gospel we declare unto you leads to eternal life, and this kingdom is the kingdom of God which he has promised, by the mouths of his Prophets, that he would set up in the last days—a kingdom that must triumph over all the ills that afflict the family of man, and usher in everlasting righteousness.

Man has wandered far from his Maker—far from the path of rectitude his Heavenly Father has marked out for his feet—and is walking in a way strewn with dangers; he has left the true light, and is walking in darkness; rejected the wisdom and intelligence that is from Heaven, and has become benighted in ignorance and unbelief, neither knowing God, nor the object of his own existence upon the earth. This darkness and ignorance must be dispelled by the preaching of the Gospel, and as many as will believe on the Lord Jesus Christ and walk in all the ordinances of God blameless, will be numbered with his Saints and be gathered into his kingdom, to be further taught the principles of eternal life.

The kingdom of God in the latter days must triumph upon all the earth, subdue every species of sin, and destroy every source of sorrow to which down-trodden humanity has been subject. The work of making the kingdoms of the world the kingdom of God and his Christ has commenced, and all the inhabitants of the earth, without exception, will yet acknowledge Jesus to be the Christ, to the glory of God the Father. All mankind are individually interested in this Latter-day Work, for all have a future, whether glorious or inglorious.

Man is created for a glorious purpose—for a life that is eternal. A great deal is comprehended in the two words “eternal life;” they entirely exclude death. We have no

death to preach, for we should never practice the principles of death, but pursue the path that leads to the continuation of the lives. The world will be revolutionized by the preaching of the Gospel and the power of the Priesthood, and this work we are called to do. In its progress every foolish and unprofitable custom, every unholy passion, every foolish notion in politics and religion, every unjust and oppressive law, and whatever else that is oppressive to man, and that would impede his onward progress to the perfection of the Holy Ones in eternity, will be removed until everlasting righteousness prevails over the whole earth. Such was the design of the preaching of the Gospel in the days of the Apostles.

It is written in the book of the Acts of the Apostles, “And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.” Using the same figure, the Elders of the Church of Jesus Christ of Latter-day Saints are called to right up the world. To turn it over is a gigantic work, but it will be done, for both the righteous on earth, and the sanctified in heaven are working at it, and all power both in heaven and on earth is given to the Saviour by his Father. It is our business to fully comprehend the sayings and doings of the Saviour in his mission on the earth, which is life to all who believe and endure to the end in the pursuit of life eternal.

A life time is too short to tell the extent of the mission of the Saviour to the human family, but I will venture to use one of his sayings, in connection with what I have already quoted from the book of Revelations. When he was arraigned before Pilate to be tried for his life, he said to Pilate, “My kingdom is not of this world: if my kingdom were of this

world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Connect this saying with "Blessed are the peacemakers, for they shall be called the children of God," and we can understand how the kingdom of Christ is not of this world, because it is established in peace, unlike all worldly kingdoms which are established in war. The motto of his kingdom is "Peace on earth and good will towards men," and hence not after the order of worldly kingdoms.

It was remarked this morning that the Book of Mormon in no case contradicts the Bible. It has many words like those in the Bible, and as a whole is a strong witness to the Bible. Revelations, when they have passed from God to man, and from man into his written and printed language, cannot be said to be entirely perfect, though they may be as perfect as possible under the circumstances; they are perfect enough to answer the purposes of Heaven at this time.

The saying, "My kingdom is not of this world," and the saying, "The kingdoms of this world shall become the kingdoms of God and his Christ," at the first glance would appear palpable contradictions; but when they are read with their proper connections and by a person whose mind is enlightened by the power of the Holy Ghost, instead of contradiction between them there is seen to exist a perfect harmony. Joseph Smith, the Prophet of the last days, had a happy faculty of reducing the things of heaven to the capacity of persons of common understanding, often in a single sentence throwing a flood of light into the gloom of ages. He had power to draw the spirits of the people who listened to him to his standard, where they communed with heavenly objects and heavenly principles, connecting the heavenly and the earthly together—in one blending

flood of heavenly intelligence. When the mind is thus lit up with the Spirit of revelation, it is clearly discerned that the heavens and the earth are in close proximity—that time and eternity are one. We can then understand that the things of God are things which pertain to his children, and that the expression, form and sympathies of his earthly children pertain to their Great Father and Creator.

It has been thought by some that the kingdom Jesus established on the earth, when he was here in the flesh, was not the kingdom Daniel saw. Pardon me, if I differ from this view and say that it was the very kingdom that Daniel saw, but it was not then the time to establish it in its fullness, it was not then the time for the kingdom of God to subdue all other kingdoms as it would in the latter days.

Jesus came to establish his spiritual kingdom, or to introduce a code of morals that would exalt the spirits of the people to godliness and to God, that they might thereby secure to themselves a glorious resurrection and a title to reign on the earth when the kingdoms of this world should become the kingdoms of our God and his Christ. He also came to introduce himself as the Saviour of the world, to shed his blood upon the altar of atonement, and open up the way of life to all believers. When Jesus came to his own they received him not, but said, "This is the heir, let us kill him and seize on his inheritance;" and they caught him and cast him out of the vineyard, and slew him. Had the Jews received him as the heir, and treated him as such, he would have established his kingdom among them at that time, both spiritually and temporally; and they would have gathered the lost tribes that wandered from Jerusalem, would have overcome their enemies, possessed Palestine in peace, and spread to the uttermost parts of the earth

laws of the Gospel to obtain the Spirit of truth from the great Fountain of truth, when he hears a truth, whether moral, religious, scientific, or mechanical, whether it pertains to God, to man, to the heavens, or to the earth, that truth is congenial to his feelings, and it seems to him that he had known it all his life. Notwithstanding the dreadful effects of the fall of man, almost all men delight in truth and righteousness. If men are not righteous themselves, as a general thing they honour and revere a righteous person more than they do the wicked and froward. A few in these latter days have ventured to stem the current of iniquity; defying the finger of scorn they have raised their hands to Heaven saying, "we are for God." They repeat a glorious text, "The kingdom of God or nothing." It is with them, "Heaven or nothing." The Lord must reign and rule.

We did not produce ourselves. We did not make the earth, nor stretch out the starry heavens. We have not sought out the wisdom of him who formed the foundations of the great deep, nor explored the vastness of his skill in the formation of the finny tribes. "Who removeth the mountains and they knew not; who overturneth them in his anger; who shaketh the earth out of her place, and the pillars thereof tremble; who commandeth the sun, and it riseth not; and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea; who maketh Arcturus, Orion, and Pleiades and the chambers of the south; who doeth great things past finding out, yea, and wonders without number."

Philosophy has tried to search out God, but it stands aghast amid the great and wondrous works of the great Supreme. It acknowledges a great Designer and Framer of the

universe, but how to approach him, it findeth not. This great Being is the God of the Latter-day Saints; to whom we accede the right of reigning over the workmanship of his own hands. It is his right to control the gold and the silver, the wheat and the fine flour, yea, all the elements that have been enumerated by the searching eye of philosophy and science, and those that are past finding out by mortals in their present state. Has an unholy principle, a wicked influence that leads to death, the right to control the ability and power to do good which God has placed in man? No. God alone has the right to control the intelligence that is in the human family, for he is the giver of it.

Religious people talk a great deal about doing wondrous great things for the Lord—about doing this, that and the other for the glory of God. Every good that man performs is, firstly, for his own benefit and eternal welfare, if he continues in well doing, and secondly, for the common good of others, so far as his example and the influence of good done effects others. We may, for comparison's sake, imagine a great king who has many kingdoms to dispose of and many sons to give them to, but one of his sons will not have his kingly father to rule over him, neither will he accept of any of his favours. Now, if any body suffers loss in this case, it is the proud, rebellious son; the father can give the kingdom, that he otherwise would have given to his wayward son, to a more worthy subject. He is all powerful, and bestows ability to whom he will to become powerful like himself. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High."

The generations of men from the beginning have refused to pay homage to their God, and to render unto him that which belongs to him. If men serve God, it is to their advantage; but they suppose that they sacrifice a great deal for God and do him a great service, and are enriching him and impoverishing themselves. Render unto God that which is God's. I care not whether it be gold, silver or copper. When men extract the precious metals from the earth, they breathe the air, drink the water and eat the food that belongs to God.

I could give the reasons why the servants of God, from the beginning, have not been able to establish his kingdom on the earth, but I have not time to do so to-day. In these latter days, the kingdoms of this world will become "the kingdoms of our God and his Christ," and those who have gold and silver and wealth of other descriptions, and refuse to devote it to the Lord, are blind and naked and destitute of that wisdom which comes from above. The breath that is in their nostrils is not really their own. All people live upon the bounty of the Almighty, yet they say that the precious metals are theirs, and they will devote this wealth to their own service, revel in luxury, and do as they please. Those who possess the wealth of this world, possess it by the permission of the Almighty, and then they go heedlessly on in the way to destruction. How long? Until their race is run.

All must have the privilege of proving to God and angels what they will do with the talent and ability God has given them, whether they will waste their blessings in pandering to unholy appetites or use them in the way God has designed they should. This is one great reason why men are permitted to do as they do. It is an orthodox doctrine that God has decreed whatsoever comes to pass.

He has decreed many things to come to pass, but not all things. He has not decreed that one man shall blaspheme his name, and that another shall often be found on his knees praying to him; this is left to the free volition of the creature. All the inhabitants of the earth have had the privilege of proving themselves before God in their life time whether they delighted in that which was right or that which was wrong, and according to that, those who have been without law will be judged without law. What better, in the sight of Heaven, are those who place their affections upon earthly wealth, than the children of Israel who worshipped a calf?

Those who wish to join us in this great work, must do as we have done, to obtain that which we have obtained. It is not our business to question the validity of any of the laws and ordinances of God. It is no matter to us how simple the ordinance he requires us to submit to, in order to attain a certain end. He has said, "he that believeth and is baptized shall be saved." If he has instituted baptism in water for the remission of sins, it is not our business to question his right, to do this, by quarrelling with the mode of this ordinance. If he had told us to dig a hole in the ground and bury ourselves for a certain length of time, it is his right to do so, and our advantage to obey. Whenever the Gospel has been preached in any age of the world, the ordinance of baptism has been in force. It had the same validity in the days of Adam, Enoch, and Noah as in the days of Jesus Christ and his Apostles, or as it has now.

An angel of the Lord visited Adam, when Adam was offering up sacrifice. The angel asked him why he was offering up sacrifice. Adam replied, I know not, but this I do know, the Lord has commanded me, therefore I offer up sacrifice. It may be said

of the vine anew with us in his Father's kingdom, when he comes again and the kingdoms of this world becomes the kingdoms of our God and his Christ. The kingdoms of this world must be prepared for his coming by the proclamation of the Gospel, or be wiped out of existence.

The whole would have lost confidence in themselves and in their God. How can it be restored? By beginning to serve God, and then trying to induce every man and woman to join heart and hand in this moral reformation. By associating with those with whom you can trust your wealth, honour, good name, virtue and integrity, and inviting all to join you who are full of integrity and honour, and who will treat you as the angels of God would if they were here. We must restore the integrity and confidence which have been lost to the world. The kings upon their thrones have to pay for their positions, for they cannot trust themselves in the hands of their attendants, without bribery. Only the semblance of honour, integrity and confidence are to be found in the world, and even that brings a high price; however, this general remark has its honourable exceptions. We must find men and women that we can trust with everything that is sacred to us, or the kingdom of God can never be established upon the earth. The Lord will not acknowledge a people who will falsify their word and are unvirtuous; he will not long trust a man of that kind with any of the affairs of his kingdom. He will not trust an unvirtuous people with his Holy Priesthood. He will not trust a people with property—with earthly wealth—who will covet the same and use it to pander to their lusts, and otherwise devote it to the power of the enemy of God and man.

The business of the Latter-day Saints is to bring forth the kingdom of God in the last days, morally, re-

ligiously, and politically. Will they do it? I rather think they will, with the help of God. No matter what the enemies of God and his cause do with our name, or with our means; no matter how often they hurl us from our habitations and drive us from city to city, and from county to county, let every one of us be found standing upon the pedestal of truth and virtue, defiling not our persons by sin in any way. Let us esteem all that we are permitted to possess as given to us of the Lord; whether it be gold, silver, goods, houses, lands, or wives and children, they are all the Lord's. These blessings are only lent to us. When we have passed this earthly ordeal and have proven to the heavens that we are worthy to be crowned with crowns of glory, immortality and eternal lives, then the Lord will say these are yours, but until then we own nothing.

Will all believe as we believe? I know not. I would be pleased if all men would believe the truth and practice righteousness. If they have truth in their possession, I wish them to be as generous with it as I am. I freely impart to my fellow-beings all the truth I know of, and all the rules of godliness I am in possession of. My religion teaches me to embrace all truth in the heavens, on the earth, under the earth, and in the bottomless pit, if there is any there. My creed embraces all truth. If you have truth that I have not, let me know it, and it will come to were it belongs; and if I have truth which you have not you are welcome to it. There is no need of debate and contention in regard to truth and error, for debate tends to create a spirit of bitterness.

There is no need for war and bloodshed, for the earth is large enough for all. The elements of which this earth is composed are all around it. Philosophers say the at-

mosphere is forty miles deep. Be this as it may, there are no bounds to the elements that compose worlds like this. This earthly ball, this little opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him.

Many inquiries are made as to what will become of that portion of the world of mankind who have died without law. When we return to build up the waste places of Zion, then will the Scripture be fulfilled—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The servants of God will officiate for the dead in the temples of God which will be built. The Gospel is now preached to the spirits in prison, and when the time comes for the servants of God to officiate for them, the names of those who have received the Gospel in the spirit will be revealed by the angels of God and the spirits of just men made per-

fect; also the places of their birth, the age in which they lived, and everything regarding them that is necessary to be recorded on earth, and they will then be saved so as to find admittance into the presence of God, with their relatives who have officiated for them. The wicked will be cleansed and purified as by fire; some of them will be saved as by fire. Some will be given over to the buffetting of Satan, that their spirits may be saved in the day of the Lord Jesus. Others will receive their bodies, but cannot be saved in the kingdoms and mansions that are in the presence of God. All the children of men will receive a glory in the mansions of God according to their capacities, and rewards according to their acts in the flesh.

Brethren and friends, do you naturally despise such a doctrine as this, or does it find a response of welcome in your bosoms? My soul says, Hallelujah, every moment I think of the ample provisions God has made for his sons and daughters. They will not welter in hell to an endless eternity, but they will rise higher and higher, and continue to increase in intelligence and love of truth as they advance. There will be an eternal progress in the knowledge of God.

May God bless the people. Amen.

mosphere is forty miles deep. Be this as it may, there are no bounds to the elements that compose worlds like this. This earthly ball, this little opaque substance thrown off into space, is only a speck in the great universe; and when it is celestialized it will go back into the presence of God, where it was first framed. All belongs to God, and those who keep his celestial law will return to him.

Many inquiries are made as to what will become of that portion of the world of mankind who have died without law. When we return to build up the waste places of Zion, then will the Scripture be fulfilled—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The servants of God will officiate for the dead in the temples of God which will be built. The Gospel is now preached to the spirits in prison, and when the time comes for the servants of God to officiate for them, the names of those who have received the Gospel in the spirit will be revealed by the angels of God and the spirits of just men made per-

fect; also the places of their birth, the age in which they lived, and everything regarding them that is necessary to be recorded on earth, and they will then be saved so as to find admittance into the presence of God, with their relatives who have officiated for them. The wicked will be cleansed and purified as by fire; some of them will be saved as by fire. Some will be given over to the buffetting of Satan, that their spirits may be saved in the day of the Lord Jesus. Others will receive their bodies, but cannot be saved in the kingdoms and mansions that are in the presence of God. All the children of men will receive a glory in the mansions of God according to their capacities, and rewards according to their acts in the flesh.

Brethren and friends, do you naturally despise such a doctrine as this, or does it find a response of welcome in your bosoms? My soul says, Hallelujah, every moment I think of the ample provisions God has made for his sons and daughters. They will not welter in hell to an endless eternity, but they will rise higher and higher, and continue to increase in intelligence and love of truth as they advance. There will be an eternal progress in the knowledge of God.

May God bless the people. Amen.

that the man or woman who believes that the religion of Jesus leads into a thorny path, does not understand nor enjoy the true religion of heaven.

We can say to all the world that the persecution which the Latter-day Saints have received, and the misery they may have suffered in consequence thereof, will not begin to compare with the misery and real suffering they are now receiving in the United States in consequence of war. In Missouri our bleeding feet stained the prairies, but now they are sheeding each others blood to curdle and bake in the sun, or to be licked up by dogs and wild animals, while their flesh is given to vultures and wolves. We were invited to sign away our property to pay the expenses of our persecutors, and we were permitted, as a body, to take away as much of our moveable property as we could; but now the Secessionists are robbed and pillaged without mercy, their houses are burned over their heads, their barns are destroyed, their food and clothing are taken, and the women and children are left without anything to eat, drink, or wear, while their husbands, fathers, and brothers are either killed or taken prisoners. In the same manner the Secession party fall upon the Federals or Union-men, and whip them, rob them, and hang them up at their own doors and in the presence of their families. Then comes a third party who are called May-walkers or Jayhawkers, but more properly they are bucanneers or land-pirates, and they rob everybody that is left after the Union and Secession parties have done their worst. Have we ever suffered like that? I think not. When they come across a small settlement of Secessionists they plunder and destroy it, and when they come across a hamlet of Unionists they serve it in the same manner. Did the Latter-day Saints ever see such

times? They never did. They never suffered anything in comparison to what the people in many of the States are now suffering.

It is right the brethren and sisters should have grace to sustain them in doing right, and it is right they should pray for it, but I would rather they possessed good sound common sense to begin with, and know what to do with the grace of God when they received it.

I never try any other way to please people only by pleasing myself and my God. If I can please God I can please myself; then I care very little whether anybody else is pleased or not, because if they are pleased with God and godliness they will be pleased with me. When Elders preach or lecture among the Saints or to the world, if they do so to satisfy themselves they have done well. When you have pleased yourselves it is very probable that you have pleased human beings like yourselves.

When journeying the Saints organize as perfectly as they can for safe and comfortable travelling. We appoint one man to this duty, another to that, and every man attends to his duty. If a waggon is broken the captain at once arranges to have it put into travelling order. If there is a sick person in the camp, he either goes himself or details somebody to administer to the sick by anointing with oil, laying on of hands, and prayer. Perhaps a sister is fainting by the way; she is worn out; the journey is too much for her. The captain procures for her such nourishment as can be found in camp, to give her strength and ability to endure the further fatigues of the journey; doing everything he can to restore the sick to sound health, and giving them all possible comfort and aid. Is there the same care and fellow feeling manifested in the trains of emigrants who are passing over

the country in search of gold? Each person is seeking to better his condition, and they have no interest that extends further than self. It is with them as with the man that prayed, "O Lord, bless me, my wife, my son John and his wife, we four, no more. Amen." They are for themselves, and not for the kingdom of God. They know that the world is going to destruction. They see the whole world in confusion—one party seeking to destroy another in the vain hope of building themselves up. The present Government of the United States is self-destroying, as they are now proving.

If there is one class of persons on earth who need comfort more than

the inspiration of God, and since much adulterated by uninspired translators, which makes it necessary for one to have the Spirit of revelation from God to read and understand them. I believe the doctrine that the Lord taught to Adam in the garden, and that Adam taught to his children, that Enoch taught to his city three hundred and sixty-five years, preparing a people to go into the presence of God the Father. I believe the doctrine taught by Noah, who was instructed of God to build an ark to save himself and family from destruction in the great flood. I believe the doctrine Abraham taught, that Isaac, Jacob and the Patriarchs taught. I believe all the doctrine

mutter; should not a people seek unto their God?" They would not receive revelations from God, but, as they were told, God suffered them to have revelations that they would believe, that they might believe lies and be damned. Moses tried to give the children of Israel the law of the Gospel, but they would not receive it. The Gospel was revealed in those days, as much so as in the days of Christ and his Apostles. They had the Melchisedec Priesthood, and were entitled to all the promises and blessings then as in the days of the Apostles.

When Jesus came to preach the will of his Father, he came to his own, but they would not receive him. He said to them, "I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." The Jews wanted to make laws to guide God and his children. They believed many of the doctrines that Abraham believed and taught. They practised polygamy, as did Abraham, the Patriarchs, Moses, David, and the Prophets down to the days of the Apostles.

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbours, depended upon introducing females into their body politic, so they stole

them from the Sabines, who were near neighbours. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.

The Congress of the United States have lately passed a law to punish polygamy in the Territories of the United States and in other places over which they have exclusive jurisdiction. In doing this, they have undertaken to dictate the Almighty in his revelations to his people, and those who handle edged tools, unless they are skillful, are apt to cut their fingers; and those who hand out insult to the Great I Am, in the end, are apt to get more than they have spoken for.

Why do we believe in and practise polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. "And is that religion popular in heaven?" It is the only popular religion there, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise. We believe in Jesus Christ the Mediator of the new covenant, who has introduced the Gospel for the benefit of the human family, to happify, exalt and glorify them in the presence of the Father, not to make them miserable, not to torture them, nor cause them to walk in the gloomy path of grief all their days. We rejoice in this Gospel, it is all glory, hallelujah, peace and comfort. We believe in following the admonitions and instructions of the ancient Prophets and Apostles,

and of all good men in this our day.

I do not make these remarks to cast reflections upon any being, but we should strive to know the mind and will of God and to be filled with his Spirit. I wish the Saints to be filled with the Spirit of understanding; and I never want to again hear a Saint say, "Oh, how we suffer for the religion of Jesus! We suffer more than the wicked, while at the same time, we are better clad, better fed and better looking, and our hearts are filled with joy, while the hearts of the wicked are filled with sorrow and mourning. All the cheerfulness, gladness, comfort, exuberance of spirit, joy, bliss, peace and brightness of expression that can be bestowed upon individuals are possessed and enjoyed by the sanctified in heaven, and if we are prepared by the principles of eternal life, the same halo will shine through our countenance and make our faces bright with glory.

Whatever leads to vanity, lightness, and worldly-mindedness is not the joy of heavenly beings, but the

nonsense of the wicked world. There are men in this kingdom who cannot discriminate between that which is of God and that which is not of him, and who are at a loss to know how far to go and not sin. The very moment you have a doubt upon your mind that what you do is not exactly right, then stop and pursue that course which you know is right, and in which you can enjoy the clear, warm, cheering, peaceful influence which cometh from God as an earnest that you are doing right, then shall you be blessed in all your works here below, and fill up your days in usefulness. I heard a man say, the other day, who is in the evening of his days, that if he had never done much good, he had never done any evil that he knew of. God will receive all such in the heavens, when they put off this mortality.

I fell to bless and not curse. Had I the power I would rather avert an evil that I saw coming upon any individual or people, and see them lead into the path of blessings, though it should cause my words to fail.

May God bless you. Amen.

NECESSITY OF THE LIVING ORACLES AMONG THE SAINTS.
EXHORTATION TO OBEDIENCE TO COUNSEL.

Remarks by Elder WILFORD WOODRUFF, made in the Tabernacle, Great Salt Lake City, April 8, 1862.

REPORTED BY J. V. LONG.

The Church of Jesus Christ has had a vast amount of teaching, especially of late. We have had a great deal of good counsel and instruction in this Conference; the truth has been simplified, doctrine elucidated and made plain to our understandings through the revelations of Jesus Christ, and I really feel that we have great cause to rejoice. There is one truth that becomes still more evident to my mind, and I think to the minds of this people generally, and that is the importance and necessity of our being governed and controlled day by day by the revelations of God. Now, we may take the Bible, the Book of Mormon and Doctrine and Covenants, and we may read them through, and every other revelation that has been given to us, and they would scarcely be sufficient to guide us twenty-four hours. We have only an outline of our duties written; we are to be guided by the living oracles. The ten commandments are very good, and the great and glorious principles pertaining to the redemption of man, the revelations pertaining to events that are past and to the things of the mysterious and unborn future, and there are also many choice and precious things relating to the redemption of man, to the present and future greatness of the Saints; but where can we find one revelation that tells us that we should raise three hundred teams, or twelve hundred yoke of cattle, to bring up

the poor from the Missouri river. We have been informed by the revelations of the Lord Jesus Christ that there should be a Temple built in Jackson county; but has there been a revelation to tell us how long or how high it should be? No, we have got to be governed by the mind and will of God, and this must be apparent to this people; it shows itself more and more. President Young tells us that the living oracles should be our guide, that, in fact, we should have the living oracles within us always. Every man and woman has the privilege of being baptized, but it is not the privilege of every man to lead the Church. It is my privilege to have revelation to know truth from error, and I should also have power to cast out Devils and to heal the sick, if I magnify my calling; and not only these gifts, but tongues, interpretation of tongues and the spirit of prophecy, and of course that is revelation.

It is the privilege of every man and woman in this kingdom to enjoy the spirit of prophecy, which is the Spirit of God; and to the faithful it reveals such things as are necessary for their comfort and consolation, and to guide them in their daily duties.

I can say that I rejoice before this people and before the Lord our God, in the great blessings which he has poured out upon us; I rejoice that he is carefully watching over his kingdom and people, and it is manifest

eaten his last supper with his disciples, which we commemorate in the sacrament on the Sabbath-day, they spilled his blood. On the third day he rose again from the dead, showed himself to his faithful followers, gave them further instructions, promised them another Comforter, and then went to preach to the spirits in prison, opening the door of the proclamation of the Gospel to the dead as well as to the living, that men in the spirit might be judged according to men in the flesh.

The present American war, which brother George A. Smith has dwelt upon this afternoon, has disembodied thousands of spirits, who are gone into the spirit world to mingle with those spirits who are unprepared to enter the presence of God. Now we who hold the same Priesthood that Christ and his Apostles held, who follow him in the regeneration, will also become the saviours of men on earth and in the spirit world; therefore, the thousands slain in the present war are not without hope. It is our calling to preach life and salvation to them even in another existence; and it is our duty so to live that we honour our high calling in this world to be prepared to labour for the souls of men in the next. We should forsake the world and its pernicious ways, and serve the Lord our God with our might, soul and strength.

The word of the Lord to all the world, and to all Israel, is repent and turn to the Lord your God with all your hearts. The Lord does not require that of us which we cannot do. We can forsake every unrighteous principle and cleave to principles of truth, wherein is the power of God. No man can have the power of God who dishonours the truth. Jesus took Peter, James and John into a high mountain, and there gave them their endowment, and placed upon them authority to lead the Church of

God in all the world, to ordain men to the Priesthood, to set in order the Church and send forth the Elders of Israel to preach to a perishing world. For the same purpose has the Lord called us up into these high mountains, that we may become endowed with power from on high in the Church and kingdom of God, and become kings and priests unto God, which we never can be lawfully until we are ordained and sealed to that power, for the kingdom of God is a kingdom of kings and priests, and will rise in mighty power in the last days.

Some people are taken captive by the adversary, and are seduced to bring themselves under obligations never to raise the standard of King Emanuel again. We have not enlisted in the cause of truth for a limited time, but for time and all eternity; we are not to be taken prisoners, or ever lay down our arms to submit in the least degree to the enemy of all righteousness, and the Lord helping us, we never will; the world, with all their combinations of earthly power, and earthly cunning and wisdom will never bring us into subjection. That time is past, if we keep the covenants and vows we have made in the house of God. I know that as well as I know that this is the Church of Jesus Christ of Latter-day Saints, that Joseph Smith was sent of God to organize it, and that the men who now lead it on earth are his authorized ministers. If we follow them as they follow Christ, God will give us the victory. But we must act as one man; and as the natural body is dictated by the conclusions of one mind, so must we as a Church and people act under the dictation of one head; yet, "the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you."

The righteous have no cause fo

fear. If I fear anything, it is that this people are becoming wealthy, becoming fanciful, and full of love for the vain fashions of the ungodly, which, if indulged in, will bring them trouble and sorrow.

The majority of this people are a righteous people, and God will defend the righteous, and for the righteous' sake preserve a great many for the time being that are not righteous; for he has great respect for his friends—for his anointed—for the elect whose lives have been hid with Christ in God, and none of these will be lost because Jesus Christ saves all whom the Father has put in his power. Then let us be comforted and full of good cheer; and let us, with a good will as a people, work the work of righteousness. Let every person be filled with a desire to excel in every good word and work, and strive to become foremost in making good improvements, laying aside everything that is unnecessary, and cleaving to that which is useful and necessary to give us power and independence among the nations of the world, and favour with God and angels who will bear us off victoriously.

Brother George A. has been talking about our driving. In this I have an extensive experience during thirty years past that I have been in the Church; and this is an experience that no man can obtain only by passing through the same circumstances; but all the Saints will have enough of trials if they are faithful to their God and themselves, they will have all they can possibly bear in one way or another.

Let us improve our homes, our city and our country, and do all in our power to become a self-sustaining people by making at home everything we need. One of the speakers to-day referred to the ignorance of gardeners; it made me think of a gardener I had. When the corn was in the silk,

he husked it, and brought it into my family to eat; he said he thought the cob was the part to eat. He pulled the water-melons before they were ripe, and divided them among my family. Our English gardeners are unacquainted with many of the productions of this country, and hence they make some little mistakes; but who is so ignorant that they cannot learn and improve?

We spend a great deal of ready money in the east and west for material for clothing which we can make at home, if we will try. We can make lace and silk, and different kinds of cloth, both cotton and woollen. We have as good weavers as can be found in any country, but it is almost impossible to get any of them into a loom; they seem to love rural pursuits better. When they were in England, it was the daily business of many to work with the flying shuttle, which could be heard all over the land.

All sane persons, old and young, can improve. Some say they are too old to improve, but there is no person too old to be damned for their sins. A man of sixty years of age, if he has improved himself, is brighter than he was at twenty; he is filled with more power, energy and life; he is like a ripe ear of corn that is filled with the elements of life more than a green ear; the old man will come up quicker than a young one. There is brightness in old men and in old women who live and honour God and their own existence.

What brother Brigham has said in relation to the carelessness of hired men is strictly true. I have had a man in my employ that would light his pipe or cigarette and smoke in the hay mow, while I was paying him twenty-five dollars a-month, besides boarding and washing, which altogether would amount to fifty dollars a month and over; and then

would wear out two or three pairs of thin boots in the course of three months, for which he would pay from eight to ten dollars a pair, and then complain he had not wages enough. There are but few men that honestly earn their wages. Brother Brigham and myself used to work hard, side by side, for fifty cents a day and board ourselves; we had seventy-five cents a day when we worked in the hay-field; we would work from sunrise to sunset, and until nine o'clock at night if there was sign of rain. We would rake and bind after a cradler for a bushel of wheat a day, and chop

wood, with snow to our waist for eighteen cents a cord, and take our pay in corn at seventy-five cents a bushel.

There is an impression in labourers that they should not earn their employer anything above their wages. What man would keep an animal—say a cow—that never made any increase? Such an animal you would fat and eat. These are a few things which we suffer from one another, and if such dishonesty is permitted to increase, it will be the ruination of those who practise it.

May the Lord bless you. Amen.

A KNOWLEDGE OF GOD OBTAINED ONLY THROUGH OBEDIENCE TO THE PRINCIPLES OF TRUTH.

Remarks by President BRIGHAM YOUNG made in the Bowery, Great Salt Lake City, August 3, 1862.

REPORTED BY G. D. WATT.

The way of life and salvation is mapped out so plainly in the Old and New Testaments that any man may read and understand, yet people do not understand. The most approved geography and map fail to give a description and delineation of any people or country so perfectly as to exclude all possibility of more being known by personally visiting and examining the country or people described. A mere geographical description has a claim only upon our belief, but to gain a perfect knowledge of the country or people described it is necessary to visit that country and people; having obtained this know-

ledge, you in turn become a witness to others of what you have seen, heard, handled, or felt. So it is with the Gospel.

We may read the history of the life of Christ, admire his moral and religious teachings, be impressed with awe by the description of the character and works of the Father and God of the universe, be made acquainted with the means he has devised to prepare mankind to enter his presence, but it is necessary that we should follow Christ, put into actual practice the lessons of Christ, and obey the ordinances of Christ, to know for ourselves the saving effects

that law, and it provides a suitable penalty. The Latter-day Saints live and always have lived in a land of law, and if they have transgressed the law, shame on a community, like the people that live under the Government of the United States, to persecute them instead of prosecuting them. An instance cannot be found upon the records of any court in the United States where the leaders of this people have been legally convicted of a breach of law and order.

Joseph Smith was arraigned before Judge Austin A. King, on a charge of treason. The Judge inquired of Mr. Smith, "Do you believe and teach the doctrine that in the course of time the Saints will possess the earth?" Joseph replied that he did. "Do you believe that the Lord will raise up a kingdom that will fill the whole earth and rule over all other kingdoms, as the Prophet Daniel has said?" "Yes, sir, I believe that Jesus Christ will reign king of nations as he does king of Saints." "Write that down, clerk; we want to fasten upon him the charge of treason, for if he believes this, he must believe that the State of Missouri will crumble and fall to rise no more." Lawyer Doniphan said to the Judge, "damn it, Jude, you had better make the Bible treason and have done with it."

I was not in Missouri at the first of our people's going there, but I have searched diligently to find whether any of the Latter-day Saints have ever been convicted in any of the courts of Missouri for transgressing the law, and, so far as I could learn, such an instance cannot be found on the court records of that State, "Then why are you persecuted?" Because the Lord has committed unto us the words of eternal life to deliver to the world, which, if they will obey, will bring them back into the presence of the Father and the Son.

The world will not receive the

Gospel, unless they can have it on their own terms, and will persecute those that do receive it. We preach the truth as it is in Christ Jesus, and this gives offence to the wicked; they become angry with God, with Jesus Christ, and with his Saints; God and Christ they cannot reach, but the Saints they can persecute as long and as much as they are permitted.

"But were you not persecuted for teaching that odious doctrine called polygamy?" No. We were planted in these valleys before it was publicly made known to the people. Only a few of Joseph Smith's intimate friends knew it previous to its being published to the world, which was several years after his death. We have not been driven from our homes since it was published.

"Do you not aggravate your enemies by your close communion habits?" I speak for myself; I acknowledge that I do not fellowship much of their conduct, nor do I expect to, unless it is better than some of it has been; and I will say further, it is hard for me to fellowship the conduct of some who profess to be Latter-day Saints.

Polygamy in Utah and polygamy among the Christian nations of the world at the present day are very different. Polygamy in Utah is an honourable transaction for we marry our wives, and openly acknowledge them and their children. It is a very different matter elsewhere; women are seduced and secretly kept as mistresses as long as they please their unprincipled seducers, when they are cast off to meet, if it were possible, a worse fate; their children are not acknowledged, but are thrown upon the world unprotected, and left exposed to be carried away by the dark and turpid stream of crime, to end their wretched lives in prison, upon the gallows, or in some other violent manner.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” They were cast out; and if our Government had cast out the Seceders, the war would soon have been ended. This placed the Spirit of Evil on the earth. These evil spirits are not permitted to receive tabernacles of their own, and that is their condemnation and punishment. They have been known to take possession of the bodies of men and women, and rather than to be without a body, they have entered the bodies of brutes. All such spirits and all embodied spirits who violate wholesome laws and abuse the rights and privileges guaranteed unto them will be hurled down to hell.

The people in the States have violated the Constitution in closing their ears against the cries of the oppressed, and in consenting to shedding innocent blood, and now war, death and gloom are spread like a pall over the land, which state of things will sooner or later spread all over the world. The world is at war against the truth, and against those who propagate it. Are they opposed to canting hypocrites in the garb of parsons? No. Will they ridicule a black-attired blackguard and pelt him with mud and rotten eggs, even though he should lecture against God, Christ, and the Holy Scriptures? No, but they will fight against the truth which has been revealed from heaven, “and this is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil.” The wicked hate the light

because it maketh manifest their evil deeds, and they love to dwell in darkness, thinking to cover their sins from the public gaze and from the eye of God; but in the due time of the Almighty their deeds will be exposed upon the house tops. This is the reason why the religious and political factions of this land united their energies to slay the Prophet Joseph Smith, and to banish the religion of Jesus, because they saw that it would instruct, inform, and unite the people.

It may be said that the Roman Catholics are as much united as the Latter-day Saints, but is it in righteousness? No. I have not read that the Roman Catholics of late years have taken patiently the spoiling of their goods and suffered the loss of all things for their religion. Though this may not be positive proof of the truth of any religion, for it is well known that fanatics will suffer horrible torture for a false and foolish religion, more than is required of the Lord for true Christians to suffer for their religion, except in cases when his providences may require for certain wise purposes. Votaries of false systems of religion will at times court persecution, with a view to establish their religion and give it notoriety. The most effectual way to establish the religion of Heaven is to live it, rather than to die for it: I think I am safe in saying that there are many of the Latter-day Saints who are more willing to die for their religion than to faithfully live it. There is no other proof can be adduced to God, angels, and men, that a people faithfully live their religion, than that they repent truly of their sins, obey the law of baptism for the remission of sins, and then continue to do the works of righteousness day by day.

Some few who profess to be Latter-day Saints have been unruly and forward, not respecting the rights and

property of others. The army that was quartered in our vicinity introduced more corruption and iniquity than had been made manifest for years. Whether to be thankful or sorrowful for this, sometimes I am at a loss to know. The wicked that were among us have been made manifest, and many of them have left; this is a result we have no cause to mourn over. There are still a few who are impatient of control, will go their own way, will steal, lie, swear, get drunk, &c. Their works make them manifest, and we know them. We also know upon whom we can depend in a time of trouble; a good sailor is always found at his post, both in calm and storm. The good soldier is ready to resist the enemy, and not to shake hands with him and be tamely taken prisoner. The time of storm, and trouble is the time to prove ourselves to God and to one another.

We desire to be a great deal better than we are as individuals and as a people, and if we are faithful, we shall be. Praise to the faithful Latter-day Saints, who are striving to serve God with all their hearts. Let all Latter-day Saints learn that the weaknesses of their brethren are not sins. When men or women undesignedly commit a wrong, do not attribute that to them as a sin. Let us learn to be compassionate one with another; let mercy

and kindness soften every angry and fretful temper, that we may become long suffering and beneficent in all our communications one with another. No man can ever become a ruler in the kingdom of God, until he can perfectly rule himself; then is he capable of raising a family of children who will rise up and call him blessed. On the other hand, if the Elders of Israel do not pay attention to this and improve themselves in every possible way, their families will see their weaknesses and follies, can have no confidence in them as leaders, and will scatter away from them and join themselves to more substantial, wise, and reliable fathers and leaders.

Shall we as a people ever become popular in the world? Yes, when righteousness reigns triumphantly on the earth. In the end, when the judgment is set and the Judge of all the earth makes his appearance, he will place upon his right hand Abraham and Abraham's seed, and all those who have obeyed the Gospel of his Son, and they will inherit the earth and its fulness, while the sinner and the ungodly will be cast into prison to pay the uttermost farthing.

May the Lord help us to live so that we may be accounted worthy of all the glory our Heavenly Father has in store for us. Amen.

THE COURSE THE SAINTS SHOULD PURSUE AND THE SPIRIT THEY SHOULD CULTIVATE.

Remarks by President HEBER C. KIMBALL, made on Sunday Morning, April 27, 1862.

REPORTED BY J. V. LONG.

Every true Saint that has got the light of Heaven in him can realize and comprehend in a degree the importance of what President Young has said to us. Men frequently speak of good sense, but the question may be asked, what is good sense? I consider that that man or woman who has the light of Heaven in him or her, whether it is by the natural or the spiritual eyes, that is the light of Christ and that is good sense. Now, it is impossible to have the light of Christ, except you are alive in Christ.

We are like a limb that is alive in a tree; yes, every one that are Latter-day Saints; we are united or should be as the heart of one man, and no man will be saved and gathered with Christ except they are grafted into him, for they must receive the life that flows from him in order to be exalted with him. It is upon the same principle that the graft that is put into a tree receives life from the tree into which it is engrafted. It is necessary that we should all be alive in Christ, and we ought to partake of his attributes and also of the attributes of his Father; then we become one with Christ as he is one with the Father. We never can enjoy the life-giving influences of the Spirit of God except we live and practice our religion, always abiding in the vine, for as the branch cannot bring forth or produce except it remain connected with the tree, so we cannot increase in light and knowledge unless we keep alive in Christ. This people are a

good people and they are full of life, they are alive in Christ, and they live their religion and God blesses them.

I am aware that we are protected and shielded by the Almighty; he baffles the world, wards off the storms and tempests for the sake of the righteousness that dwells in the midst of this people. It is not done for the sake of the liar, the thief, and other abominable characters, but his protecting arm is extended for the sake of the righteous; they are the means of preserving this people, and there is enough of them to save the rest from destruction, and through that medium we as a people are protected.

It is a common thing for us to send to the States for choice fruit, and the pomologist who receives our orders cuts off scions from the best fruit trees, and sends to us the summer, the fall and the winter apples, and we also get the pear, the plum, the cherry and the peach. We graft those various kinds of good fruit into our seedlings, and then the tree produces fruit according to the kind that was grafted into it; and in this way we procure good fruit. It is just so with you, unless you abide in Christ after being grafted in, you will not bear any good fruit. There are men and women here who have come from the States, who seem to have a little good feeling in them, but were they ever properly grafted into the true vine? No, they simply got under the good influence, but they have not borne any fruit. Where have you

seen an individual that has come here to speculate or do business that has ever been truly favourable to this people? There have been very few, and most of them have died, but there are quite as many that are favourable as I expect to see. Men come here and get good impressions, the Spirit of the Lord resting with them, but they do not embrace the truth, and consequently the good influence leaves them and they turn against the cause of Christ, the Devil gets power over them and they begin to operate against the kingdom of our God and to seek the lives of his servants and anointed ones. Let such men go their own way; I have got now so that I cannot have confidence in any that come here until they prove themselves, and therefore I have quit the practice of reposing confidence in strangers, and I place my confidence in God, in his kingdom, in his servants and in the earth that is made for our use.

Brother Brigham was speaking of the earth and telling us that we should be cautious how we use it, for it is our mother, and the man that will disgrace his mother is unworthy of her fostering care. I have been a child upon this earth for 61 years, and there is not anything but what it produces. Are you not required to be just as faithful as I am? Why—of course; we shall have to give an account of the deeds done in the body, and so will all mankind. Look at the animal creation, they were all created by law, and will fulfill that law by which they were created. But see the feeling and disposition that we have in our hearts to be cruel towards animals, and that same passion that we cultivate towards the brute creation, mankind by-and-bye will have towards one another. Reflect upon the experience of the past and you will find it so. I perceive that the older I grow the more com-

passion I have upon the brute, but young and unthoughtful men and careless, cruel boys will drive a horse at the rate of sixteen miles an hour, and then whip him all the way up every hill on the journey. Is this the spirit of Christ and of our holy religion to be cruel to animals and beat them in this way? I say no; our religion and the spirit of Christ would teach us to be kind to them, to encourage them by bating and nourishing them. It is a good deal so with this kingdom, there are some who are all the time blocking the wheels of the kingdom in place of helping to roll it forward. If these brethren who are so wild and inconsiderate would but learn enough to block the wheels of their team instead of being so severe upon their animals they would act more like wise men and Saints of God.

When President Young says to the Bishops go and get up three hundred teams and send to the States to gather the poor Saints, they should go at it with spirit and with energy as men of God. In fact we should all take a course to comply with the counsel that is given. We should cultivate the earth that it may yield of its increase, that we may have an abundance of wheat, corn, potatoes, apples, peaches and every other variety of grain, fruit and vegetable. We should always look forward to a future increase, striving to make everything multiply in its sphere and thus fulfil the measure of its creation. If we sow a kernel of wheat it will produce, probably a thousand fold, then you sow that which has been produced from the one kernel and it will increase in proportion to the first. This is the principle of increase in nature, and each of us should endeavour to carry out nature's laws. In the beginning God commanded Adam, and also his sons and daughters to fill up the measure of their creation, to

multiply and replenish the earth, and he also commanded the earth to multiply and to increase her productions, vegetation, fowls, animals and all manner of creeping things. How do you think it looks for man to lie down and be an idle speculator, while he makes his neighbour a slave? I believe in all of us being industrious from day to day and from year to year, and also to improve and teach others to improve in all that is good. I have never undertaken to do anything of an important nature, but I have called upon the Almighty to assist me, realizing that I required his aid and favour and he has invariably prospered me in what I have commenced. When we store up grain for the purpose of feeding the poor Saints we may naturally expect to have to feed a great many goats while we are feeding sheep.

Brethren let us go to work and accumulate means; let us go more extensively into home manufactures, let us get up some of those home made spinning jinnys, we are told that they are capable of spinning two hundred pounds a day, but supposing we could spin twenty-five pounds a day should we not think we were doing a good business? We should feel proud of such a business. We shall have to go into this kind of business, for we have every prospect of being shut out from trading with the east. Let us then go to work, men, women and children and make ourselves independent of the world and especially of our enemies. Can we do it? Yes we can, because we can raise every thing that we require. Now we have not cultivated many things here but what we have got a good return. When speaking upon this subject the other day, I heard President Young say that he would not send to the States for any of those rotten goods this year, I am not going to send for any, for I am going to send for a

carding machine instead, and if that does not clothe my family I do not know what move I shall make next, but I intend that whatever I do shall be a step in the right direction.

Brethren and sisters, I feel to bless you and also all the Presidency of this Church, and all the Quorums of the Priesthood; I likewise feel to bless every man that puts forth his hand to help to bless Israel, for all such shall be blessed by the God of Abraham, Isaac and Jacob, and their blessings shall multiply ten fold more than they ever did before. Then, do not stop, but go a-head, and all our blessings will multiply. The Lord says, do my will and let the world alone, and I will defend you for it is my business to defend you and all my people in these latter days, and he will do it to the extent that is requisite for the accomplishment of his purposes. I know it just as well as I know that I am standing here. Well, do not be discouraged, but lay aside your scolding and fretting, and abide in the religion of Jesus Christ, for you must remember that no branch can bring forth except it be in the vine; no more can we except we abide in Christ.

Peace be upon you all, brethren and sisters, wives and children, you all that are good, and that love the Gospel of our Lord Jesus Christ more than they love this wicked world in which we live. These are some of my feelings, and they are some of the feelings of my heart. We are labouring for eternal life and exaltation in the kingdom of our God; we are learning to live for ever; and I am going to stick and hang to the good old ship, Zion, for ever and ever, God helping me.

The Lord has put a spirit in me that is inclined to righteousness, and I always love to do right. My faith and confidence are in God

and in his servants whom he has chosen.

You all know that you have my blessing, and I say may the peace and blessing of my Heavenly Father be with this people, for ever, with all that pertains unto them; their habi-

tations, these mountains and valleys, their flocks and herds, and fields and gardens, for I pray these peculiar and Heaven's choicest blessings may attend the Latter-day Saints henceforth and for ever, in the name of Jesus Christ, our Redeemer. Amen.

KNOWLEDGE AND POWER.—PROGRESS OF THE SAINTS IN REGARD TO THOSE PRINCIPLES.

Remarks by Elder JOHN TAYLOR, made in the Tabernacle, Great Salt Lake City, April 13, 1862.

REPORTED BY J. V. LONG.

It is pleasant to enjoy an opportunity of coming together as we do from time to time to listen to the words of eternal truth as they flow from the lips of the servants of God, and especially as they have been communicated unto us during the Conference that is past. We have all of us been very much interested and edified, and the only thing for us to do now is to seek to improve by those teachings that we have received, that they may not be lost upon us; but against the time that another Conference comes round, let us be able to feel that we have very much progressed in the things of God. The work of God is one of continued progress; it has been from the time of its commencement until the present. Although we improve we have not always been enabled to discover the hand of God in regard to his dealings with the human family; yet,

at the present time, there is nothing more clear, visible and easy to comprehend. Some years ago we used to preach about the ushering in of the kingdom of God upon the earth; we used to talk about God having revealed himself from the heavens, and that he had restored a pure religion as it had existed in ancient days with Apostles, Prophets, Teachers, Evangelists, gifts, healings and administering angels, and the power of the Holy Ghost through the Priesthood; we felt happy and rejoiced in the things communicated unto us, and which we gladly made known to others; we rejoiced to be participators in those things that God has revealed for the salvation of fallen man. We, at the same time, had our minds inspired by the Spirit of God, and the Elders that made known unto us things that would transpire in the latter days told us of judgments to

come upon the wicked, and of salvation to be extended to the righteous; that God had undertaken to manage the affairs of his people and of the world, and that he would bless his followers inasmuch as they would walk in obedience to his laws and his precepts, not only with the blessings of this world but with salvation in the celestial kingdom of God. We can now see that at that time we beheld only in part the glory of the latter day beginning to dawn, and as the vision of our mind began to be enlarged and expanded we were enabled to look forward into the future, and we now rejoice in the bright prospect that is being developed from time to time. In the beginning of this work our minds were, and even now are contracted more or less, but yet we have a more general view of the events that have been spoken of concerning the last days. These events that were foretold by the Prophets and Seers of past ages are now transpiring upon the earth, and, as the last ten, fifteen or twenty years have passed, those events have rolled along with accelerated speed, and we have seen the visible hand of God. The persecutions that we have endured from time to time have shown us the feeling and spirit of the religious world, but out of all these tribulations the Almighty has delivered us, and notwithstanding the opposition that we have had to combat, he has now brought us to a position that we can command some respect in this and other nations of the earth, for the people not only look upon us as a religious community, but as a great people politically, occupying a desirable position upon this continent. It is true when we have the Spirit upon us we look forward to the time when we shall have the literal kingdom of God established, and when we shall exercise rule and dominion, and when we shall increase, and so con-

tinue until the kingdoms of this world shall become the kingdoms of our God and of his Christ. These feelings occupied our breast in our infancy, in the Church, but some ideas of the reality of the vast unborn future were more or less confused; it was very difficult for us to have just conceptions of God's dealings with us and with the nations of the earth. It was thought by many that when Joseph Smith offered himself as a candidate for President of the United States that it was dangerous and foolish policy, and, in fact, it was quite difficult for many to bring their feelings up to that point.

We have been struggling against the powers of darkness, so far as religion is concerned, from the year 1830, as we have increased in numbers we have naturally assumed a social and political status, and have been obliged to organize a government, and make laws in accordance with those of that nation with which we are associated; we are now struggling, and expect to have to struggle for our religious, social and political rights.

Many intelligent men have long understood that there was nothing in the religious systems of men; we have comprehended them, weighed them in the balances and found them wanting. The general feeling has been for a long time that there was no argument that could be brought, in a religious point of view, that could stand before our Elders. There are very few of our Elders that would fear combating the doctrines of the ministers of the world; they all feel that the knowledge which God has communicated unto them is superior to everything else, they feel to rely upon the Almighty, and ask no odds of any of the wicked in the world. These have been the feelings of the Elders of this Church for years.

In a political point of view we have

had doubts whether some systems were not as good as ours, and whether we had not better be governed by the powers of the world than listen to the teachings of God; however, as we have progressed the mist has been removed, and in relation to these matters, the Elders of Israel begin to understand that they have something to do with the world politically as well as religiously, that it is as much their duty to study correct political principles as well as religious, and to seek to know and comprehend the social and political interests of man, and to learn and be able to teach that which would be best calculated to promote the interests of the world. As President Young says frequently, we have made advancement, and now begin to comprehend many things of which we were before ignorant. We have been striving, to a certain degree, to get correct information in relation to all matters necessary for our future advancement and understanding of things in connection with the Saints of God, we have been endeavouring to promote the righteousness, the putting away and overcoming of iniquity, and the hand of God has been with us guiding and directing us. It is not necessary to go over the details of our history, but, suffice it to say, that many circumstances that were of a critical character, and trying for the time being, have turned out to be for our best good and to our future advantage. Many of the Saints thought it was difficult and trying to leave Nauvoo, but should we like to go back there now? There is not a man but would say that he is better off than he would have been if he had remained in the State of Illinois, yet, as one of the poet's has said:—

“ God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,

He treasures up his bright designs
And works his sovereign will.

Ye fearful Saints fresh courage take
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.”

We have proven that the hand of God has directed us, and by it we are sustained, as we now find ourselves here on the present occasion. Well, now, if the Lord has blessed us, as he has done, what reason have we to fear for the future. Some people ask what will be the result of our acts at the present time? I don't care; God has dictated, and it is his business to dictate those that guide us and direct our energies. If you have got a religion that is different from that of other people, won't they persecute you? Yes; but what of that? We dare to have a religion of our own. Years ago we dared to have faith for ourselves, and to come forth amongst the contumely of the world and to say we were Saints, and that we had taken upon us the name of Jesus Christ, and were resolved to fulfil the the obligations which the Church of Christ had imposed upon us. This we felt years and years ago. Did we experience it? Certainly; men would persecute us, laugh at us and deprive us of our happiness if they could. A great many influences were brought to bear against us. Well; now, is it consistent that all the churches that are spoken of in the Book of Mormon as well as in the Bible, that have been and still are being built up to get gain, and for the purpose of keeping hordes of men living upon the people in comparative idleness; I ask is it reasonable that all these systems and organizations of

men will give up without a struggle? I tell you nay. If such be the position of the religious world, I would further ask, is it reasonable that the political powers of the earth will give up without a struggle? It would be at variance with history, with Scripture and prophecy, and human nature, and contrary to anything we ever heard of. The question may be asked, then, what shall we do; yield to the prejudices and diction of men or to the laws of God? The poet says:—"Do what is right, let the consequence follow." This is the duty of the Latter-day Saints in their attempts and endeavours to build up Zion, and not to ask any questions as to what men may think of us or our acts, that we, as a people, this nation and the world, are in the hands of God. It is for us to do our duty and fear no consequences, the result of our acts and those of other men and nations the Almighty will control, but let us seek that wisdom which cometh from above, and let us pursue that course that will keep us under the influence of the Spirit of God in all of our doings before the Great Eloheim. Are you not afraid that the President of the United States will operate against us, and send an army here? No; I am not, for God has the control of him and all armies, but I do expect that influence upon influence, and stratagem upon stratagem will be brought to bear until this kingdom becomes the kingdom of our God and of his Christ, and the Saints take it and possess it for ever and for ever.

We have been talking for years about the rule and government of the kingdom of God and its final establishment upon the earth, in peace and righteousness; and also about the time when every creature which is in the heavens and on the earth, and under the earth, and such as are in the sea, and all that are in them, will be heard saying, "Blessing, and

honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." We have been talking about these things, but there is much to be done in the intermediate space between the present and that impenetrable period in the great future. It is not all a matter of faith, but there is some action required; it is a thing that we have got to engage in ourselves, individually and collectively as a people, and it is a matter of no small concern.

This cause and kingdom is attracting the attention of all good men upon the earth as of Prophets and Saints that have passed behind the veil. Apostles and Prophets have desired to see the day that we see, and to participate in the blessings that we enjoy, but have died without the sight. They used to talk of the kingdom that should be established; they also talked of the time when the powers of darkness should be destroyed, and when God would organize his kingdom upon the earth, control his people and become ruler and dictator of the world. He will then fully deliver them from the mists and darkness with which they have been enveloped, and give light, life, wisdom, and power to all the obedient of the human family. Then all shall be taught of God and understand correct principle, and every Saint have a living monitor within to qualify them to understand the great blessings with which they are endowed. The Saints of former days looked forward with joy to the time when the principles of truth should be established throughout the world, and so do we.

These were things that the ancients looked forward to; but they did not have the privilege to look at them as we do, and they died without having the privilege of enjoying the blessings promised.

The world has been full of darkness and wickedness, and has not under-

stood the things of God; but many of the past as well as the present generations have been full of blood-thirstiness, fraud and oppression, without any correct principles, without the Spirit of the Lord to direct them. It is so now, and hence the wars and turmoils that at present exist in these United States—a war of brother against brother to destroy each other, and to bring each other into bondage. This is the condition of things as they exist in this country at the present time, and this state of things will increase throughout the whole world, and all the inhabitants thereof will participate in the very things that are now transpiring in this nation. “Is there no balm in Gilead; is there no physician there?” There seems indeed to be very little hope; we talk about conquests and victories; but we talk without God, his decrees must be accomplished. Is God’s work to stand still? No; for the salvation of the people depends upon its progress. The Almighty has established this kingdom with order and laws and every thing pertaining thereto, that we might understand his will and operate in his kingdom, that we might be taught of God and understand correct principles, that when the nations shall be convulsed, we may stand forth as saviours, and do that which will be best calculated to produce the well-being of the human family and finally redeem a ruined world, not only in a religious but in a political point of view.

We have commenced in this important work, we have laboured diligently with a hard-hearted and stiff-necked generation; many of us have striven for years to do mankind good, and what have we to fear in relation to the results of the cause in which we are engaged, or the result of our labours for the salvation of men; we are simply agents; we did not start it. Is there any of us capable of

originating this work, or of guiding it after it has commenced? No, only those that are set apart and inspired and dictated by the Almighty, and who rely upon the arm of Jehovah, and who by their humility, faith and obedience, call down the blessings of the Lord. True there are those who are capable of understanding political principles to some extent, but even that is very little indeed, when we consider government as viewed by man and then as revealed by the Almighty. By the testimony of Jesus, which is the Spirit of Prophecy and the fostering care of our Father in heaven we get an understanding of correct principles, and in spite of all the powers of darkness that may be brought in array against us, we can carry out the wishes of our Heavenly Father in aiding in the establishing of righteousness upon the earth. What are we looking for? To establish the kingdom of God upon the earth, according to the predictions of all the Prophets that have spoken since the world began.

We are a very small company of people here, but God is with us; and, if he were not, it would be very little use asking or thinking of doing anything for the amelioration of the condition of the human family. There is one of two things true. We are either labouring under one of the greatest delusions that ever afflicted the human race, or we are under the direction of the great God. There is no half-way business about it. I have said to men where I have been preaching, when they professed to believe me to be honest, but deceived, I did not want them to set me down so, for I was either right or I was a hypocrite and a deceiver. We know that we have embraced the principles of eternal truth, and we also know that we cannot get rid of them. I tested them thoroughly at the commencement, if I could have

overthrown them by truth, I would; but I could not; and I had either to embrace Mormonism or acknowledge myself dishonest; I believed, obeyed and rejoiced in the Gospel. Since I received and obeyed the truth I have never seen anything to cause me to waver; I have examined our religion closely and have found nothing to doubt; neither has anything crossed my mind in regard to the Saints accomplishing the purposes of the Almighty upon the earth or that has caused me to fear and tremble, but I have ever felt strong in the Lord God of Israel, and I feel to-day, as I have felt for the last twenty years.

Now as to the great future what shall we say? Why, a little stone has been cut out of the mountains without hands, and this little stone is becoming a great nation, and it will eventually fill the whole earth. How will it fill it, religiously? Yes, and politically too, for it will have the rule, the power, the authority, the dominion in its own hands. This is the position that we are destined to occupy. We need not borrow trouble or be afraid because we had a little fuss with our respected Uncle Sam a short time ago, we could not help it, we did not originate it, it was forced upon us, but God delivered us. Suppose we should have a difficulty similar to the one which we then had, should we have nothing to do but to sing ourselves away to everlasting bliss? Yes, we should find plenty to do as we did then. I expect one nation after another to rise against us until they will all be broken to pieces. We have a great many things to accomplish; we need not think that we have no business to attend to or that the world has gone through its regeneration, for it has got to be struggle after struggle, and power after power will be arrayed against us, and then, if we have not learned it we shall learn that God is our

strength, and that in him only can we trust. If we think we are going to get through this probation with the little difficulty we have had, we might as well give it up. Now I think that it will be a struggle all the time. How hard it is for us to give up our feelings, to resign our will. How hard it is to do right by ourselves, by our families, by our neighbours and friends and to do right by the Church and kingdom of God, to do right by God and be honest with all men, and how difficult it seems to have our hearts right, and purged from iniquity and sin. We have a continued struggle to manage our own little selves. Don't you believe that it will be harder to combat the powers of the world? I think it will. How many things are transpiring among us as Saints, how many hard speeches, contentions and strifes there are, and how much we are desirous of enforcing upon other men our own views and feelings, and perhaps we have a very imperfect conception of what is right and what is wrong ourselves.

This is what the world have been after so long. Now I do not want that; no, I want to know the will of God. I would be like the Lord, I would say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." — Psalm cxxxix, verses 23 and 24. This is as important as anything else, for us to know ourselves, to understand ourselves, to bring ourselves up to a mark, and see if we are ready and know whether we can yield our stubborn will or not, and if we can yield to the dictation of the servants of God, and if we are willing to be subject to that which is wanted. If we are, then we shall understand what Jesus says:—"If any man will do my will he shall know of the doctrine whether it be of God, or whether I speak of myself."

We should all understand that that kind of teaching that was true in the days of the Apostles is true now. The Saviour said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and a stranger they will not follow, but will flee from him: for they know not the voice of strangers." One of the Saints said, "Ye have an unction within you, and have no need that any teach you, except the unction that is within you." If we know how to follow the dictation of the Spirit of God, then we shall have the light and intelligence of Heaven continually. Then we shall have that Spirit which will enable us to know for ourselves in regard to correct principles, and strive to improve in all things, and not be inclined to follow a stranger. There is a kind of a certainty in regard to our principles that has not been found anywhere else. No people upon the face of the earth are blessed to the same extent as this people. It is our privilege to have knowledge of all doctrines and principles that are taught, and if we do not have this knowledge we are living below our privileges. It is said in one of the revelations that the voice of the people is the voice of God; this is because they are taught alike, they are taught correct principles and when they are united, then their voice in regard to any principle becomes the voice of God, for it brings us into connection with him and his Spirit. You remember what was said in ancient times, by John the Apostle: "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."—1st John, v. chap., 8th verse.

We are told in the same chapter that there are three that bear record in heaven. Now, if you will examine these things carefully you will find

something that is interesting. For instance, one of the witnesses in heaven is one that is a witness on the earth, even the Spirit, and when we are in the possession of this witness, having received it by the laying on of hands, we have a hope and a connection that reaches within the veil. We have the principles of eternal life made known unto us and our children, and we are heirs of God and of Jesus Christ our Lord. When this Gospel found us we had forsaken God, and the whole of the religious world had broken off from the truth, and they had formed another league, got in possession of other hopes, of another spirit, hence the feelings the servants of God have when speaking of these things.

Our brethren are and have been too guilty of dabbling with the wicked, instead of feeling that they are Elders of Israel, nobles of the earth and that they are above those little, contracted, narrowed-up influences. This is about the kind of feeling that we ought to have. What is there in the world that should attract our attention? Their gold and silver and clothing are all well enough, but have we not got them here? Yes, they are all here, we are here, and all that we have got to do is to pursue the even tenor of our way as the Lord wants us, and instead of being servants of the world let us be servants of God, and instead of being dictated by the world, let us be dictated by the Lord and be under the influence of the Spirit of God, having that intelligence, power and wisdom in our possession that is necessary for us to have as Saints of the living God that we may be harmless in the midst of a perverse generation, and that we as Elders of Israel may demean ourselves aright, and preserve ourselves humble and faithful in the sight of Heaven. Let us ever be ready to do anything that is required of us, that

the Almighty may feel towards us as he did towards Abraham of old. "I know him," said the Lord, "he will command his house and his children after him." Then what have we to do? We are the Saints of the living God, and let us bow down and worship him, and by our obedience to the principles of life show that we are the servants of God without rebuke.

How is the world going to be redeemed think you? If the kingdom of God is ever built up the Almighty will have to dictate things himself. Through what medium will he do this? Is he going to send his angels to gather the people? He has got thousands of them but he has his own way of doing things and that is through the Priesthood. If we are teachers we think faithful people ought to listen to us; if we are Bishops we of course think that the people ought to respect our council, and if Presidents we are anxious to see the people obedient, if so, is it not right for us to listen to those that are over us? All people in this government should listen to the head, for that is the order of God. It is all very nice; it is a beautiful theory; everybody under our rule must submit, our wives and our

children must yield obedience; we all admire the beauty and order and harmony of the Church of God until it comes to touch us, and we are the only people exempt. We are very apt to show that we like a little of our own way, and that although God's government is very good for others that we do not like to be interfered with so much. If this be our feeling why do we act hypocritically? Why exact of others that which we will not do or yield ourselves? Why not, if we are the rich men we profess to be, be on hand, show our willingness at all times to do what is required of us, seek the Spirit of the Lord, for when we get that we will be willing to yield to its dictates. It is very easy to submit to law, and doubtless we should all be ready enough to submit if the Almighty should come and speak to us face to face; he chooses to speak by his messengers, to them we must yield obedience. Jesus said, in his day, what is true in this, "he that receiveth you receiveth me, and receiveth him that sent me, and he that rejecteth you rejecteth me and rejecteth him that sent me."

Brethren, may God direct us and help us to keep the commandments of our Father; I ask it in the name of Jesus Christ. Amen.

VARIETY OF GIFTS.—EXHORTATION TO CULTIVATE A SPIRIT OF CONTENTMENT.

Remarks by Elder GEORGE A. SMITH, made in the Tabernacle, Great Salt Lake City, May 11, 1862.

REPORTED BY J. V. LONG.

It appears in the economy of Heaven that there are a variety of gifts. Gifts differ, as described by the Apostle to the Corinthians, in the 12th chapter of his First Epistle. He says:—“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 selfsame spirit, dividing to every man severally as he will.”

These gifts are very apparent in the organization of this people. We possess a great deal of zeal, and sometimes it has proved to be not according to knowledge. For instance, the third number of the *Evening and Morning Star*, which was published in Independence, Jackson county, Missouri, by W. W. Phelps, held out the doctrine rather strongly that about nine or ten years would be sufficient to wind up the whole matter of the warning of the wicked nations and the gathering of the Saints preparatory to the coming of the Messiah. So zealous were some of the Elders at that time, and so certain that the Lord would shorten his work, that we expected long before this to see the mil-

lenium in full blast; and yet, although these anticipations have been fully realized, the work has progressed as rapidly as it possibly could without doing injury to itself. In order that this may be properly understood it may be well to consider the material of which this Church is composed. Its doctrines have been taught to every nation, kindred and tongue, where the Elders have had an opportunity of preaching to the people, and those who have from time to time embraced the doctrines of the Saints have been gathered together, bringing with them all manner of prejudices, notions and whims, and if too great a body of such material had been hurriedly brought together it might have been impossible, (though some people say there is nothing impossible with the Almighty,) but still I think that it might have been impossible to hold such an incongruous mass of materials together.

When the Elders were scattered among the Gentiles to preach repentance and baptism for the remission of sins, many would say how wonderfully these men preached! What smart men they were considered by those who heard them! These men acquired the ingenuity and the tact by which they handled the Scriptures with such ability that they were actually considered by the world to be very learned and talented men and some of them are known yet by the

sobriquet of "Walking Bible!" And all these men in their way are shining and brilliant items of talent and wisdom; a comparatively ignorant man, if he is humble, can go and preach the Gospel, and proclaim by the power of the good Spirit the principles of life and salvation. An ignorant man, who goes forth from nation to nation to declare the truths which God in his mercy has revealed, generally goes forth in humility and faith, and, by diligence and perseverance, he picks up and gathers into the Church men of every imaginable tradition, of every habit, of every custom and of every nation; after which they go and make each man throw away part of his foolish traditions just as fast as possible, and teach him true principles instead thereof; make the people live together in a city, a country and a State, and all pull together, as one well-organized community.

Now, I know really that we ought to be ashamed of our ignorance, and yet brother Musser has told us that we are a great deal a-head of the Western States. Really, if we are not we ought to be ashamed of ourselves. We have had wiser teachers, and not only have we had good tutors, but we have had practical lessons.

Mr. Trumbull, member of Congress from Illinois, made a remark at a meeting during the Mormon war, to this effect:—"I have been to Nauvoo; I was there when the Mormons were there, and if the inhabitants and citizens of the United States were as intelligent and industrious and as thrifty as the Mormons were then, they would be a long way a-head of what they are now." Lyman Trumbull is considerable authority upon this subject, he was Secretary of State in Illinois when we lived in Nauvoo, and no particular friend of ours. If we have not advanced as much as we might have done we have scattered

the truth abroad. The wisdom of our President has taken the poor from the distant nations of the earth, brought them here and made them rich. You pass through this Territory to-day and you strive to find the man or woman that cannot get bread for supper. You cannot do it. You find the man or woman that is destitute of clothing, if you can. Such destitution does not exist. You may search the world in vain for a similar people, and you will find that a people so universally comfortably situated do not exist; and yet, these are the people who were so poor, who have been several times robbed and plundered of all they possessed, and who then came into the most desert country in the world, and here they have acquired this abundance which surrounds everybody. A polity has been introduced that benefits everybody, instead of leaving us to lay our own plans, and be at the shrine of wickedness and corruption. When a poor man comes to a Bishop and says, "I am hungry, I want some bread." The Bishop, like a father, says:—"Well, what can you do? We must find you some work, we must show you how to manage in this country so that you can get a living." The Bishop might take the old Gentile plan, give the hungry man a dollar, which he would spend and do nothing to provide more, and thus he will be kept eternally poor, but instead of this he finds him work, the man's way is opened, and, in a short time, he is rich, for he is able to live from his own exertions. Herein is manifested the wisdom of Heaven, which should be in the breast of every man in Zion, and it also shows the wisdom of that head which God has placed to guide us and make us a self-sustaining independent people.

If we go down into the States now we find them engaged in a war, and I suppose that the language that is

generally denominated the King's English, fails to tell the extremes of folly, wickedness, corruption and degradation that brought this war on. Tongue cannot tell it, the language we speak has not got words enough to describe it accurately. Friends and brothers are killing each other. It actually seems as though the vengeance of God was poured out upon them, and every time that either party suffer a defeat that party is filled with increased rage and vengeance, and they thirst for each other's blood. Such are the facts in the case.

The Prophet said the Lord was about to sweep the earth with the besom of destruction, and in that day the wicked would slay the wicked. I cannot tell how fast things will go, but I feel astonished when I see how the work has progressed since its commencement in the year 1830. You go into a corn field where the stalks grow too rapidly and you find them weak, and a very slight wind will break them down. You look at the progress of nations when they grow too rapidly, you will perceive that they immediately fall to pieces. It was so with the Mahomedan empire; it swelled in eighty years from a solitary wanderer to an empire constituting about a third part of the then inhabited globe. It is not so with us. This people is rising gradually. You can find men who have gone forth and baptized their hundreds, but few who have baptized their thousands, and if all the numbers that have been baptized into this Church since its first organization were added together I do not suppose that there would be less than a million, and but few of these have remained to the present time, the rest have built up cities for the Gentiles, and have populated such towns as St. Louis, San Francisco, and in fact almost all of the cities of California and the Western States. The rest

are still labouring to build up Zion, to spread abroad the fulness of the everlasting Gospel and to save all who will give heed to its teachings and the dictates of the Holy Spirit, while those who cannot "bear the sieve of variety" are occasionally leaving the Church and going again to wallow in the wickedness of the world. There is now and then, one will go off and come back again, and they profess to be good brethren. They put me in mind of an anecdote. A wealthy parishioner sent his negro servant Jack to carry a sucking pig to his parson as a present for a Christmas roast, while on his way, Cuffy was called into a public house by one of his comrades to have a drink, and while quaffing his ale, some of his mischievous friends took the pig out of the basket and placed a puppy in its stead; Cuffy then went on his way and presented the basket to the parson, saying, "Sir, massa has sent you a present of a fine pig for a Christmas roast," the rev. gentleman pleased with the prospect of a fine dinner, looked in the basket, and exclaimed, "pig, you black rascal, it is a puppy; tell your master not to insult me by sending me a puppy!" Cuffy, on his return home, called at the ale house for another glass, when his comrades slyly exchanged the pig for the puppy: when Jack got home, his master said, "what did the parson say for the fine present I sent him?" "Parson said the pig was a puppy, that you insult him to send him a puppy." "Bring the basket to me." He opened it, and exclaimed, "it is a pig, you black villain." Cuffy in astonishment, and unable to account for what he saw, cried out, "Massa, I believe he can be a pig or a puppy just as he likes," This is just the character of those men that act in this way, they can be pigs or puppies, Saints or apostates, just as they like, and I do feel that if such men will

shall have strength, and stand a good chance for good health and long life.

There was a United States Judge died here, and just before his death he said:—"I have abused everything that is good, and know nothing that is good." This is the condition of the world. But with proper exercise and care, and the common food that is produced within ourselves, is sufficient for us, and it is calculated to develop the mind and body of man, and to lay a foundation for a race of men that shall rule the world. Now this is no wild chimera of the brain,

for we are laying the foundation for the redemption of the human race; we are laying a foundation to make a fraternity of brethren, and to secure to each and all happiness and peace. The Lord himself has laid the foundation; and if any man wants to go away from here, let him go, but let him remember that he will be unhappy wherever he is.

May the Lord bless us and enable us to inherit a spirit of contentment, that we may inherit celestial glory. Amen.

RESPONSIBILITIES RESTING UPON THE SAINTS.—INCREASE OF POWER AND INFLUENCE.

Remarks by President DANIEL H. WELLS, made in the Tabernacle, Great Salt Lake City, May 4, 1862.

REPORTED BY J. V. LONG.

I feel gratified, brethren and sisters, at the testimony which we have heard this morning from our brethren, who have been called to go upon Missions. I realize for one that it is an inestimable privilege which the Saints enjoy, to meet together under such favourable circumstances as we do here, to strengthen each other, to give our testimony to the truth of what we know.

These brethren have been called to go upon foreign missions, and it is a high and honourable calling to go forth as ambassadors of salvation; and they will be blessed in this calling, if they will keep themselves

pure and spotless before the Lord they will go in peace and return in safety. This blessing is for those who go and have to mingle among the wicked nations of the earth. While absent from home they are encircled with the prayers of the faithful Saints, and they are enshrouded with a mantle, so long as they preserve themselves pure and holy. We seal these blessings upon them whenever they go forth upon this great Mission. I say I feel to rejoice that we have the ability, the power and authority to send forth these messengers of salvation to those that sit in darkness and in the shadow of death, and I hope

and trust and know that these brethren will be the means of accomplishing a good work upon the earth, and of establishing those principles which lead to life and salvation in the kingdom of God. They will gather the people together in these Valleys, for the Saints have no desire for the fellowship of the world. Some gather up here, it is true, for other objects than the worship of God, but they are not the right kind. There are those brethren and sisters who come here for the love of righteousness and they are the majority, and will doubtless remain in the majority, for this kingdom will never be thrown down nor given to another people. There are those who come here filled with the leaven of unrighteousness, having given way to the tempter until they got it planted in their own bosoms; they do not feel satisfied when they get here, for they have not purged out sufficient of this leaven of unrighteousness; they soon seem to prefer another kind of society; they feel uneasy unless they can be where wickedness abounds, where in secret, they can wallow in the wickedness of the world. I am glad, for one, that they have to go somewhere else to gratify their unhalloved, selfish propensities. They want to go to the eastern nations where they can wallow in the filth of the wicked. I am glad and rejoice that they have to go away, if they cannot be satisfied with the pure principles of the Gospel, and enjoy themselves in the fresh air of these mountains. Here we have peace and enjoy happiness and so can all the right-minded. We have contentment, and take pleasing and solid comfort in real enjoyment for we are placed upon a platform where we shall go forth conquering and to conquer; and here we can hoist the banner of righteousness and all can be shielded and protected beneath its folds; we can labour to redeem the earth, and cause

it to bring forth from its elements and draw therefrom those things needful for our own comfort, and we can thus be delivered from the power of the oppressor.

Our brethren and sisters have been shamefully oppressed in their native countries; they have lived where their fathers before them lived, and so long as they continue in this way they are not and will not be able to gain one iota, nor to advance in the scale of intelligence; they have not taken one step to improve themselves or their children temporally or spiritually; they are bound as it were hand and foot, in those old countries. But when the Gospel goes forth and they receive it in good and honest hearts, these fetters are broken off, and they are then placed upon a platform upon which they can improve, in fact there is then nothing to prevent them improving and exalting themselves and gaining for themselves an influence in the midst of this people. They can gather up to Zion where they can gain a temporal support, and in due time become independent and happy, following the pursuits of truth and virtue. This is one great blessing which the Gospel brings to many poor persons in foreign countries as well as in our own land.

Well, brethren, we have great cause to rejoice in these things, and in all the blessings which flow from the Gospel of salvation. We have a pleasant, agreeable country, we enjoy freedom; we have communication with the heavens, and through that medium intelligence flows to the minds of the children of men. We have the authority of the Holy Priesthood which has been conferred upon the children of men from our Father and God. How it becomes us then to appreciate these blessings. We have no time for carelessness, but every hour and moment should be

occupied to promote the interest of our Father's kingdom upon the earth; to preserve the keys and power, which the Almighty has conferred upon us, pure and holy before him; to preserve ourselves and our influence before high Heaven, and then all will be well with us.

It is a new era in which we are living; and it is a new light that has dawned upon this people; and power and influence is increasing and will continue to increase among the people of God continually, for this is their destiny; and although they may not understand the growing influence and power of this mighty work in which we are engaged, still they are flowing in a steady stream unto this people. What is there for this people to accomplish and perform? It is their business to preserve this Priesthood untarnished, that wisdom may flow unto them through its holy influence, that they may know how to wield the power thereof for the best good of the kingdom of God. It becomes us well to understand this, that we may not unwisely wield the power that is, and that will ere long be put into our hands. This is what the wicked nations have done with their power, but it will not do for us. No, for if we were to use it in this way, all the authority and power ever given would be taken away from us, as it is now being taken from them. But, if we are faithful, power and influence will continue to flow unto us until the kingdoms of this world shall become the kingdoms of our God and of his Christ. Then let us step forth to do good, and whenever we have the opportunity let us assist in the great work which lies before us; and let us labour to preserve this power upon the earth, that there may be an ensign to the nations, and an emblem of righteousness to all people.

It is the inestimable privilege of this people, if they will receive and

honour it, to establish the principles of righteousness and truth, and to establish that kingdom which shall stand for ever and ever. It is our privilege to become pillars in that kingdom, to bring it forth, to honour and sustain it. It is a temporal work; everything is requisite for the kingdom of God that is needed for any other kingdom, except wickedness. We want to build up cities, and to cultivate and beautify the earth, and make the place of the Lord's feet glorious. Every excellence, power and blessing belongs to the Saints of the Most High God, if they will prove themselves worthy to receive them. We have means to perform foreign missions, to save the people; we have also means at home to bring forth the grain to build up cities and temples, and to go forth upon the right and upon the left to protect the right, and to develop the resources of the land into which the Lord has brought us; to shield ourselves from the wicked and ungodly, and thwart them in all things. All these things have to be done. We have all missions to perform, some one kind and some another.

We have now before us a temporal work in building the Temple; and in order to do this, we have to make the State road passable for teams; and to do this, it is necessary to raise it in all the low places, to open the ditches and allow the water to run off. This is a temporal work that must be attended to, day by day, until it is completed. The stone-cutters are lying idle for want of stone. We do not want the road lost now, after so much labour has been bestowed upon it.

There are a great many rumours afloat about the expeditions that have gone out from here, and I want to say that they are not worthy of your credit. And I want to say that it is all right with regard to those expeditions going forth, and will result for

the benefit of this people. The people of this kingdom are minute men, or should be, and they should be prepared to go as circumstances shall direct, and in this way we prove ourselves before God, that we are ready to do his will, and to do his bidding. The requisition was made by the proper authority at Washington, and was readily responded to, as has always been the case when a call has been made through the proper channel, and the compliance with this call will result in good. Our brethren will perform their duties and do honour to their country. It is our country; we are citizens of the American Government, and we have a right to act for the preservation of its institutions, and we have always done it whenever called upon, and we have shown ourselves ready to respond to our duty as good citizens, no matter what usage we have received in return. This proves a weapon in the hands of this people for their defence. Let us feel contented to respond to every call that comes from the proper source, let us do it with full faith and confidence believing that it is right.

If there are those among us who want to go to the world, let them go till they get their fill, and we would rather they would do this than stay here and contaminate the Saints of the Most High.

Let our brethren who are going on missions keep themselves pure and unspotted from the world. We know that we can perform a mission in the world and mingle with them as far as shall be necessary, without partaking of their wickedness. Our Missionaries are obliged to mingle with them more or less; and, in fact, we are all in the world, but it does not prove that the Saints are obliged to mingle with the wicked and carry the wicked in their bosoms, but they can keep themselves upon the plat-

form of virtue and cleave close unto the Lord.

Our brother, who was speaking, in his remarks conveyed the idea that he had a greater degree of the gifts of the Spirit and happiness therein before he came here than he has now. This is a mistake, in my opinion, for the power of God is manifest more strongly by contrast in the world, even as light shines in darkness. Here are the ordinances of the Church administered continually; and the healing power is not noticed here as much as in the world; if there is one case of healing in the world, it is a marvel, whereas, here it is so common an occurrence that a case of healing is less noticed or thought about. The Spirit of light penetrates into the world, where the darkness is such that it may be felt, but here it is swallowed up in the greater light.

This people are gaining influence and power with the Heavens, and they are enjoying more of the blessings of the Heavens than are enjoyed anywhere else upon the earth. I know when clouds spread over the wicked nations, this people feel it, even as the telegraphic wire is affected by approaching storms. When a cloud looms up over the people in the Valleys, it is felt to the utmost extremity of the earth. The Elders have borne this testimony time and again. They have frequently, when any great movement has been about to be made against us, known the designs of the enemies of this people; a knowledge of what they purposed doing has come as by a shock of electricity, and thus by the inspiration of the good Spirit they have known the intentions of those that concoct in secret against the welfare of the people of God; and, by the same Spirit of revelation have the Elders abroad known of any great and important movement at home. Through this same influence at home,

here in Zion, has the President seen and known, even as he has understood a book that was open before him, what were the intentions of our enemies, and he has often told us their most secret combinations and devices; and the very extent of their hearts has been revealed to him, and, at the same time, their power of accomplishing what they have designed has been shown to him, and to what extent they could carry out their plans. He has always seemed to be forwarned, to enable him, I suppose, to take measures to thwart their unholy plans and wicked devices; and have they not been thwarted? You, yourselves, are witnesses of these things, and as this people improve and learn to preserve themselves pure before the Heavens, so will the gifts and graces of the kingdom be multiplied unto them, and as they get wisdom to operate for the benefit of the kingdom and for their own benefit, so fast will they obtain the power to carry out their righteous intentions. We should not seek to have power any faster than we can use it for good.

Well, brethren, I bear my testimony, in addition to the testimony which has been borne here to-day, of Joseph Smith and of Brigham Young, that I know them to be good men, chosen of the Lord to perform a great work in the last days. I also bear my testimony to the truth of the Gospel which we have embraced; I know it is of God, and it will lead those that are faithful into his presence; and that they will ultimately triumph over all enemies and reign upon the earth; I know it will exalt all who are humble and faithful unto the end of their probation. I pray God to preserve you and me, and help us to be useful in our day and generation, and that we may make it our business to seek to build up his kingdom, and maintain that power which the Almighty is establishing upon the earth; let us labour to lift aloft the banner of peace and truth, and walk worthily before the Lord that we may receive the blessings which our religion will bring unto us, if faithful.

May God help us to do these things, is my prayer in the name of Jesus, Amen.

INFLUENCE OF PARENTS IN TRAINING THEIR CHILDREN.—
POWER WHICH ACCOMPANIES THE ELDERS WHEN HAVING
THE FAITH AND PRAYERS OF THE PEOPLE.

Remarks by President DANIEL H. WELLS, made in the Tabernacle, Great Salt Lake City, May 25, 1862.

REPORTED BY J. V. LONG.

I certainly feel it a privilege to listen to such instructions as we have had this morning. I feel that we are a favoured people; and that we can have instructions continually poured out upon us day by day, and Sabbath by Sabbath, that are calculated in their nature to reform, to elevate and instruct the mind. The principles of our religion exercise an influence over the minds of the people which is calculated to lead them in the paths of virtue, truth and sobriety, and in that way which will best conduce to their happiness here and hereafter. Many reflections pass through my mind when I look abroad throughout the length and breadth of this Territory, and view the position of the Latter-day Saints who are gathered in these valleys of the mountains; and when I consider the object and purpose that have brought them here and that are keeping them together, view the vastness of their desires before high Heaven, their wishes in regard to themselves and posterity, their strong faith and unison of purpose which have caused them to take the course they are now pursuing, I consider it is a sublime spectacle to behold. Think of a community of thousands and tens of thousands actuated by one and the same purpose, and that the most noble in its nature, and that they are using their exertions for the establishment of peace and righteousness upon the earth, continu-

ally seeking to produce a oneness in all their manifestations towards each other, in their public instructions and in their daily walk and conversation, using their life to do those things that will exalt the human family and striving to walk sin and iniquity under their feet. The consideration of this subject causes very strange and yet good reflections to pass through my mind. When I look upon this people and consider the subject of their present and future progress, when I view the matter in this light, I conclude that the feeling and desire with the great majority is to have righteousness prevail; and I know that this feeling exists to a greater extent here than it does anywhere else upon the surface of this globe. As was remarked last Sunday, by brother Taylor, if sin and iniquity bear sway, although the people may have here and there good principle, something among them that is calculated to do good, here and there an item of essential doctrine, and occasionally a few good men who seek to sustain good principles to exalt virtue and truth, yet these are overbalanced by the wicked and ungodly, and hence that people cannot enjoy pure and unalloyed happiness.

There is no power but that of the Almighty that can sustain these Heavenly principles, and it can only be accomplished by drawing the people out from the nations and

placing them where they can overbalance all wicked influences and have the predominance over the evil. This is our situation, and how does it become us to act as the repositories of these favours? Should we sink into sin and iniquity, or should we continue to improve in the knowledge of God and to increase in those principles which lead to exaltation? We should endeavour to eradicate evil from our midst. What is our prayer? Is it not that those who work wickedness may be rooted out, and that those who work righteousness may be left to inherit the land? But how often do we

but if parents learn their children to do that which is not right, they are apt to grow up in sin. I believe that the child is naturally honest, but when this feeling to do wrong first penetrates the mind of the child it causes it to look and wonder in astonishment, and it can scarcely comprehend what the parents mean. I have thought frequently upon this subject, and I have seen circumstances where the child could not comprehend the evil or the cheat that was intended, when it would appear to be bereft of its senses and to be completely astonished when it com-

and if he wants to consign himself to oblivion and go back to native element let him follow in the path of the ungodly; but, if, on the other hand, he wants to endure and dwell with God and holy angels, to have knowledge and power to understand all intelligence and finally become one of the Gods of eternity, let him take a course to produce that effect, and let him use his influence to bring to pass that which is calculated to exalt and bring him up finally upon the platform of the Gods of eternity.

We are here upon God's footstool and we have all the privilege and the power to take either course—to take which road we please. Here through the goodness of God in these last days mankind have a privilege which they have not had for many generations that are past and gone. Here a man can live and pursue the path of righteousness, truth and virtue and none dare forceably drive him from the path of right, but, if, on the other hand, a man is not honest he can join with the wicked and ungodly. A man who has a disposition to do right can here prove his integrity in all the relations of life, in all the intercourse he has with men on the earth he can increase his power to do good, and none will attempt to hinder him. This is a great privilege, and one that does not belong to all the people upon the face of the earth, but it accrues to the people of these Valleys because they have been gathered out from the nations and brought under the influences which prevail here. And where these principles are cherished and taught by the servants of God, where they are urged continually upon the attention of the people, where the people practice them and shun the evil and live for happiness and glory there is present peace; but if they take another course and neglect those principles of light and intelligence they will be led to ruin and be sub-

jected to all kinds of disasters. We can see clearly that those who are supposed to be righteous can be so in the nations of the earth, though not so easily as they can here, for it is very easily to be seen that the influence of the good Spirit and the principles of eternal life cannot be used to the same extent there as in these valleys and mountains.

When Joseph was in Egypt he could preserve his integrity before Potipher and Pharaoh, and so it is with our Elders who go out from here to perform duties that may be assigned them among the nations of the earth; they can preserve their integrity, and by cleaving to those principles which they have learned while here they will have power over the Tempter, and they will return when they have accomplished their missions in peace and safety, for the Lord will preserve them from those evils which are calculated to lead them into disgrace. This is the advantage of those who go forth from the midst of this people; they have the faith and prayers of all Israel to shield them from the powers of darkness and from those influences which would otherwise lead them to commit sin; by these means are the Elders of this Church preserved when in the midst of wickedness. This is a great power that is upon the earth, and it is here because holy and righteous principles exist and are practised among this people. These are some of the benefits derived from obedience to the fulness of the Gospel, and it becomes us as Saints of the Most High to strive to preserve ourselves pure and holy before him, to take hold of good and righteous principles like men and women of God, to labour to sustain our present existence, to sustain ourselves by drawing from the elements all those good things which he has placed within our reach, and thus become a really independent people,

to be no longer dependent upon those who would gladly sell us for the cloth we have to wear. It becomes an experiment for us to sustain ourselves, though not exactly one that is liable to fail, but it is to see whether a righteous and holy people, coming out from the world, can draw from the elements that have been previously scattered around them for their own immediate sustenance and support, or whether they will for ever be dependent upon those who would destroy them.

We have made good progress in these valleys of the mountains, and it is truly encouraging to look around and see what has been accomplished within fifteen years. Still there is a great deal more to be done. When ancient Israel went out of Egypt, a vast host of them, the Lord administered to their immediate necessities, and ordained that their clothing should not wear out, and in this way they were freed from labour while travelling in the wilderness; the Lord himself combined the elements for the benefit and support of that people. Now, we have been brought a far greater distance than they were, but the manna from heaven has not been showered out upon us as it was upon them. We have had to exert our intellect, to delve in the earth, and to a great extent we have succeeded in bringing from the elements our food and clothing. I think this is a far greater work than that which Moses brought about, and we are doing it without that mighty interposition which seemed to be necessary in the days of Moses, though the Lord has truly been prolific in blessing the earth since his people came to this country. What have the servants of God done since they came here? The first thing was to dedicate the earth, the air, the water and the mountains, and this blessing has been poured out upon them and upon the people,

and through the blessing of High Heaven, the earth has brought forth to the sustenance of his people. Is there not a dignity in this labour which we are performing? In endeavouring to bring from the elements things necessary for our support? I say there is, and there is an honour that accrues to the Latter-day Saints for their indefatigable exertions in this respect; it shows that they are alive to the work of the last days, that they are exerting themselves to build up a city and a kingdom wherein shall dwell righteousness, to the defiance of the Devil and his hosts. What a glorious sight it would be to see the united hosts of Israel present one mighty and unbroken phalanx against the wickedness of the world. If this were the case could the Devil or wicked men break such a band of united brethren? No; they would say come on, let the surges of opposition roll up against us, and still we will stand steadfast being of one heart and one mind. What is there that this people could not accomplish if they would preserve inviolate this integrity, and stand shoulder to shoulder in all the acts of their lives, to sustain one another and those that are placed to guide and dictate in the kingdom of God? There is nothing but what could be done by a union of this kind, for it is your privilege, and it is also the privilege of all the Latter-day Saints to be united in doing that which is good, and I am happy to say that this is the case to a great extent, but still the people might do more towards concentrating their energies for the welfare of Israel. There are a great many mean little acts manifest themselves yet, at this advanced day; these we should all seek to reject and begin anew with ourselves, and see that none of these things are traced to our bosom.

Brother Cummings does not pretend to train up his children to walk

in these bye and forbidden paths of which I have been speaking, neither do I nor brother Brigham nor many others, still there are others that turn out vile and do those things that are wrong. But the time must come that righteousness must prevail, or else we have no privilege, no promise of the future, and in fact without it we have nothing that is any better than that which is possessed by anybody else, and we had better have stayed in the world and served the Devil at the places where we came from than to have come here for such a purpose. All those who feel like continuing in this way had a great deal better be somewhere else striving to introduce such evil practices as they have brought from the old world. A Gospel of salvation would reform every son and daughter of Adam, if they would let it, and it would bring them upon the platform of redemption, for the Gospel is redeeming in its qualities; it is ennobling in its nature, and it leads on to great and glorious results, and if we wish to be the recipients of its benefits it is for us to turn from the path which leads to destruction, and walk continually in the path of life. I truly feel an interest in this people, because they are of the class who are striving to do right; I feel proud to be associated with such a people as this, with all the follies which I cannot fellowship and which, in connection with others, I shall try to overcome, and to redeem this people from all evil. I say that we are a good people, and far the best people that live upon the earth, and let us try to get rid of things that are contrary to the spirit of the Gospel as fast as we can, and try to induce the people by whom we are surrounded to increase in the love of God, to hate that which is evil, and by the love which they have for the principles of holiness, cause them to hate iniquity and love righteousness. The

presentation of these things to the minds of the people will do good, it will be a means of imparting to them the influences and principles by which we are inspired. In this way, perhaps, we may redeem some of them and bring them back to where they can have the honour, the glory and the peace which are the reward of the righteous, even of all who eschew evil and do good.

Let each and every one exercise their influence in this way, to promote holy and righteous principles upon the earth. Religion is glorious where it brings peace to the soul and contentment to the mind. Let us abide in those things and keep ourselves within the scope of those holy influences that do predominate and prevail in the midst of this people, and do not let us run here and there after things which do not concern us. If we want to be blest by those predominating principles and influences which the Lord has placed here, far from the power of the wicked, let us not by any act of our own throw ourselves outside of those influences. The moment we do it of our own volition we tread upon slippery places. Men may go away from here when they are sent by proper authority, when they are wanted to accomplish a certain purpose, and they can retain the Spirit of the Almighty, but when they go without being sent, of their own volition, then they have no assurance that their feet will not slip; they have not the faith of the people to help them; the angels have no charge to preserve them, and particularly those that leave and go into sin and iniquity, and are finally captivated by Satan. And, supposing they only go to Salmon river or California and return, perhaps having a little of the leaven of life, they return with the spirit of the world upon them. Have we any examples of this kind? If we have let us look at them, and from

the lessons of the past let us look at the results of the future. I have seen them come back with a little gold, and it has almost invariably rained them, nine cases out of ten this has been the result, and if they have not succeeded as well as they thought they ought to have done in the midst of the Saints, they are found with curses upon their lips, such as the inhabitants where they have been are accustomed to indulge in: they do not respect the Sabbath, they do not meet in the Tabernacle with the brethren to learn the word of the Lord, neither do they meet anywhere else for any good purpose, but they may be seen in the streets racing their horses, or cutting up some kind of useless folly, wasting their time till their money is gone, and then they have nothing to do but to go back and get more. They go, and perhaps get a less sum than they did the first time, but no matter whether they do or not they are never contented. This has been my experience, and this is the best, the fairest and the smoothest light in which I can view such cases and speak of them. This course of life, so far as it has an influence, disqualifies the young man from making a good, humble, faithful follower of Jesus; it disqualifies him from becoming a Saint of the Most High. This is my experience; you can look at the subject with your own eyes.

There are quite a number, and some good men among them, that want to know if it is counsel to go

out on the road to trade. I tell them that I have no counsel of that kind to give, neither have I heard the President give such counsel to any one. If I want to go out on the road to trade, taking butter and eggs and such like things, and my Bishop and President want me to go, then I should feel that I could be preserved. I should doubtless feel it to be a great burden, and as for seeking for such an opportunity it would be far from me, for I certainly would not wish to go unless I was wanted.

I mention this matter because many have asked me about it, and I have universally told them that I have no such counsel to give. It is a blessing to live in such a community as this, and I feel that it is not safe for any one to use his own volition to go outside of this influence. This feeling is what has led my mind in this way, and I pray God to help us to stand upon this platform where we can be preserved from the influences of the wicked, and keep ourselves so that we cannot be led astray, nor be swayed to and fro by every wind of doctrine or example that comes along, but that we may seek for wisdom and knowledge, that our minds may be prepared to receive the teachings we hear from day to day.

May God help us to do right, and cause truth and good examples to sink deep into our hearts, that we may cultivate every virtuous and holy principle, is my prayer, in the name of Jesus. Amen.

ETERNAL SALVATION.—CONTINUED IMPROVEMENT BRINGS EXALTATION.

Remarks by President DANIEL H. WELLS, made in the Bowery, Great Salt Lake City, September 14, 1862.

REPORTED BY G. D. WATT.

The subject of eternal salvation is or ought to be interesting to all people. All the forms of religion which have been invented by the different sects of the day could never make one single line of Scripture. They have shut up the door of immediate revelation between God and man, and it does not seem to occur to them that this is the only means upon which the world can ever attain to the knowledge of God. All their religion and piety for many generations past have not produced one word of Scripture for the guidance of mankind to salvation in this and in the next existence. While they hold up the Bible as the all-sufficient guide to the possession of life eternal, they at the same time inculcate a principle which would never have given them a Bible. They fasten their faith and hope for salvation upon revelations given to another people, in another age and under other circumstances.

When God has a people upon the earth he gives them living oracles, and communicates his mind and will to them for their present and future exaltation, as well in one age as in another. The Old and New Testaments, yea, all Scriptures are made by this process. Prophets and Apostles are the mediums through which the Almighty communicates his will to the children of men. Revelations given from God to us are more binding upon us than revelations given to another people, because they are in accordance with our wants and

circumstances, and fit our case more perfectly than revelations given to another people many generations back.

This generation is responsible for the revelations of God given to them; if they receive them, blessed are they; if they reject them, woe is their doom. The words of God sent to this age by Joseph Smith, the Prophet of the Lord, and by his Apostles, is a dispensation of good will to all men now living, and they are responsible to God as to the manner in which they receive or reject it. These words are for their salvation, if they see proper to accede to them.

We talk a great deal about exaltation. We look for exaltation in the heavens—in the eternities which are before us. We expect the Gospel of salvation to exalt us. Where and when is this exaltation to commence? Some do not expect exaltation until after death. This is a mistake. Our exaltation commences in this world. That individual who has received the light of truth in his own bosom, has the base or foundation of his exaltation formed within him, and if he progresses in the knowledge of God—in the things which pertain to eternal life, he is in the road to exaltation, otherwise he is not. That brother who redeems himself from the habit of drunkenness, or from any other vicious practice, and suffers the holy principles of the Gospel to work in him for his redemption, is exalting himself in the kingdom of God.

The work of exaltation is the work

of this probation, and has to do with every duty that pertains to it.] That sister who seeks diligently to order her own conduct and her household; who seeks to bring forth from the elements for her own support, commences in the right way to obtain exaltation; she exalts herself in the sight of her husband and in the sight of all good men. She can be economical with that which she handles for the use of her household, whereas, before she has perhaps been wasteful and prodigal of the rich blessings of God bestowed upon her. In making this reformation she has taken an important step in the way of exaltation in this world for exaltation in the world to come. That man who improves in the cultivation of his farm, in the cultivation of fruit, who plants a single fruit tree if he does no more, and cultivates it, and cause it to bring forth more fruit, he has done something towards his exaltation—has made one step towards redeeming the earth from sin and iniquity, and from the curse pronounced against it. It was said to Adam “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.”

That man who commences to keep himself clean, whereas he has been brought up in filthiness and dirt, is engaged in the good work of exaltation upon his own person. That housekeeper who has been slatternly, slothful and filthy in her habits, and begins to be thrifty, industrious and cleanly in her household pursuits, commences the work of exaltation in that household. Those who ornament their houses and their gardens, making nice tidy fences, who ornament their fields, making everything pleasant and agreeable around them, commence the work of exaltation, and make a heaven at home for their

wives and children; a home to which their children in after years will look back with pleasant reminiscences, regarding the home of their childhood the pleasantest place they ever saw. A pleasant and happy home has its influence in creating in the young mind a love of order—a love of all that is beautiful, cleanly, virtuous and true.

We can commence our exaltation upon this earth by trying to redeem it and ourselves from the effects of the fall, and continuing to progress in every good word and work. If we build a house and wish to build another, we have the experience of the one we have built to improve upon in building another. If we have raised one crop of grain, or one tree, we can improve upon that experience in raising more. Thus we progress and become exalted more and more. This same principle will hold good in any pursuit of life—rural, mechanical, scientific or philosophical; whatever efforts we make to inform our minds, we have it in our power to do better still, gaining more knowledge and intelligence as we progress in life.

If by the enlightening aid of the Holy Ghost, that leadeth into all truth, we strive constantly to improve in all things we shall set ourselves about, we can improve faster than those who are not blessed with its influence, because our actions are based upon a principle of heavenly light and intelligence, giving us power to excel in all things we set our hands to do in righteousness.

Truth will prevail, while all man-made systems, on which the whole world stands convicted before High Heaven, will be swept away, as this people and this work progresses, because truth must and will prevail.

Let those who have not yet commenced to make improvements begin the good work at once; and let us all be constantly satisfied that we are

doing something for good day by day. Inasmuch as we have been wicked, let us no longer be wicked. We have a standard of righteousness in our own bosoms; let us be actuated by it in all that we do. Let us be righteous, holy, truthful; walking wickedness under our feet, exalting righteousness in all our ways, that it may rule in us until sin and its consequences shall be subdued, and we gain a victory even over death and the grave, and life eternal shall reign supreme upon the face of the whole earth. I ask God to add his blessing in the name of Jesus Christ. Amen.

APOSTLESHIP OF JOSEPH SMITH.—DESTRUCTION AWAITING THE NATIONS.

Remarks by President BRIGHAM YOUNG, made in the Bowery, Great Salt Lake City, August 31, 1862.

REPORTED BY G. D. WATT.

We have just been listening to the testimony of one of the Apostles of the Lord Jesus Christ, also an Apostle of him whom the Lord has called in our day to establish his kingdom no more to be overcome by wickedness on the earth. To say that we are Apostles of Joseph Smith is rather a dark saying to many. Jesus Christ being sent of the Father to perform a certain work, became an Apostle. It is written in the book called Hebrews, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful and all his house." The Saviour called upon a number of men to assist him in the work his Father had sent him to do, and sent them into the world to proclaim his mission and Gospel, instructing them to baptize all believers. In this way they became the Apostles of Jesus Christ, and at the day of his coming they will stand at his right hand in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory to judge the whole house of Israel.

Joseph Smith was the first Apostle of this Church, and was commanded of Jesus Christ to call and ordain other Apostles and send them into all the world with a message to all people, and with authority to baptize all who should believe the fulness of the Gospel and sincerely repent of all their sins. These other Apostles are Apostles of Jesus Christ, and of Joseph Smith the chief Apostle of this last dispensation.

Joseph Smith has laid the foundation of the kingdom of God in the last days; others will rear the super-

structure. Its laws and ordinances, its blessings and privileges have been laid before all people who would hear; the testimony of God's servants has sounded like the voice of a trumpet from nation to nation, and from people to people, warning the honest and meek of the earth to flee from Babylon to the chambers in the mountains for safety until the indignation shall be past. If all the inhabitants of the earth had been as diligent in searching out the truth and as willing to receive it as hundreds in this congregation have been, the world would have been converted long ago. But few people, compared with the masses, have ever received and lived the Gospel of Jesus Christ, in any age of the world in which it has been preached.

Enoch possessed intelligence and wisdom from God that few men ever enjoyed, walking and talking with God for many years; yet, according to the history written by Moses, he was a great length of time in establishing his kingdom among men. The few that followed him enjoyed the fulness of the Gospel, and the rest of the world rejected it. Enoch and his party were taken from the earth, and the world continued to ripen in iniquity until they were overthrown by the great flood in the days of Noah; and, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

So sure as the Lord called upon Joseph Smith, jun., to bring forth his Gospel and establish his kingdom, just so sure will he hold this generation accountable for their acts in relation thereto. If any people reject the Gospel, God will destroy that people or nation. The majority of the people of the world declare that Joseph Smith was not called of God. If they know that, then are they safe in rejecting his testimony. I know that he was called of God, and this I know by the reve-

lations of Jesus Christ to me, and by the testimony of the Holy Ghost. Had I not so learned this truth, I should never have been what is called a "Mormon," neither should I have been here to-day. The world is as uncertain of the calling of Joseph Smith, as their religious ministers are that they are called of God; they hope they are so called; they hope they have experienced a change of heart; they hope they are renewed in spirit; they hope their sins are forgiven; they hope the Lord is gracious to them, &c., &c. If I did not know that my sins were forgiven, my hope would do me but little good.

For argument's sake I will say, if we should be mistaken as to the legality of Joseph Smith's calling, we still bear the same relationship towards the heavens as any other portion of mankind, and have the same chance of salvation, standing on equal grounds with them. Joseph told us that Jesus was the Christ, the Mediator between God and man, and the Saviour of the world. He told us that there was no other name in the heavens nor under the heavens, neither could there be, by which mankind could be saved in the presence of the Father, but by and through the name and ministry of Jesus Christ, and the atonement he made on Mount Calvary. Joseph also told us that the Saviour requires strict obedience to all the commandments, ordinances and laws pertaining to his kingdom, and that if we would do this we should be made partakers of all the blessings promised in his Gospel.

We have already been made partakers of the blessings of the Gospel which he promised to his disciples. One in particular I will name, and that is peace, Jesus says, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of

good cheer: I have overcome the world." There are hundreds now before me who can testify that in the world they have had tribulation, but in the Gospel, as we believe it, they have found peace. Again, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven, for in the like manner did their fathers unto the Prophets. Have the world separated the Latter-day Saints from their company? They have. For what? For disobeying the laws of the land? No. They cast them out for believing in Jesus Christ and in Joseph Smith as his Prophet. This whole people were cast out for believing that God spake to Joseph Smith and chose him to be his messenger—his Apostle—to this generation. I testify to you that we were not cast out for teaching and practising the Patriarchal doctrine, as our enemies now declare, for at that time it not been published to the world, but it was for believing, preaching and practising the doctrines of the New Testament; for believing in the events to take place in the latter days, as foretold by the ancient Prophets; and, for believing the declarations of Joseph Smith, that Jesus was indeed the Christ and the Saviour of all men, but especially of them that believe, and that he had set to his hand the second time to gather his people, to establish his kingdom, to build up Zion, redeem Jerusalem, empty the earth of wickedness and bring in everlasting righteousness.

Joseph Smith testified that he had received revelations from God, that holy angels had administered to him, that he had seen the heavens opened, had seen Jesus Christ and knew that he lived, and that all the people must

acknowledge him to be the Christ, the Saviour of the world, and to obtain salvation through him must obey his ordinances, keep inviolate their covenants with him and with each other, and try with all their might to restore the covenants broken by the fathers, that the celestial gates leading to the presence of God may be opened to all believers. And this is our testimony, last of all, that God has spoken from the heavens, commanding us to preach repentance to this generation, giving us authority to baptize for the remission of sins, and to bestow the gift of the Holy Ghost by the laying on of hands. The remission of sins, the gift of the Holy Ghost, and the favour of God cannot be obtained in any other way. These are God's unchangeable conditions for mankind to observe, when they are called upon to enter into an everlasting covenant with him to serve him and none else. For preaching this Gospel Joseph Smith was cast out and murdered; and for the same cause this people have been persecuted and afflicted, and finally cast out beyond the confines of so-called civilization.

What do we now see abroad? Confusion in all the ramifications of society. In the days of the great tower of Babel God confounded their language, and spread confusion and dismay among them, and ultimately scattered them to the four winds of heaven. The confusion will be no less great in these days, and the destruction of human life will be so great that but few men will be left. With the people in Christendom it is "oh, here," and "lo, there"—"Christ is here, and Christ is there." Some say "observe one ordinance and no more;" others say "observe two ordinances and no more;" some say "observe none at all;" and so on. There is no true faith, for all is uncertainty—every man pursuing his

own way. They have no light of revelation to guide them, and that which would have saved this nation from its present awful chastisement they have cast out from them, therefore "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

When Joseph Smith came to the people with the message of the Gospel in its fullness, they said "let us kill him, or he will change our customs, overthrow our religions, make proselytes in foreign lands and flood our country with them, expose our political corruptions, and may take away our place in the nation; come, let us kill him." They did kill him, that debt is upon them, and they have it to pay. The Lord pity them; I do. I pity them because they are so short-sighted, so wicked, and so determined to fight God and his laws. They killed Joseph Smith, and cast out this people for believing in him. Are they still upon our track? They are.

In a correspondence between Mr. Greeley, of New York, and the President, Mr. Lincoln declared it was his intention to do everything in his power that he thought would save the Union. This was very just and correct in him, but has his course invariably tended to save the Union? Time will show. There is no man can see, unless he sees by the gift and power of revelation, that every move that has been made by the Government has been made to fulfil the sayings of Joseph Smith the Prophet, and all earth and hell cannot help it. The wedge to divide the Union was entered in South Carolina, and all the power of the Government could not prevent it. The Lord spoke to Joseph Smith, on the 25th day of

December, 1832, as follows:—"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations," &c. The wickedness of the wicked is onward and downward, while the righteousness of the righteous is onward and upward. Light and darkness, or in other words, right and wrong are with us, and men choose darkness rather than light, wrong rather than right. This is their condemnation. They despise the truth and those who will declare it.

On one occasion, in the wars of the kings of Israel and Judah with the King of Syria, the kings of Israel and Judah sent for all the Prophets they could find to prophecy good concerning their going down to the battle; and a lying spirit was sent to speak through the Prophets to lure Ahab, King of Israel, to the battle-field. Jehosaphat, King of Judah, inquired whether there was not yet another Prophet of the Lord that they might inquire of. "And the King of Israel said unto Jehosaphat there is yet one man Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him for he does not prophecy good concerning me, but evil." Micaiah was brought before the king and said, "I saw all Israel scattered upon the hills as sheep that have not a shepherd." Ahab ordered Micaiah to be put in prison and fed on the

bread of affliction, until he should return in peace. An archer drew a bow at a venture and slew Ahab, who went to the field of battle in disguise, and the words of the Prophet were fulfilled. It is so in this day; the man who will speak the word of the Lord fearlessly is hated, while false prophets and false teachers, who pander to human vanity and to human greatness for gain, are fostered by wicked rulers and exalted to the chief seats in the synagogues.

We are determined to build up the kingdom of God on the earth; to bring forth Zion, to promote the cause of righteousness on the earth, and to walk under foot sin and wickedness. There is an opposing party who are determined that the kingdom of God shall not be built up, and who do all in their power to destroy it and its supporters. This has been the case from the beginning, and wickedness has triumphed, because the measure of the earth was not complete, and those mighty spirits calculated to bring to pass the winding up scene had not yet been born in the flesh. The time has now come when this work will be consummated. Satan's rule and Satan's kingdom will be destroyed, and everlasting righteousness and peace will be brought in upon the face of the whole earth.

Joseph Smith knew what was coming upon the nation of the United States, and said, "If they will let me, I will save the nation." They would not let him, but treated him as a traitor. They arrested him in Missouri for treason, when he had not said a word with regard to political affairs, but preached the Gospel to his brethren. They put him in Carthage Jail in Illinois, under the same false allegation, and slew him without a trial before his peers. At this day, if they had the power, they would show us that their malignity is no less than it was in the days of

Joseph Smith, but they have not the power to injure the kingdom of God and the Lord's anointed. They do not make a move on the national checker-board without my knowing their designs. They may send men here, with their mouths sealed as to their instructions, to dictate and guide affairs in Utah as they would have them, but all their deep laid plots will vanish into thin air and their fondly anticipated purposes will fail.

Our course is onward to build up Zion, and the nation that has slain the Prophet of God and cast out his people will have to pay the debt. They will be broken in pieces like a potter's vessel; yea worse, they will be ground to powder. "And whoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder." If there is a people within the pales of this nation that is worthy of the constitution, good laws and institutions of the American Government, it is this people called Latter-day Saints. It is the best earthly Government that ever was framed by man, and the true and righteous are alone worthy of it. It cannot long be administered by wicked hands. "When the wicked rule, the people mourn."

My heart is filled with pain for the inhabitants of the earth. We desire with all our hearts to do them good. There are scores of Elders beneath the sound of my voice who have preached enough to convert the world. I have myself travelled many thousands of miles, carrying my valise and sustaining myself, to preach the Gospel to this generation and to bear testimony to the truth as I do to-day. I take liberties here, in referring to the world and its vanities, that I wish my brethren not to take. It is our duty to pray for them and place before them the holy principles of the Gospel by precept, and in the acts of our lives, rather than to hold prominently

forward their manifold corruptions. They are in the hands of God, and so are we. Great and mighty empires are raised to the summit of human greatness by him, to bring to pass his inscrutable purposes, and at his pleasure they are swept from existence and lost in the oblivion of antiquity. All these mighty changes are pointing to and preparing the way for the introduction of his kingdom in the latter times, that will stand for ever and grow in greatness and power until a holy, lasting, religious and political peace shall make the hearts of the poor among men exult with joy in the Holy One of Israel, and that his kingdom is everywhere triumphant.

The Lord is willing that we should be the pioneers of this work, and it is now our duty to prove ourselves worthy of his confidence, by educating ourselves until our traditions are precisely according to the Gospel and will of God. The revelations of God to Joseph Smith instruct the Latter-day Saints to live their religion day by day, and to meet on the first day of the week to break bread, confess their faults one to another and pray with and for each other. I would like this tradition fastened not only upon the people generally, but particularly upon the Bishops and other leaders of this Church.

We should seek substantial information, and trust little to that kind of so-called learning that is based entirely upon theory. We should pluck fruit from the tree of knowledge, and taste, then shall our eyes be open to see, our ears to hear and our hearts to understand. I would recommend the same course to those who have not embraced and tasted the sweets of "Mormonism." We should get wisdom by reading and by study. We should introduce the best books into our schools for the education and improvement of our children. Let our school teachers seek constantly to

fasten upon the young mind useful information, and banish from their schools every study that only tends to perplex the student and waste his valuable time. I know of no branch in the rudiments of English education that is more difficult to conquer than its orthography; indeed, very few men have ever become perfect in it, and I know of no branch of learning that needs more reforming.

After introducing into our schools every useful branch of education, let our teachers ask the Father, in the name of Jesus, to bestow upon them and upon their scholars the Spirit of wisdom and intelligence from heaven; ask for skill to control and ability to teach on the part of the teacher, and willingness to be controlled and aptability to be taught on the part of the scholars. Let parents aid the teacher in his labours, by seeing that their children attend school punctually, with a proper supply of books, slates, pencils, &c.; and permit not a good, diligent, faithful school-teacher to suffer for the common necessaries of life, while he is labouring to educate and bless their children.

Every good and perfect gift cometh from God. Every discovery in science and art, that is really true and useful to mankind, has been given by direct revelation from God, though but few acknowledge it. It has been given with a view to prepare the way for the ultimate triumph of truth, and the redemption of the earth from the power of sin and Satan. We should take advantage of all these great discoveries, the accumulated wisdom of ages, and give to our children the benefit of every branch of useful knowledge, to prepare them to step forward and efficiently do their part in the great work.

Endless variety is stamped upon the works of God's hands. There are no two productions of nature, whether animal, vegetable or mineral,

Dec 7 15 / 62

that are exactly alike, and all are crowned with a degree of polish and perfection that cannot be obtained by ignorant man in his most exquisite mechanical productions. Man's machinery makes things alike; God's machinery gives to things which appear alike a pleasing difference. Fields and mountains, trees and flowers, and all that fly, swim or move upon the ground are lessons for study in the great school our heavenly Father has instituted for the benefit of his children. Let us explore this great field of information that is open before us in good books and in the great laboratory of nature, and let every man become his own lawyer, every family have its own doctor, and every person be his own accountant, &c. Let even the female portion of our community be taught how to do business, in the absence of their guardians. It is an erroneous idea that a very learned man should not work with his hands, and is better than other people because he is learned. Education is the handmaid to honest labour. I should be pleased to have our young females study the fine arts, music, painting, &c., for which there is fine talent here, but I would not have them suppose that education in the fine arts alone constitutes them ladies, or will fit them for the active duties of life. It is more necessary that they should know themselves and the duties that will be required of

them when they are wives and mothers; to educate them thus, is a duty that is particularly binding upon mothers.

Let there be a mutual desire in every man to disseminate knowledge, that all may know. I have always followed out the rule of dispensing what I know to others, and been blessed in so doing. After all our endeavours to obtain wisdom from the best books, &c., there still remains an open fountain for all; "If any man lack wisdom let him ask of God." Let every Latter-day Saint constantly practice himself in the performance of every good word and work, to acknowledge God to be God, to be strict in keeping his laws and learning to love mercy, eschew evil and delight in constantly doing that which is pleasing to God. This is the only sure way to obtain influence with God and all good men. I want the fellowship and confidence of those who are justified before the heavens, and to have this I must walk in the path Christ has marked out, and let all the rest go their own way. Let all who are for God and his laws, walk with me and gain influence with those heavenly powers, and there is no danger but what they will gain influence with all good persons who labour for the same influence, which will bear us off conquerers over all our enemies, spiritual and temporal.] May the Lord bless you. Amen.

GATHERING THE POOR.—PROSPERITY OF THE GATHERED
SAINTS.—HOME MANUFACTURES.

Remarks by President HEBER C. KIMBALL, made in the Tabernacle, Great Salt Lake City, February 9, 1862.

REPORTED BY J. V. LONG.

We have had a few remarks from brother Joseph Fielding, and I can say, with the best of feelings, that they are good and true. I am witness that this is the road that brother Fielding has travelled in this Church and kingdom, striving to do right all the time. It was in the spring of 1838 that he was ordained a High Priest, and it will be twenty-four years next April since we left England, after performing the first mission that was ever sent out to England. He was ordained a Priest, I think, in Canada, and he travelled with me on that mission to England. His life has been an upright one, and I know that he has made a statement of facts, and he has told the things that are in him, and his determinations are good, and they are dictated by the right spirit. I take pleasure in making these statements, and I would say in my heart, and my prayer is, that every man here may live in the manner that he has done and be as good a man as he is. His salvation is sure, if he continues in well-doing, and everything that he is capable of presiding over will be given to him, and this will be the portion of every other good man. It is goodness that makes about all the difference between one man and another. You find one man a little better than another, and one woman a little better than her neighbour. What is it that makes us

better? It is the righteous acts that we perform, and that we work out before God. Jesus says, "Work out your salvation as it is my will to work within you." Then, again, we are commanded to work out our salvation with fear and trembling. All that hinders us and prevents us progressing faster, and going on from one step to another even as it was with our Father, even the Father and God pertaining to this earth, is our lack of confidence in the Almighty, and our slothfulness in the things of God. Joseph the Prophet said that our heavenly Father went on from one degree of knowledge to another until he obtained the knowledge that made him God. So also will it be with us, we shall have to advance from one degree of faith to another until we get that knowledge that will prepare us for exaltation in our Father's kingdom. But we must first prove ourselves in this state of probation, then we rise from step to step till we reach that position that is promised to the people of God.

Jesus says, "I am the way, the truth and light; and I and my Father are one." On one occasion the widow came and begged that her two sons who were with Jesus might sit one at his right hand and the other at his left, and Jesus asked her if they could walk with him in the regeneration, for said he, "Are ye able to

drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with." Those who can walk with Jesus in the regeneration now, will receive the great blessings that are promised to all the faithful children of God. What is regeneration? It is a cleansing, purifying process, by which persons are enabled to advance in the knowledge of God and grow stronger in the principles of eternal life, to become better, more truthful, more worthy of a benefactor's blessing. Then, we may ask, what is degeneration? It is departing from the good old way, imbibing evil, becoming impregnated with falsehood and all other evils that are calculated to produce a deterioration in both the body and spirit of man.

This is a wicked and adulterous generation in which we live, and but few of them know what they are doing for themselves. To me it appears that they are taking every possible step to degenerate themselves and those around them. I know what the world is; I understood it to a great extent before I came into this Church. It was a common saying among the good people where I lived, that it was impossible for a man to be honest and get a living. How did they get a living, think you, where they did not believe in being honest? By living in deceitfulness, by lying, by pilfering from their neighbours. That was the way they managed, and it is so managed at the present time. There are but few things but it is possible to adulterate in this age of the world. Our tea is adulterated, our ginger and pepper, and almost everything that we have to purchase is treated in the same manner, and I think we may safely conclude that this is an adulterous generation, and by their evil practices they are bringing upon themselves swift destruction. They have commenced the work of

their own extermination, and who can help it? No one, except the Almighty. They are now doing that upon each other which they had in their hearts to do to us; they have got the same hatred towards each other which they formerly had towards us, and the Lord will let them have their full share.

I noticed the other day when reading about the war, that one man said the war could be completed and wound up in thirty days, everything settled and the South entirely subdued. They think that the great number of men which they have in the field are going to wind it up quick. But I can tell you that they do not take the right course to accomplish that; they let the Devil lead them, that is what I mean. If you are looking forward for peace and thinking that peace will soon be made, you are mistaken. The Lord is permitting things to be prolonged as they are, for the purpose of getting his people out from Babylon, just as he did with Sodom and Gomorrah and the cities of the plains that were round about them; for he kept back the destruction till he got Lot out, and so it is now in these days.

Well, now, what course shall we take as Saints? It is for us to do our duty in all things; to do our best for the spread of truth, for the gathering of the poor. If we were to do our best we could send a thousand teams this season to gather the poor; but I can say that we shall do all that is required of us, and that will be satisfactory and pleasing to our heavenly Father.

Some say it is rather discouraging to gather this people, because so many of them apostatize and deny the faith, but we should remember that Jesus says:—"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down,

and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matthew xiii., 47-50.

Now, supposing I should be at the expense of gathering ten persons and bringing them home to Zion, and by so doing I save one righteous man, will not that secure me a reward hereafter? I say it will. What did the Lord say to Oliver Cowdery about labouring all the days of his life in preaching the Gospel of Jesus Christ to a dark and benighted world? The following is from a revelation given in June 1829, to Joseph Smith, jun., Oliver Cowdery, and David Whitmer:—

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance; and how great is his joy in the soul that repenteth. Wherefore, you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?"

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom

of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my Gospel before you, and my rock and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing.* [Doc. & Cov., s., xliii, p. 3, 4.]

These are my feelings and always have been since I became acquainted with the principles of eternal life; and I know that this is the spirit that rests upon President Young, and also upon all faithful men and women in the Church of Jesus Christ of Latter-day Saints. It is our duty to feel for those that are scattered abroad in the world, and that are poor, but who desire to gather to the promised land. We used to pray, O Lord, put it into the hearts of thy people to do unto us as we want to have them do. Now it is our turn; we are gathered home to Zion, and we are able to assist our poor brethren that are poor and unable to bring themselves. Where is there a people upon the face of the earth that are blessed like unto us; and then, again, I may say that a great many do not realize nor appreciate the blessings they enjoy, but they consider this a hard country to live in. There are very few people in this country but are much better off than they were in the country where they came from. There are hundreds and thousands, and I think I may say tens of thousands that were poor and penniless, and that were dependent upon their every day labour for their living, and if they did not labour six days in each week they had to go without something that was actually necessary to make

* The quotation extends to the end of par. 4.

them comfortable, and unless they were at their work every day they could not get enough to eat. Scarcely any of them ever owned a cow, a horse, a sheep, pig or chicken in their lives. Brother George D. Watt here knows this to be true, for he has seen enough of the poverty of his native country to understand exactly how it is. Is it any crime to be poor? No, it is not; I have seen the day when I was just as poor as I could possibly be as regards the comforts of this life, and I honestly consider that it would be a pretty hard case for a man to be poorer than I have been. Some people when they come here think it rather shameful to speak of how poor the people are over in the old country. [Bless you if you had not been poor and oppressed—down in the depths of poverty, you would not have heard us at all when we went to proclaim the Gospel. That is the case with those who are well-off as a general thing. But if you were not all poor when the Gospel found you, I will guarantee that you have been since. I never knew a man who came into this Church rich but who had to become poor, that he might rise up with the rich and be exalted in the kingdom of God.]

We have been led here by the hand of the Almighty, and settled in a barren wilderness a thousand miles from everybody that are called civilized. We came here because we were driven from our homes; hence, we came to these mountains because we were compelled to, for we could not live in the United States any longer, and you that have been driven from the days of Kirtland to the present time know that we could not live any longer among the enlightened and civilized of the United States. After Joseph and Hyrum were mobbed and slain by their enemies, there was no longer any home for the Saints in the States. We

could not stay in Kirtland to make a permanent home there, although we succeeded in building a Temple, and in it received our blessings from the Almighty. Here is President Young, myself and others that used to lie upon Joseph's floor every night to preserve his life from his enemies, and that too among the Presbyterians, Baptists, Methodists and devils, and there are a great many men and women who know it. We had to flee and leave all we had behind; brother Joseph, brother Brigham and many others, father Smith among the number; and some of us had to watch while Luke Johnson helped the old man out of the window. Then how much safety was there in Missouri, Illinois, or anywhere else in the Eastern States? Could we stay there, gentlemen? No, no better than we could be in a smelting furnace without burning. Was there any revelation that we should come to the mountains? Yes, and there were predictions in the old Bible that we should come here, and now we are here we are comfortable and blessed above all other people upon the face of the earth, I do not care where you look. You may look to the east, to the west, to the north and to the south, and in all nations you will find them ready to go to war with each other. And you may calculate that there will be war upon war, and that things will gradually grow worse; therefore we should always endeavour to do right.

When I reflect upon the instructions of President Young, who is our leader, I see the importance of our sustaining him in all his plans and designs, for he is God's delegate, and he represents the authority of Heaven; and we Elders and Apostles are his associates, called to represent Heaven, to preach the righteousness of Christ, and to strive to do here on the earth as it is done in the heavens, and,

hence, we should so live as to be the true representatives of Heaven, of happiness, glory, immortality and eternal lives, for we have those principles to teach. All these things are before us, and one man can go forward and attain these things just as well as another, and one man can obtain these blessings of life, of peace and joy in the Holy Ghost just as well as another.

Some may think that they are kings and priests, others that they are queens and priestesses, and put others down as servants, and thus make themselves judges of their brethren. But I am now speaking more particularly of men that are unrighteous, of those who will tread the poor man under their feet; and what will be the consequence of oppressing the poor? I would rather be in the place of the oppressed a hundred times than in that of the oppressor, "For with what measure ye mete, it shall be measured to you again." These are the words of Jesus, and although uttered many years ago they are still in full force, and I know it; and that saying will be fulfilled to the very letter, I have seen it in a thousand instances, and I know it will always be fulfilled. I never knew a man get a prejudice against his brother unrighteously but went the downward road, and the other against whom the prejudice existed invariably rises up above his enemies, for there is no other way to carry out the principles of righteousness, than to do unto others as we want others to do unto us, and thus fulfil the law of Christ.

Now, in the doctrine and practice of plurality, one woman will sometimes think that she is queen, and that the others have no right to speak or to do anything without her consent. If I had a case of that kind to adjudicate, I should be very apt to say to the woman, "Serve her faithfully, bear

with her patiently, and the day will come when you will sit above her, no matter where she is now." And so it is with the Elders of Israel, he that humbleth himself shall be exalted. The Lord will rule that which is righteous, and if he does not give you your rights in all things in time he will in eternity.

If you will look in the revelations, you will find the principle taught just as I teach, and I can say further, that there is not a hymn composed by the Saints but teaches some principle of truth just as clearly as the Bible teaches truth. Therefore, let us be alive to these things, and remember that we are exhorted to be one. Jesus prayed that his disciples might all be one, as he and his Father were one. Then, let us step forward and do this without waiting to be commanded, without any compulsion, otherwise we shall be considered slothful servants.

Well, now, this is the course for us to take. Let us be one in all things, that the blessings of the heavens and of the earth may be upon us continually. If you want to know my views in reference to merchants and their goods coming here, I will tell you that I wish there could not any more goods be brought here. Why, can you get along without them, brother Kimball? I can, by the help of God; I want but little to be independent of every merchant that comes into this city. Why, this last year my family have made over eight hundred yards of cloth, and that will clothe a great many people; and dresses made of that kind of cloth are as far ahead of those you buy in the store as your silks are of the Indian blanket. Then consider what a blessing it is to the poor of this community to be able to sleep in nice, comfortable, warm woollen blankets; how much better than either the cotton or linen that is brought from the States. Then there

are the coverlids, the bonnets, and many other necessary articles that can be made at home just as well as not. You can see ladies with the neatest kind of bonnets on of their own make; and if they want a new bonnet for the baby, they know how to make it. There are their undergarments, worn by the people here generally; they are made of wool, and that is produced here. What a blessing it is to be able to supply ourselves with so many of the necessaries and comforts of life here in these mountains! Some of you have got an idea that wool will not do; but let me inform you that when Peter came and sat in the Temple in Kirtland, he had on a neat woollen garment, nicely adjusted round the neck. What do sheep wear next the skin? wool, of course. What do goats wear? hair, for that is their nature. These are facts that are apparent to all who will look.

To return to the subject of the garments of the Holy Priesthood, I will say that the one which Jesus had on when he appeared to the Prophet Joseph was neat and clean, and Peter had on the same kind, and he also had a key in his hand. John also came and administered unto Joseph Smith, and remember that Peter, James and John hold the keys pertaining to their dispensation and pertaining to this, and they came and conferred their Priesthood and authority upon Joseph the Seer, which is for the gathering together of all who seek the way of life. What is there that we cannot make within ourselves? There are but few things. If we have a desire to be released from bondage and oppression, we shall labour to produce what we need. I intend to have cloth, that has been made here,

from head to foot. What are we going to do? A great many may say that they always wish to have their carding, spinning and weaving done so as to be ready for the winter, and be at liberty to go to the parties. That is very good. But there is one other matter I wish to speak of in this connection, and that is that President Young wants this people to bring up some carding machines from the States, so that we can go forward and be in a short time perfectly independent of the world. This is the course for you and I to take; and, also, to lay aside our vanity and foolishness, and that which destroys the body. I have observed a great deal of the follies of people in my experience. If we will do right, our children will be a great deal stronger than we are in body, limb, joint and muscles, for many of us have been weakened by folly, just as the present generation of young people are ruining themselves with their foolish fashions.

I have often had my feelings hurt when I have seen men grunt and grumble at every little trial, and then to see their wives, and many in fact that are not wives, murmur and find fault with their circumstances. It is true that some are doing all they can for the good of the community, but it is not so with all. Let us all labour and strive the best we can to build up the kingdom of our God here on the earth.

May God Almighty bless you, my brethren and sisters, may the blessing of peace be with you that you may enjoy the good Spirit, a spirit of integrity and faithfulness, and may that Spirit rest upon all the Saints in the mountains and throughout the world, is my prayer. Amen.