

JOURNAL OF DISCOURSES

BY

PRESIDENT BRIGHAM YOUNG,

HIS TWO COUNSELLORS,

AND THE TWELVE APOSTLES,

REPORTED BY

G. D. WATT, E. L. SLOAN, AND D. W. EVANS,

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

VOL. XII.

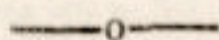
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PREFACE.



EACH discourse in this the XIIth volume of the "Journal" commends itself to thoughtful perusal, being plain, practical, and of much worth to all who desire to keep pace with the progress of truth.

While Zion is so rapidly and prosperously lengthening her cords and strengthening her stakes, it behooves all to be acquainted with the teachings pertaining to her advancement and the perfecting of the Saints; and inasmuch as the Journal of Discourses affords such excellent facilities for an acquaintance with those teachings, it is both desired and expected that the lovers of truth and of their own best interests will at all times sustain its publication and profit by its perusal so far as may be in their power.

THE PUBLISHER.

1873

The first part of the report is devoted to a general survey of the country.

The second part contains a detailed description of the principal features of the country.

The third part is devoted to a description of the principal towns and villages.

The fourth part contains a description of the principal rivers and streams.

The fifth part is devoted to a description of the principal mountains and hills.

The sixth part contains a description of the principal lakes and ponds.

The seventh part is devoted to a description of the principal forests.

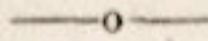
The eighth part contains a description of the principal fisheries.

The ninth part is devoted to a description of the principal mines.

The tenth part contains a description of the principal manufactures.

Wm. H. H. H.

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The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is well-posed and that the solution exists and is unique. The second part of the paper is devoted to the construction of the solution. It is shown that the solution can be constructed by the method of characteristics. The third part of the paper is devoted to the numerical solution of the problem. It is shown that the numerical solution can be constructed by the method of finite differences. The fourth part of the paper is devoted to the stability analysis of the numerical solution. It is shown that the numerical solution is stable.

REMARKS by President Daniel H. Wells, delivered in the Bowery, Great Salt Lake City, April 8th, 1867.

[REPORTED BY DAVID W. EVANS.]

SCHOOLS AND SCHOOL TEACHERS—TITHING, ETC.

This is one of the greatest days that Israel has ever seen in this dispensation, and one of the largest congregations that ever assembled in the capacity of a Conference of the Church of Jesus Christ of Latter-day Saints. The cause which we have espoused possesses, probably, to-day, a greater degree of prosperity than it has ever done from its commencement. Thus may it ever be from this time henceforth and for ever! From the commencement of this work until the present time we have continually increased in power and numbers, and in blessings from the Lord our God; and I believe that, to-day, a greater degree of unity dwells in the hearts of the people called Latter-day Saints than ever before.

When we look back on the past history of this people, and see the difficulties they have had to encounter and have overcome, our hearts should swell with joy and gratitude to the benign Providence which has brought us to the position that we now enjoy. As we have been blessed and preserved in the past, so it will ever be with us, if we will only be true to ourselves and walk in the ways of truth and righteousness. Has not our experience been sufficient in the past to give us confidence in the future? Has not our faith been increased by the multiplicity of blessings and favors which we have received at the hands of our heavenly Father?

No. 1.

Inasmuch as we have asked in faith for blessings, and have had our prayers answered upon our heads, have we not faith and confidence to approach our heavenly Father again and again to supplicate for blessings? Most assuredly this is the experience of every faithful Saint. Then let us continue to improve, and endeavour to weed from our hearts every evil influence and strive to overcome every besetting sin. Let this be among our labors in the future, beginning with ourselves and then with our families.

Upon this latter point, especially, let me say a word. Let us provide schools, competent teachers, and good books for our children, and let us pay our teachers. I would have no objection to seeing the standard works of the Church introduced into our schools, that our children may be taught more pertaining to the principles of the gospel in the future than they are at present. And let one test of fitness on the part of those who teach be a thorough acquaintance with and love for the principles of the gospel which we have received, that our children may be taught the principles of truth and righteousness, and be trained from their youth in the nurture and admonition of the Lord. Let this course be taken in our schools, and let us pay our teachers. We have those among us who are well qualified for teachers if we will

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only pay them ; but the great cry now is—" We cannot afford to teach school, for the wages is too low, and low as it is we cannot get it when it is earned." This is the great difficulty among us in this matter, and it has always been a crying evil. It has no need to be so ; we should pay our school bills among the first things we pay.

If we wish to have teachers for our children let us sustain them. And we should sustain our own publications, which inculcate the principles of truth and righteousness, in preference to any others which may be brought into our midst. There are other works that are good, against which I do not wish to say anything ; but let us first sustain our own works, which are exclusively devoted to the spread of the principles of truth. The Lord has undertaken to raise the standard of truth in the earth through the instrumentality of His servants, and it is the duty of the Saints to sustain those works which have the dissemination of truth for their only object. We send forth Elders to the nations of the earth, as messengers of salvation to the people ; and while we sustain those who go to proclaim the gospel, let us also sustain the printed word.

Enough has been said on this subject, and I do not wish to recapitulate. Let us pay our tithing, and do all we can to sustain the servants of God. And in paying our tithing we should not forget our money tithing. We hear considerable about hard times, so far as money is concerned ; they who are endeavouring to sustain the work of God feel the pressure as much as anybody else. Let us contribute our mites to assist ; if we have not much let us give a portion for that purpose—be free and liberal. What have we to do but to accomplish our mission in building up the

Kingdom of God ? I know of nothing else that is worth the attention of the Latter-day Saints. Then let us do this with all our faith, might, and means, and be united as the heart of one man in sustaining whatever is brought before us by those who are placed over us to lead, guide, and direct our labors.

Has not the Lord the right to dictate the earth and its inhabitants ? Most assuredly, He has ; and it would be a great blessing for the people if they would allow Him to do so. We who have come here have said we are willing to be dictated by the Lord through His servants ; then let us make it our business to be so as long as we dwell in the flesh, the more especially as we expect to reap the rewards and benefits that will result from such a course. If we expect the blessings of heaven we should take a course that will draw them down upon us, for they will most assuredly be ours as fast as we can make good use of them. If we are only true to ourselves, and are faithful to the end, our reward will be such that we will have no need to complain of it. And even while we pass along through life, the course of the Latter-day Saint is more conducive to happiness and peace than that of any other individual on the face of the earth.

Let us not be disheartened nor discouraged, but press onward in the good work which we have espoused. Our minds have been lit up with the principles of life and salvation and the truths of heaven ; then let us cleave to those principles with full purpose of heart, keeping God's commands, and walking blamelessly before him in all things every day of our lives. We shall thus accomplish our mission in the Kingdom of God, and eventually be welcomed into the presence of our Redeemer, which, I hope, will be the lot of every Latter-

day Saint, and of every honest soul in the world.

These are some of my feelings. I hope and pray that we will all attend to the teachings which we receive from time to time, for it is God in His mercy who deals them out to us, and it is for us to treasure them up in good and honest hearts, to carry them out in our lives, and to shun all things that are offensive in His sight. This is the mission of the Saints. Every man can be useful in his day and generation in promoting these

principles; and if we will be united in so doing, truth will triumph in the hearts of the Saints, and a power for good, such as we have never yet seen, will soon be developed, and will increase until finally the earth will be redeemed from the thralldom of sin, and the power of the wicked be forever broken.

That our labors may speedily bring about this desirable consummation is my prayer, in the name of Jesus. Amen.

REMARKS by Elder C. C. Rich, delivered in the Bowery, Great Salt Lake City, April 8th, 1867.

[REPORTED BY DAVID W. EVANS.]

LABOR TO BUILD UP THE KINGDOM.

I am glad to enjoy the opportunity of meeting with the brethren and sisters at this Conference. I am also glad that we have heard the instructions which have been imparted to us. The principle of the Saints being united is one that we have labored to establish from the commencement up to the present time. Every Saint who has any knowledge of the gospel as it has been revealed to us in these last days, knows that this principle has been impressed on their minds from the time they first heard the gospel. Still, with all our labors and exertions in the past, we have not yet reached this point, and we must continue our labors for the accomplishment of this object.

When we are united in all things, the Lord will be able to use us in

very deed for the building up of His Kingdom; until then, He can use us only as we are willing to be used. We say we are the people of God, and that we are laboring to build up His Kingdom, but when we come to think of it, we only do that which we can persuade ourselves to do.

We should be willing to do everything that the Lord requires us to do, and even if we are, there is still great need for us to improve and progress. This has been incumbent upon us from the time we embraced the gospel, but more especially at this Conference, and when we make up our minds individually and collectively to do all things that the Lord requires of us, it will be a comparatively easy matter for us to do so. We do not expect to learn everything

at this Conference, but we can make ourselves willing to learn righteous principles, and we can, if we choose, adopt them as fast as we learn them.

We are placed under circumstances where we can apply our labors for the accomplishment of the designs of the Almighty here on the earth, and we ought to esteem this as a very great privilege.

There are a great many notions and opinions with regard to the work of God and the building up of His Kingdom on the earth. We have received the everlasting gospel from the heavens. It found us in the various nations of the earth, and it has gathered us to this place for the purpose of establishing the principles of righteousness and of building up the Kingdom of God on the earth. As we have heard this afternoon, and on many other occasions, the gospel we have obeyed embraces all truth on earth and in heaven. We have not to emigrate to some other world to find truth. We find it where we are; it is taught to us faster than we are willing to receive and practice it; and I can bear testimony that it has ever been so. We have never had to wait to know what was the right course for us to pursue. "Labor for the building of the Kingdom of God," has been the counsel given to us continually, and when we have been called upon to perform any labor, no matter in what direction, it has been with that object in view.

I have been reflecting a little in relation to the state of society which would soon be in existence if the counsel given from this stand this Conference were to be observed. We would soon find a great deal more peace, love, and oneness among the Saints than have existed in times past; and, if we ever expect to be one, we, as a people, must adopt in our lives those principles that have been

and are continually taught us by the servants of the Lord. If we ever expect to have heaven, we must adopt those principles that will make heaven for us. We have had the gospel revealed to us from the heavens, for the purpose of bringing about that state of things here that exists in heaven. And it will most assuredly result in this if we will faithfully observe its principles. A faithful adherence to the principles of the gospel will cure all the evils we now endure. Where difficulties exist with individuals or communities, we would find, if they were traced to their source, that they exist simply because the principles of the gospel have not been adopted and applied.

It is this labor that lies before us to learn the principles of the gospel of salvation, and to apply them in our lives. This will remove the evils we have to encounter, and will bring about union and happiness; and, no matter where our lot may be cast, will make for us a heaven upon earth. This is a joyous labor, and one in which all should unite with an unwavering determination. By so doing we will sustain those who preside over us, and our efforts will most effectually tend to build up the Kingdom of God on the earth.

How can this Kingdom be built up unless God dictates? and how can we labor to serve Him unless He dictates us? and how will He do this? He will do it, as He ever has done, by and through His servants whom He has placed at our head. In this way we can be united in building up God's Kingdom and in moving forward His work on the earth. This is a very great privilege, the possession of which confers upon us great honor and blessings. When the whole people are united in, and live continually according to, the principles of the gospel in all things, evils

and difficulties will vanish from their midst like snow before the rays of the sun, and soon the knowledge of God will cover the earth as the waters cover the deep.

We have yet much to learn, but I often think that we can do more for the spread of truth and the work we are engaged in than we imagine. We can read of individuals among the ancients who performed wonders on the principle of faith. They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, and performed many wonderful works. Can we not do something on the principle of faith? Can we not have power with God as well as the ancients, if we labor continually to carry out His designs? I am satisfied that if we all go home and carry out the principles which have been taught to us during this Conference we shall soon see happy results flowing therefrom. There is a responsibility resting upon us all to do so, and we should discharge that responsibility honorably before God and each other. By following the counsel given us during this Conference, our union, peace, and best interests will be greatly advanced and forwarded.

Severe indisposition prevented me from being present at last fall Conference, but I am thankful that I am present now. I always rejoice to be at Conference, or at any meeting with the Saints. I love to see and talk to them, and I love to hear others talk, and I love to use my influence to move forward and build up the cause of Zion, and to establish

righteousness on the earth. We all ought to cultivate this kind of feeling and principle. We never need be afraid if we are doing right, but fear only to do wrong. Individuals are apt to think sometimes that if they do a wrong no person in the world knows it but themselves, but it is known also to God, and if a wrong is known to God and to the one who commits it, his influence with God is destroyed, and it lowers him in his own estimation. Suppose, for instance, that a person wants a favor of President Young, but he has done some wrong that is known to the President, he cannot ask that favor with any confidence, but his head is cast down, and he feels condemned because of the wrong he has done. How much more is this the case when seeking blessings from the Lord. We should think of this in our course through life. We should also remember that the Lord has said, that "inasmuch as ye do it to one of the least of these my servants, ye do it unto me."

When we apply this principle to our conduct, strictly and properly, we shall feel that we do not want to injure anybody or do anything wrong, and injuries and wrongs will fast disappear and will be soon blotted out of existence. This is what we are laboring for, and this course of conduct will move forward the cause of Zion, and enable us to do all things the Lord requires of us.

That we may labor to accomplish this work faithfully is my prayer, in the name of Jesus. Amen.

REMARKS by Elder Geo. A. Smith, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.

[REPORTED BY DAVID W. EVANS.]

PROSPERITY OF SOUTHERN UTAH.

Unpropitious as the morning has been we are assembled here for the purpose of receiving instruction. It is a pleasure to me to meet with the Saints. I feel the spirit that prompts them in the discharge of their duties, and the response which comes from the congregation to the speaker, inspired by the Spirit of the Lord, is mutually calculated to instruct and encourage us in the discharge of our several duties.

Since Conference I have visited the settlements south to some extent, accompanying President Young on his journey. I have been much gratified that the Saints are progressing, and that the teachings given at Conference are being generally carried out, although the settlements were then but thinly represented, in consequence of the almost impassable state of the roads. The word, however, has gone forth, and the feeling is implanted in the breasts of the Saints to make new efforts and endeavors to fulfil the duties of their calling, and to cultivate that spirit of oneness which is necessary to enable us to overcome and to attain that position in the earth which God designs His Kingdom to occupy in the last days.

I must say that in travelling through the country, and looking at things as they naturally exist, I could but wonder that anybody on the earth could envy us the privilege

of living in these mountain deserts. Our brethren in the cotton country have had to struggle against natural difficulties to a great extent, and have overcome them only by main strength, and a continued exercise of that strength is necessary to keep what they gain. It is true that some of the settlements or towns are located in positions where they can obtain their water for irrigation from springs; this, however, is in limited quantity. The city of St. George receives its water from a number of springs which seem to be increasing in quantity, but if the city should be enlarged, as anticipated, the water will have to be brought from a distance at a very great expense. The city lots in Washington and Toker-ville are watered by means of springs, but the farming lands in Washington and St. George are watered from the Rio Virgen and Santa Clara rivers. These streams are subject to floods. The soil on their banks is so friable and uncertain that whenever a flood comes the dams that are placed in these streams, to aid in taking out the water, are easily washed away, and the cotton and grain fields can be irrigated only at a vast annual expense.

It seems a difficult task to contend with the elements, and to accomplish that which is required of us; and I am very well satisfied that no other people would attempt to improve

these locations for a long time to come were we not occupying them. The settlements already made are like oases in the desert—they are made productive by irrigation and the industry of the Saints, and are kept flourishing by the constant application of labor. This rule applies with almost equal force to every settlement in the Territory, as well as those in the cotton country. All the irrigation that is carried on, whether it be from large or medium sized streams, is done at considerable expense, and when the floods come, through the melting of the snow, sudden rains, or waterspouts, the canals are filled up and the works torn away, which imposes constant and continued labor on the hands of the Saints; the result is that, whatever agricultural improvement is made is held by main strength.

Now, I regard this as peculiarly favourable to the Latter-day Saints, because they are possessing what nobody else in the world would have. You know when we lived on the rich fat lands of the Mississippi and Missouri valleys, our fields and improvements were coveted. Our enemies gathered around us and attempted to drive us away, and ultimately succeeded, and they robbed us of our inheritances, which were worth millions of dollars. When we located here we located on a spot that was not likely to be desirable to anybody else, any further than our labor made it so.

The country in the southern part of this Territory is singularly constructed, and embraces a variety of climates within a very few miles. For instance, when we reached Parowan it was cold, the season was backward, the bloom on the peach trees was scarcely visible; we went on to Cedar, eighteen miles farther, and there was a very slight change.

We then went on to Kanarra, a settlement thirteen miles farther, there was a very slight change, but the season was not near so forward as at Salt Lake City. Between Kanarra and Toquerville, a distance of twenty-three miles, we pass over a series of low ridges, generally denominated the Black Ridges. About twelve miles of this road have been worked through rocks at a very great expense, and it is still very rough. The winds and rains together have so blown and washed the soil from among the rocks that it is a hard road to travel. There is nothing on it, however, but a few patches of sand to hinder a team from hauling considerable of a load. When we had crossed this road and reached Toquerville, it was astonishing to see change in vegetation. The town was perfectly green; the apricots were from one-third to one-half grown, the peaches were as large as bullets, and the grapes all set and the stems formed, and it looked like mid-summer. This was in the short distance of some twenty-three miles. The little belt of land upon which the settlements along the southern border of the Territory blessed with this climate are located, was so narrow and small that it was really believed by those who first explored it that it was scarcely capable of supporting any population at all. Every year, however, develops more and more its capabilities, and the people are becoming more healthy and contented as prosperity smiles upon them and attends their labors.

I have passed through the region to the south of our settlements a great many times, and I have been thankful for the desert that I had to go over. As many of you know, it is many miles from one spring, or from one place where it is possible to obtain water, to another. There are

water stations formed by springs or little mountain streams; but they sometimes go dry, and it is generally fifteen miles, and sometimes twenty or thirty between each. Nothing grows there except sage and a little grass, and when we get to the southern border of the Territory we find thorns and thistles, and the cactus, which grows to a tree seven or eight feet high, and so thorny that no one, seemingly, can get near it. I was struck with the good condition of the cattle as I passed through the country. I could not see what they got to eat; they would stand and watch the cactus, it looked so nice and green, but woe to the animals that touched it. The earth in this region is fortified with thistles sufficiently to justify the prediction to Adam, when cast from the garden—"Thorns and thistles shall it bring forth."

A great portion of the soil cultivated by the brethren is sand; cultivation, however, seems to change its nature considerably. In Washington and St. George they have been greatly inconvenienced in consequence of mineral being in the soil. Much of this mineral land is being reclaimed, and the prospects for abundance of fruit are very good. Grape vines planted three or four years ago now bear plentifully, and the extent and breadth of soil for the planting of vineyards, and for raising abundance of other fruit to which that climate is more particularly adapted than this upper region of the basin, are being greatly increased. To look at these little spots one would think that all the land susceptible of cultivation was now occupied, and that there was no room for more; but, by continued labor and expense, additional land may be reclaimed. The dam constructed four years ago for the irrigation of the farms near Washington, situated four miles above the

town, has been washed out by the floods; the result will be to some extent disastrous to the cotton crop, and but little, probably, will be planted. The fact is, however, that as soon as the people are able to do it, they can dig canals on each side of the Narrows where this dam has been located, and thus procure a permanent supply of water.

The proposed canals will bring under range of irrigation several thousand more acres of land, which, by being carefully and properly cultivated, will make room for many more settlers. Notwithstanding the many difficulties with which the people have to contend, we found them progressing and feeling warm and warm-hearted. Most of them were sent there as missionaries, and sacrificed good homes and competence in this part of the country to go and assist in building up that mission, and we feel, in relation to them, that they are really the choice children of Israel. The town of St. George is being built up magnificently, many of the houses are of first-class character, their improvements are permanent, and their gardens and vineyards are being cultivated in a very tasteful manner, and its present appearance seems to indicate that at no distant day it will be one of the most delightful spots in creation.

The people who were sent on that mission, and who have remained in the country, are those who are willing to do what is required of them, and determined to fulfil the laws and commandments of God. There are many who thought the country could not be reclaimed, and abandoned it, who are scattered along the road between here and there, and some are now going back to make a beginning. The building of the cotton factory by President Young at Washington has also encouraged the Saints;

it is a good building, has excellent machinery, is capable of making considerable yarn, and is calculated to promote the growth of cotton and to render the settlements permanent. We did not visit Kane County, but understood that the settlers there had suffered considerably from floods in the Rio Virgen destroying the dams and washing away fields and orchards. Many of the Saints from Kane County attended Conference at St. George, and rejoiced in the instructions that were given.

I will say that, so far as I am concerned, I was not annoyed during the whole journey by being compelled, or even required by gallantry or common courtesy, to take tea or coffee. The brethren of the party observed the Word of Wisdom in this respect, and wherever we went we found the feeling to do the same general among the people. Some of the brethren who had long been in the habit of chewing tobacco found it unpleasant, but as a general thing they were reflecting on the subject, and were disposed in good faith and with determination to do right. President Young and his brethren were received at every place with demonstrations of joy, gratitude, and pleasure. The meetings were crowded, and every building and bowery we assembled in seemed to be too small. It was astonishing where so many people came from. We realized that our settlements were increasing, and that our institutions were favourable to the increase of population. Still there is room for more, for all were busy and had more than they could do, and there are yet many ways in which labor can be advantageously employed in building towns, cities, school houses, and in making other improvements.

With this view of the subject I can

but express my thanks to God for all the drawbacks peculiar to our location here—the mountains, perpetual snows, the deserts, the barren sage plains, the sand hills, the noxious mineral in the soil, and the uncertainty of the climate, for they help to isolate and shelter us from our enemies; for, for some cause, from the time we commenced to preach the principles of the gospel of Christ it has been the fixed determination of our enemies to destroy us, and they have sought every occasion against us. Wherever we have lived we have been law-abiding, still we have been subjected to the power of mobocracy. Mobocrats have robbed us of our inheritances, and have driven us from place to place, but here, while we have to contend with the sand, rebuild our dams, and to irrigate every particle of vegetation that we raise for our sustenance, we are no longer subject to their molestation. Like the fabled fox in the brambles, I rejoice at these difficulties. The fox had been chased by the dogs, and he escaped to the brambles; he found himself in a rather thorny position, but consoled himself with the reflection that though the thorns tore his skin a little they kept off the dogs. So it is with us. These mountains and deserts, with their changable climate and the great difficulty and immense labor necessary for us to endure and perform in order to sustain ourselves, keep off those who would rob and deprive us of the comforts of life; and every man of reflection who passes through this country is apt to say—"This country is just fit for the Mormons; nobody else wants to live in it."

To be sure men might come into your garden and partake of your strawberries and other fruits, and seeing what a nice little spot you had

made with twenty years of labor, they might say, "had we not better rob them of this," or "cannot we lay some plan to rob them of this?" There was a person of this kind over in Nevada, who presented a bill to Congress to rob the Latter-day Saints of their inheritances unless they took certain oaths, which no Latter-day Saint could take conscientiously. What does this spirit of robbery amount to? It simply shows the corruption and wickedness of men, and makes us thankful that God has given us this country for an inheritance, that the Saints may attain strength, cultivate virtue, uprightness, honesty, and integrity, and maintain themselves as the servants of the Most High.

I have enjoyed myself very much on this tour; we have had very agreeable meetings. During twenty-three days the President preached about nine hours. We had altogether thirty-five meetings. It was a very industrious trip. It was pleasant, but the pleasure was hard earned. So far as we learned, the natives were disposed to be friendly, all of them we saw were so, and those who were reported to us were in the same condition. We have hopes that the action of our brethren in gather-

ing to stronger positions and living more compactly is calculated to promote peace. Carelessness on the part of the brethren in scattering beyond their settlements with their families and cattle, and thus tempting the wild men of the mountains to come out and rob, plunder, and murder, has been the chief cause of Indian difficulties heretofore. The observance of the counsel and instruction given will put a better face on these matters, and more peaceable times may be anticipated. So far as the hearts of the Saints are concerned, they seemed one. We found no divisions, jarrings, or contentions, but all were struggling to do a great and good work. They rejoiced to see the President and to hear his instructions, and were ready to carry them out.

The brethren and sisters are struggling with all their might to build up the Kingdom of God, enjoy its blessings, and partake of its glory. This is the feeling we found in travelling; we rejoiced in it, and we rejoice in the privilege of returning; and we pray the Father that His peace may be on the Saints, that they may eternally enjoy a fulness of the everlasting gospel, with all its glory, in the celestial kingdom, through Jesus our Redeemer, Amen.

REMARKS by *Elder Wilford Woodruff*, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.

[REPORTED BY DAVID W. EVANS.]

THE PLEASURE AND TRIALS OF MISSIONARY LABORS—IMPROVEMENT IN THE SOUTH—EVERY GOSPEL PRINCIPLE RIGHTEOUS AND ESSENTIAL.

I also am a missionary, and I always considered it a great honor to be one. I received a mission when I embraced this work; it has never been taken from me yet. In company with a number of the brethren I have just returned, as br. Taylor has said, from visiting our brethren in the south. We have had an excellent time. We have been over a great many rough roads, traveled hard, and have preached from once to three times every day. We have been taught, instructed, and edified; at least I have a great deal. We have had a good time in visiting the Saints, and as President B. Young remarked in some of his discourses, we have been able to draw the contrast between preaching to the Saints and preaching to the world. My own experience enabled me to bring that subject home very readily, and I presume it is so with most of the Elders who have been on missions preaching the gospel. I have travelled a great many thousands of miles to preach the gospel without purse or scrip, with my knapsack on my back, and begging my bread from door to door. I have done many things that all the gold in California would not have hired me to do except for the gospel. My natural feelings would forbid me travelling through the world asking for my bread from door to door; I would much sooner labor for it.

We have been called to preach the gospel; the Lord Almighty has required it at our hands; we would have been under condemnation as Elders if we had not done it. We have done it, and our garments, in a great measure, are clear of the blood of this generation. For over thirty years we have labored to preach the gospel; and we have gathered together a people to these valleys of the mountains, with whom I rejoice to meet. I once asked the Lord to let me go and preach the gospel. I had a desire to preach the gospel in its beauty, plainness, and glory, and to show the worth of the principles it contained. I felt that they were of as much value to my fellow men as to me. The Lord gave me the privilege I asked for, and I believe that I have preached to the nations of the earth as much as I desire; if duty should not require it, I never wish to go and preach to the world again. I have had my day and time at it; still, if called to go, I presume I should go as I have always done. But I do enjoy the society of the Saints, I love home, and I love to travel through these settlements, and to see the boys, the girls, the men, and the women parading the streets to welcome the President and his brethren; and, on our return here, to meet with greetings from ten thousand Saints brought peculiar meditations to my mind. It brought

home very forcibly the contrast between preaching to the Saints and preaching to the world.

In my early missions, when preaching in the Southern States—Arkansas, Tennessee, and Kentucky—I have waded swamps and rivers and have walked seventy miles or more without eating. In those days we counted it a blessing to go into a place where there was a Latter-day Saint. I went once 150 miles to see one; and when I got there he had apostatized, and tried to kill me. Then, after travelling seventy-two miles without food, I sat down to eat my meal with a Missouri mobocrat, and he damning and cursing me all the time. That is the nature of the Southern people—they would invite you to eat with them if they were going to cut your throat. In those days we might travel hundreds and hundreds of miles and you could not find a Latter-day Saint, but now, thank God, we have the privilege of travelling hundreds and hundreds of miles where we can find but little else. I regard this as a great blessing.

Our missionaries are going abroad under different circumstances from what we went. We had no Zion, no Utah, no body of Saints to give us any assistance. We were commanded to go without purse or scrip, and we had to do it. We trusted in the Lord, and he fed us. We found friends, built up churches, and gathered out the honest and meek of the earth. Times have changed since then. These brethren are going to the nations of the earth where starvation stares many of the people in the face, and where it is hard for millions to obtain the necessaries of life. The people here are wealthy, and it is no more than right that we should impart of our substance to help those who are going on missions. I hope the brethren and sisters will help li-

berally, and will impart sufficient to send the brethren to their several fields of labor.

I rejoice in the gospel of Christ; I rejoice in the principles that have been revealed for our salvation, exaltation, and glory. I rejoice in the establishment of the work in these mountains, and in our southern settlements. As has been already said, the Lord has blessed our brethren there. It is a miracle to see those settlements when we consider what the country was such a short time since. The city of St. George is second to none in the Territory unless it be Great Salt City; and I doubt the latter being equal to St. George, when we take into consideration the population of the two places. They have better buildings and improvements there, according to numbers, than we have here. At Toquerville, too, they are laying fine foundations for stone and brick buildings, and they are improving all through the southern settlements. The soil there is so sandy that it looks as if it would require two men to hold it together long enough for a hill of corn to grow. Like the waves of the sea, it is ever on the move. It contains, too, a good deal of mineral which destroys the vegetation and everything with which it comes in contact. Some of the brethren have spent as much as two thousand dollars to render an acre of land productive; now they have fine gardens and vineyards growing, and, strange to say, though the country naturally looks like a desolate, barren, sandy, unfruitful desert, still the cattle are fat, all kinds of stock look well, and everything was green and flourishing in the settlements as we passed through them. The whole of that mission at its commencement presented a most forbidding aspect, and really had so many discouraging features that men

were compelled to work by faith and not by sight. Now, however, the soil is blessed, the climate is delightful, and plenty and prosperity attend the labors of the people. To show you the difference of the climate in the country, and of the district of country a few miles this side of it, I need only mention that the morning we left Beaver there was ice along the creeks, but when we got to Toquerville, two days' travel further south, we found the apricots half grown, the peaches as large as peas, the cotton-wood trees green and in full leaf, altogether looking like another country. It is a different climate altogether from what it is in these higher places.

The hand of God is in all the operations we are trying to carry out. We have to build up Zion independent of the wicked; we have got to become self-sustaining, and the Lord is inspiring His prophets to preach to us to lay the foundation for the accomplishment of this work. The day is not far distant when we shall have to take care of ourselves. Great Babylon is going to fall, judgment is coming on the wicked, the Lord is about to pour upon the nations of the earth the great calamities which He has spoken of by the mouths of His prophets; and no power can stay these things. It is wisdom that we should lay the foundation to provide for ourselves.

With regard to the Word of Wisdom, I must say I was agreeably surprised to see how generally the people are taking hold of it. We did not see much coffee or tea, and I do not think that one in the company drank a drop of it. I rejoice in this; it is going to make the people more wealthy, it will save us a great deal of means, besides preventing our being poisoned to death, for these things are poisoned, and the Lord

understood that when He gave the Word of Wisdom many years ago. The people are improving in a great many things. There is a very good spirit and feeling among them, and the feeling to carry out the purposes of God is general.

I rejoice in this work because it is true, because it is the plan of salvation, the eternal law of God that has been revealed to us, and the building up of Zion is what we are called to perform. I think we have done very well considering our traditions and all the difficulties which we have had to encounter; and I look forward, by faith, if I live a few years, to the time when this people will accomplish that which the Lord expects them to do. If we do not, our children will. Zion has got to be built up, the Kingdom of God has got to be established, and the principles revealed to us have to be enjoyed by the Latter-day Saints. There is no principle that God has revealed but what has salvation in it, and we, in order to be saved, must observe His laws and ordinances. Where is there a man or woman who does not wish to be saved? All wish to be saved; all desire salvation, and to enjoy those blessings which they were created to enjoy. The gospel has been offered to this generation for the purpose of saving them in the Kingdom of God if they will receive it. I rejoice in all the principles revealed to us, and the more I see, hear, and learn, the more I am satisfied of the importance of the revelations that God has given to us. As President Young remarked in one of his sermons south, "Whatever the Lord reveals to this or any other people does not ignore anything revealed before." No part of the gospel is superfluous. It is the same yesterday, to-day, and for ever, and all the inhabitants of this world and all others have got to be saved by it,

if saved at all. It is necessary, therefore, that we receive and obey all of its principles. When the first principles of the gospel were revealed to us we rejoiced in them. After them we had other principles revealed, the principle of baptism for the dead, for instance. We did not know anything of that until about the year 1840, on our return from England. I rejoice in that principle. It is a great blessing that there can be saviors on Mount Zion. It is a glorious principle that we can go forth and erect temples and attend to ordinances for the living and the dead; that we can redeem our forefathers and progenitors from among the spirits in prison. They will be preached to in prison by those spirits on the other side of the veil who hold the keys of the Kingdom of God, and we will have the privilege of attending to ordinances in the flesh for them. Then, again, the blessing that God has revealed to us in the patriarchal order of marriage—being sealed for time and eternity—is not prized by us as it should be. When that principle was revealed, the prophet told the brethren that this kingdom could not advance any further without it; “and,” said he, “if you do not receive it you will be damned saith the Lord.” You may think this very strange, but the Lord never reveals anything that He does not require to be honored.

What would have been our position if this had not been revealed? This principle is plain, clear, and interesting; without it not a man in this Church could have either wife or child sealed to him for eternity, for all our marriage covenants before were only for time, and we, as a Church, had arrived at that point when, in order to insure a full salvation, it was necessary to reveal this principle. It is a great blessing

to us. We love our wives and children, and wish to enjoy their society, but the thought of separation would mar all the happiness that the Saints might otherwise attain. The Saint who aspires to salvation and glory wants a continuation of family ties and associations after death. Without this principle we were like the rest of the world—without any such hope. From the day the apostles were slain until the Lord revealed this principle in the last days, not a man ever dwelt in the flesh who had wife or child sealed to him for eternity, so that he could enjoy their society in the resurrection. That was just our position before this ordinance was revealed, but now, whether we have one wife, two, three, or as many as the Lord sees fit to bestow upon us, when we come forth from the grave our families remain with us in the eternal world. So it is with every principle the Lord reveals—it is good for His people in time and eternity.

Brethren and sisters, let us be faithful, and look at the promises of God as they are contained in the gospel of Christ, and never treat lightly any principle, no matter what it is, whether it be faith, repentance, baptism for the remission of sins, the resurrection of the dead, eternal judgments, the marriage covenant, baptism for the dead, or any other ordinance that the Lord has revealed; they all belong to the kingdom, are necessary to salvation, and the responsibility of carrying them out rests upon this people. We know that the world looks with contempt upon us and upon the institutions of the Kingdom of God. They do not object to institutions that are corrupt and ungodly. The world is flooded to-day with evil and wickedness, and the earth groans under it. But because we as a people follow

the example of Abraham, in taking more wives than one, we are universally decried and despised. The Christian world profess to believe in Abraham, and he, through obedience to the command of God in this respect, was called the "Father of the faithful," and the twelve gates of the New Jerusalem will each be named after one of the twelve patriarchs, his descendants, and the sons of a polygamist, and fathers of all Israel. Even the Lord Jesus Christ, the Son of God, who came to lay down his life to redeem the world, was through the same lineage. He was of Judah; He was the King of the Jews and the Savior of the world.

These principles are as righteous to-day as in any other age of the world when governed and controlled

by the commandments of God. Let us prize all the principles, revelations, and blessings that God has revealed to us; let us treasure them up, do our duty to God, to one another, and our fellow men. No man has any time to sin, to steal, swear, or break any of the laws of God if he wishes to secure a full and complete salvation; but we must all do the best we can, laboring with all our might to overcome every evil, for it will take a whole life of faithfulness and integrity for any Saint of God to receive a full salvation in the presence of God.

May God bless us, and give us His spirit, and wisdom to guide and direct us into all truth, for Jesus' sake. Amen.

REMARKS by Elder Geo. Q. Cannon, delivered in the Bowery, Great Salt Lake City, April 7th, 1867.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF UNION AND OBEDIENCE TO COUNSEL.

There have been a great many excellent remarks made to us since we assembled ourselves together to celebrate the anniversary of the organization of the Church, remarks which, if treasured up in our hearts and practiced in our lives, cannot fail to make us a much better people than we are to-day. It should be clear to the mind of every Latter-day Saint that there is an extreme necessity for us to be united. It is to our union alone, imperfect though it may have been, that we may attribute our suc-

cess in the past, under the blessing of God. If we have any name or prestige in the earth, if there is anything attached to the name of Latter-day Saint or "Mormonism" that conveys the idea of power to the minds of the people, it has its origin in our union, obedience, concentration of effort, and our oneness of action, and the more this oneness increases the more marked and distinct we will be among the nations of the earth. What is it that has made us the people we are to-day? It is

obedience to the counsels which God has revealed through His servants. If there is anything on the earth that will continue to add distinction and power to us, and elevate us and make us strong and mighty, it is an increase of this obedience which has already given us this distinction.

I have thought considerably since we have been together of the counsels which have been given to us, and of the action of the people in the past. There was a time when every Latter-day Saint who had the spirit of his religion felt as though he wished to devote himself and all that he had to the upbuilding of the Kingdom of God. This feeling doubtless predominates to-day, but it has been partially buried up and covered by other feelings—the love of gain, the desire to acquire property, and feelings akin to these. There was a law revealed to us—the law of consecration—through obedience to which every man expected to hold all that he possessed subject to the dictation of the servants of God. It is right that we should recollect this law, and continually seek to carry it out. We should feel that we are placed as stewards over the property God has placed in our hands, and that all we have is subject primarily to the counsels of God's servant, and that before we take any step of importance it is our duty to seek counsel from him who has the right to counsel. Imagine the power there would be in this Territory, and it would be felt throughout the nations of the earth, if this entire people, from Bear Lake Valley in the north to the settlements on the Muddy in the south, were thus united, holding themselves and all the wealth that God has so bountifully bestowed upon them, subject to the counsel that God has placed in His Church. What would be the effect of this?

If you will allow your minds to expand you may be able to contemplate to some small extent the great results that would follow such a concentration of action on the part of this people. Is it the will of God that it should be so? It is.

The Lord has placed a man at our head upon whom He has bestowed great wisdom. There has never been a time when he has lacked the wisdom necessary to guide all the affairs of the Kingdom of God. Joseph of old had wisdom given to him by which he was enabled to save Egypt. God has given to us a leader who has wisdom equal to any emergency, and if we will be obedient to his counsels we shall realize as great salvation as was wrought out by Joseph for those with whom he was associated. Herein we possess advantages not possessed by other people; we have revelation to guide us, we have the word of the Lord in our midst; we are not dependent upon man's wisdom, nor upon human plans, but we have the wisdom of eternity manifested through the servants of God to guide us. We have the opportunity of building up the Kingdom of God and of carrying out the designs of heaven according to His plan; and if we will do so we shall fulfil the word of the Lord given anciently, when speaking of and comparing his people with the people of the world. Said he, "My servants shall eat, and you shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoice, but you shall be ashamed; my servants shall sing with gladness of heart, but you shall sorrow with sadness of heart and howl with vexation of spirit. And ye shall leave your name as a curse to my chosen: for the Lord God shall slay thee, and call His servants by another name."

It seems as though the day had

come when God will slay the wicked, and when He will call His people by another name. How will these words of the ancient prophets be fulfilled? By our listening to the counsel of him whom he has placed to preside over us, and being guided in wisdom in all things. When we do this we will be a mighty and a powerful people, and President Young will be what he ought to be to-day, the head of this people, the mouth-piece of God in our midst; and when his counsel is given it will be listened to by all Israel; no one will disobey from one end of the land to the other. How much good could be accomplished if this were the case! What mighty labors could be achieved if this people were in this condition to-day. What hinders it being so? Nothing but the disposition within us to be careless and indifferent to the principles taught us.

This condition of things will be brought about, and it might be more rapidly than it is if the people would be obedient and diligent in carrying out the counsels given to them. All within the sound of my voice, probably, have heard that Israel, in the days of Moses, were commanded to sprinkle their door-posts with the blood of a lamb, that they might escape destruction; now if we had been told that Israel were destroyed because they paid no regard to this instruction, who among us would not have said, How foolish Israel must have been to have suffered destruction rather than do such a simple thing as this! Yet what has God said to us in these days with regard to the Word of Wisdom? He has said that "all Saints who remember to keep and do these sayings, and walk in obedience to My commandments, shall receive health to their navel, and marrow to their bones, and they shall find great treasures, even hidden

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treasures of wisdom; and they shall run and not be weary, and walk and not faint; and I, the Lord, give them a promise that the destroyer shall pass them by, as he did the children of Israel, and not slay them." Here is a promise that the Lord has given to us on condition that we obey this requirement, or rather this counsel. It is wise counsel; we have proved its wisdom. What has disobedience to this counsel done for this people? It has made us in many respects, to a certain extent, subject to our enemies. How many called Latter-day Saints, through disobedience to the Word of Wisdom, have been led away to California and other places where they could obtain these things which they thought so necessary to their comfort, but which God had counselled them to forsake? A great many have been led away through this; and every time we disobey this counsel we bring ourselves more completely under bondage to our own appetites and to the enemies of the Kingdom of God.

As a people we should arise, and with one effort say we will follow the example, in this respect, of him who leads us. Does President Young drink tea, or coffee, or liquor, or chew tobacco? No; his life is exemplary, and we should copy after it. There is no man among us more exemplary in these things than he is; and it is a shame to us, as a people, if we do not follow his wise example. The Lord is bearing testimony to us through His Spirit, that we should carry these things into effect; and I trust that the people from one end of the Territory to the other, will manifest by their future course that they will observe the counsel that has been given at this Conference, and thus seek to be one with the President. There is no need to disguise the fact that he is anxious to have us subject

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to him in these matters. He is anxious that his power should be felt through the length and breadth of this Territory sufficiently to control and govern the people for good. Why? Because he knows that God has revealed principles by which they can be led back into His presence if they will only be obedient to His counsel.

Short sermons are the order, and

I will not lengthen out my remarks. My prayer is, my brethren and sisters, that God will enable every one of us to see these things aright, and to understand the obligations resting upon us; and that union may pervade the bosoms of the Saints from the lowest to the highest, from the least in the land to the Presidency of the Church, which may God grant for Christ's sake. Amen.

REMARKS by *President Brigham Young, delivered in the Bowery, Great Salt Lake City, April 7th, 1867.*

[REPORTED BY DAVID W. EVANS.]

EVERY SAINT ON A MISSION.

I confess before the Latter-day Saints that like others who live in the religious and political world, or the world of history, or any other world you have a mind to name, I really want power and influence. I confess to the Latter-day Saints and to the world that I want power to prevail on all the inhabitants of the earth to embrace the gospel of the Son of God that they may be saved in the Kingdom of Heaven. I want influence in the midst of the Latter-day Saints, sufficient to get all men and women to sanctify themselves before the Lord and to sanctify the Lord God in their hearts, and that they may be of one heart and one mind in all things, that they may be the disciples of the Lord Jesus. This comprehends a great deal.

I will now take the liberty of telling you what I do not want. I do not want influence or power over any

nation, people, family, or individual on the face of the earth to do them an injury or lead them astray, to promote strife or corruption in their hearts, or direct them in the way that leads to death. But I would like to have power with the people to induce them to accept those principles which would put them in possession of life, liberty, peace, joy, and all the blessings that can be enjoyed by the children of men, and that are promised in the gospel of life and salvation. I wish you ever to remember this when you think of yourselves, your brethren, or of any man that wants influence in the world. Always learn what an individual wants influence for. If he wants it for good, to promote peace and righteousness, never hinder his efforts, but promote them if you can. But when men try to gain influence for evil, to lead their fellow creatures in the way to death,

exercise all the power you possess to abridge such influence; destroy it if you can. I calculate to take this course myself.

There are a few of the Latter-day Saints here to-day; only just a few, scarcely any from the country. You know we are estimated variously, some say 80,000, some 100,000, some 150,000; but, to tell you the secret, I do not want anybody to know our numbers. I do not want to number Israel yet. I am very frequently asked the question by political men, "How many do the Latter-day Saints number in the mountains?" My invariable reply is that we have enough to make a Territory. I wish the Latter-day Saints to increase and multiply. It has been said to me—"Why do you not call men to go on missions to preach the gospel in order to swell the ranks of the Saints?" I will tell you what my feelings are with regard to the Latter-day Saints increasing. One of these young men or girls around me here to-day, born and brought up in the Church, is worth, as a general thing, far more than those who come into the Church with all their traditions when we go preaching. I recollect the stand I took when I was in England or whenever I was out preaching. Whenever a man would transgress we would talk with and persuade him to forsake evil, and he would confess and say, "I will do so no more," but by and by we would have occasion to call him up again, and I felt and said that "I would rather convert two men or women who never heard the gospel than attempt to make righteous men or women of those who know the way but will not walk in it."

We wish the brethren to understand the facts just as they are; that is, there is neither man or woman in

this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. This is the mission of every Latter-day Saint. I talked to the sisters yesterday; I can talk to the brethren to-day on the same principle—there is not a man in this Church but what is capable of doing good if he has a mind to do so. Here are Elders who say, "I want a mission; I want to go and preach; I want to be ordained a Seventy, or a High Priest," or something or other. I will tell you what you really need. You need eyes to see things as they are, and to know your standing before God and the people. This is what the elders need. To go and preach, or to be ordained into the quorums of the Seventies, does not make good men of them, if they are not so before. The ordination of a man to the High Priest's quorum does not make him a good man. Let every elder, priest, teacher, and deacon set that example before his family, his brethren, and the world, that the nations of the earth will hear of the good works of the Latter-day Saints, that the honest in heart may be constrained to say—"We are going up to Zion to join this people, of whom we hear nothing but that they are honest, upright, industrious, frugal, and intelligent. Let us go up and join this people against whom so much has heretofore been said."

Will you do this, priests, teachers, and deacons? Will you do this, Elders of Israel, Seventies, High Priests, and Apostles? Will you live so that the report may go out from this time from Utah Territory that the Latter-day Saints are perfect examples for the nations of the earth?

This will be the loudest preaching we can do. We have a good deal to say yet to this Conference, if we have the time, and the people attend. We will bring our meeting to a close now.

REMARKS by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, April 14th, 1867.

[REPORTED BY DAVID W. EVANS.]

INSTRUCTIONS TO MISSIONARIES.

I feel very much interested, as indeed all must do, in hearing the remarks of our young brethren who are going out into the world to proclaim the gospel. There is a very great difference between our mode of promulgating the gospel and that pursued by the world. Many of these men who have been expressing themselves before you would be very unlikely instruments for preaching the gospel according to popular notions; but the grand difference between us and them is that we go forth in the name of Israel's God, sustained by His power, wisdom, and intelligence, to proclaim the principles of eternal truth communicated to us by Him, while they go forth to proclaim what they have learned in colleges.

Our Elders go forth in weakness, while others, generally, are largest when they are first born. Having learned what they call the Science of Divinity, they consider themselves qualified to teach it anywhere and under all circumstances; they have nothing more to learn and nothing more to teach. When our elders go forth they have no preparation beyond the common rudiments of

education that all are supposed to learn; but it is not words they go to teach, it is principles. And although before an audience learned in the laws of God, they may feel a good deal of tremor and bashfulness in trying to express themselves, yet, when they go forth and stand before congregations in the world, the Spirit of the Lord God will go with them, the Lord will sustain them, and will give unto them wisdom, "that all their adversaries will not be able to gainsay nor resist." That is the promise made to the servants of the Lord who go forth trusting in Him.

I have a great deal more confidence in men who rise here feeling their weakness and inability than I have in those who feel that they are well informed and capable of teaching anything and everything. Why? Because when men trust to themselves they trust in a broken reed, and when they trust in the Lord they will never fail. I have been out when I was as young as many of these, before my head was gray, and I had to learn to trust in God. When we forth into the world we do not go among friends, for sometimes they do not treat us very friendly.

I would say to these brethren, they will meet with enemies on every hand who will oppose and persecute them, malign their characters, and say all manner of evil about them, and who will try to overturn the principles they advocate, unless there is a very great change in the world since the time that I used to preach among them. At the same time they will find many very good people, who will bless them, feed and clothe them, and take care of them. And the Lord is over all, He watches over His people, and if these brethren will continue to trust in God, as they now evince a desire to do, His Spirit will rest upon them, enlighten their minds, enlarge their capacities, and give to them wisdom and intelligence in time of need. They need not be under any apprehension with regard to the wisdom of the world, for there is no wisdom in the world equal to that which the Lord gives to His Saints; and as long as these brethren keep from evil, live their religion, and cleave to the Lord by keeping His commandments, there is no fear as to the results; and this will apply to all the Saints as well as to these brethren,

I would say, however, to those going on missions, that they should study the Bible, Book of Mormon, Book of Doctrine and Covenants, and all our works, that they may become acquainted with the principles of our faith. I would also say to other young men who are not now going on missions, but who will probably have to go at some time in the future, that these things are of more importance to them than they realize at the present time. We ought to be built up and fortified by the truth, we ought to become acquainted with the principles, doctrines, and ordinances pertaining to the Church and Kingdom of God. We are told, in the Book of Doctrine and Covenants,

to search after wisdom as we would for hidden treasures, both by study and by faith, to become acquainted with the history and laws of the nation we live in, and of the nations of the earth. I know that when young men are working around here, going to the cañon, working on the farm, going to the theatre, and so on, their minds are not much occupied with these things, but when they are called upon to take a part in the drama themselves many of them will wish they had paid more attention to the instructions they have received, and had made themselves more familiar with the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

These missionaries are now going to school to teach others, and in teaching others they themselves will be instructed, and when they rise to speak in the name of Israel's God, if they live in purity and holiness and before Him, He will give them words and ideas of which they never dreamed before. I have travelled hundreds and thousands of miles to preach this gospel among all grades and conditions of men, and there is one thing that always gave me satisfaction—I never yet found a man in any part of the world who could overturn one principle that has been communicated to us; they will attempt it, but error is a very singular weapon with which to combat truth; it never can vanquish it. When men go forth in the name of Israel's God there is no power on earth that can overturn the truths they advocate. Men may misrepresent and calumniate them, they may circulate false reports, for as a general thing men love lies better than truth, but when men go forth possessing the truths of the everlasting gospel which God has revealed, they have a treasure within them that the world knows nothing about; they

have the light of revelation, the fire of the Holy Ghost, and the power of the priesthood within them—a power that they know very little about even themselves, which, like a well-spring of life, is rising, bursting, bubbling, and spreading its exhilarating streams around. Why, says the Lord, with you I will confound the nations of the earth, with you I will overturn their kingdoms.

Who are these young men, these very weak instruments? They are men who hold the holy Priesthood of the Son of God after the order of Melchisedec. From whom did they receive it? They received it through the medium of the Holy Priesthood, which has been revealed to Joseph Smith and others in these last days. They say they are weak. Let us ask who is strong? Who can boast of anything? Who among you, ye Elders of Israel, can boast of any knowledge or intelligence? Why we know nothing about the principles of truth, only what God has revealed. How do I know anything about baptism for the remission of sins even, and the laying on of hands for the reception of the Holy Ghost? Why, the Lord revealed it; if He had not I should have known nothing about it, neither would Joseph Smith, President Young, br. Kimball, nor anybody else—all our knowledge comes from God. If we know anything about who we are and where we came from, or about our relationship to our Heavenly Father, how do we know it? It would be no use arguing on the point, for all would be obliged to come to the conclusion that He had revealed it. If He had not we should still have been in ignorance. Who knows anything about endowments, anointings, blessings, or promises pertaining to the future, unless revealed from God? The schools of the world know no-

thing about these things, and for all we know we are indebted to God, and if He had not revealed them to us we should have been as ignorant as they are.

These young men are just like the rest of us—they have received the spirit of life, light, and intelligence—the gift of the Holy Ghost—and they are the messengers of the Great Jehovah, whom He has selected, set apart, and ordained to go and proclaim His will to the nations of the earth. They go not in their own name or strength, but in the name, strength, and power of Israel's God. That is their position, and if they cleave to God and magnify their callings, adhere to the principles of truth, and shun temptation and corruption of every kind, the power of God will be with them, and God shall open their mouths, and enable them to confound the wisdom of the wise, and they will say things that will astonish themselves and those who listen to them.

I would say to these brethren—let it be your study to fulfil your mission. Never mind the world, never mind the dollars and cents, the pounds, shillings, and pence. You cleave to God, live your religion, magnify your callings, humble yourselves before God, call upon Him in secret, and He will open your path before you, and you shall have food and clothing, and your every want will be supplied, and you will be able to accomplish a good work and return to Zion in peace and safety. These are my feelings.

We talk sometimes about going without purse and scrip. I have travelled hundreds and thousands of miles that way, and if I were going on a mission I would rather go trusting in God than in the President of the United States, the Queen of England, the Emperor of France,

Austria, or Russia, or any king or potentate on earth. If they were to say to me, "You may go and preach your gospel in our dominions, and we will see you provided for," I would rather trust in God than in any of them. These are my feelings and that is my experience. Why? Because I might be in situations where their munificence could not reach me, but I could not be in a place where the Lord God could not see me, for His eyes are over all the earth, and His angels will guard and His Spirit will comfort and sustain His servants. That is why I say cleave to Him and magnify your callings. When you do not the Spirit will be withdrawn from you, and you will be weak indeed. In all my travels I never wanted anything, and this is the experience of my brethren all around, who have been engaged in the same work. The Lord has always provided for us while we were engaged in his work and doing His will. And if the whole people will cleave to Him, and be humble, faithful, and united in keeping His commandments, the Spirit and power of God will rest upon them, and their blessings will be a thousand fold greater than they are to-day.

Our strength is in God, and not in our ourselves. Our wisdom and power come from Him; they are not of ourselves. We are the servants of God, and to Him we have to look for guidance, direction, and sustenance in all things, and if we will only do that which He requires of us as a people, there is no promise that has been made, not a blessing ever pronounced, not a privilege ever conferred upon any people under the face of the whole heavens in our age of the world but will be conferred upon us.

We are living in the dispensation of the fulness of times, when God has commenced to gather together all things in one. He has revealed to us His law, and He is continuing to do so. It is for us to learn to subject ourselves to that law, to obey His commands, submit to His authority, and pursue that course that we can always have the approbation of the Most High. Let us eschew evil, cleave to that which is good, honor our God and our religion, and the blessings of heaven will rest upon and abide with us from this time henceforth and for ever. Zion will arise and shine, the power of God will be made manifest in our midst, and no hand, nor any power that shall rise against us, shall be able to injure or destroy us.

In relation, again, to these elders, I will tell you the first thing I used to do when I went preaching, particularly when I went to a fresh place—and that was to go aside to some place, anywhere I could get, into a field, a barn, into the woods, or my closet, and ask God to bless me and give me wisdom to meet all the circumstances with which I might have to contend; and the Lord gave me the wisdom I needed and sustained me. If you pursue a course of this kind He will bless you also. Do not trust in yourselves, but study the best books—the Bible and Book of Mormon—and get all the information you can, and then cleave to God and keep yourselves free from corruption and pollution of every kind, and the blessings of the Most High will be with you; and if you go forth trembling and in weakness, bearing precious seed, you shall return rejoicing and bringing your sheaves with you.

May God bless you, and all Israel, in the name of Jesus. Amen.

REMARKS by Elder Geo. A. Smith, delivered in the Tabernacle, Great Salt Lake City, June 2nd, 1867.

[REPORTED BY DAVID W. EVANS.]

KINDNESS THE TRUE SPIRIT OF INSTRUCTION AND GOVERNMENT-

It is certainly good to receive instructions from fathers in Israel, and the kind of instruction which is most desirable is that pertaining to our every-day life, for a great share of the unhappiness and misery of the world is the result of ignorance. Many people do not know how to enjoy the blessings they receive. When they have comforts around them they make themselves miserable longing for something in the distance and beyond their reach; something imaginary, and often not really necessary. It is the duty of every person to cultivate the spirit of contentment, and, no matter what our condition in life may be, we should be sure to do right, be contented, and trust in God to improve it.) When we are placed in uncomfortable circumstances—for instance, when we lack the necessaries and comforts of life, we are apt to give way to a spirit of discontentment, when, peradventure, if we understood the providences of the Almighty we should find that they are to give us an experience we could not otherwise attain to, and which is necessary to prepare us for the performance of greater duties which may be required of us.

President Kimball's remarks in relation to going with his boys, and teaching them how to work, were excellent; and one of the greatest blessings that a man has bestowed

upon him on earth is that of being with his family. A great many do not appreciate it, but the privilege of being with one's family, and teaching them the principles of truth and how to become useful in life, cannot be too highly prized. The Presidency and numbers of the elders have so many responsibilities of a public nature resting upon them, that they are deprived, to a great extent, of that association with their families which is necessary to enable them to instruct them personally, consequently they have to leave it to others. President Kimball told us that if he hired a man to work for him he had to show him which was the top end of a straw. My family, once during my absence, employed a man to work in the garden. They gave him a lot of cabbages, turnips, onions, and carrots to set out for the raising of seed. He set every one of them into the ground with the roots up. When the ladies came to see what was done, they gave him a lecture on the subject, that he remembered, and he learned to do such work properly. A great many of our people have been gathered from the various nations of Europe, and while there the majority of them were operatives in factories, or engaged in different mechanical pursuits, and never planted an onion, carrot, turnip, or parsnip in their lives, and have no idea of the process, consequently, when they gather

here, where almost every man is under the necessity of raising his own food, they have to learn the method of doing so.

President Kimball has been urging us strongly to store our bins with wheat and flour. This may sound like strange counsel to those who, during most of their lives, have been in the habit of receiving their wages every Saturday, and, then, without further care, laying in their week's provisions. But in this country, where we are liable to seasons of scarcity, it is requisite to prepare for such emergencies; hence the counsel to store up food is frequently given, and is absolutely necessary. Yet, as a people, we are apt to neglect it, for the sun rises and sets, the seasons come and go with unfailing regularity, and we expect that every year will bring plenty; yet we have had years of scarcity, and may have again, and we are not safe unless we provide against them, and be prepared for a day of hunger. Hence, in this respect and in many others, the Latter-day Saints have many things to learn.

Many men do not know how to be comfortable in their families; they are cross and crabbed with their wives, and think it is necessary to scold and find fault with almost everything they do. Now, you can do a good deal more with a person without finding fault than with; the man that is pleasant with, and never says a cross word to his family, governs them the best, as a general thing. Women, too, who talk pleasant and comforting words to their husbands, and never find fault, always have the most influence with them. And yet we find men and women who, in their family relations, seem to think that the rod and a disposition to be cross and crabbed, to scold, and find fault, and threaten, is the best policy, whereas the right policy is directly

opposite. (We should overcome with love and affection, guide with kindness, and teach and instruct by good example and self government, for the man who can govern his own temper, rule his own passions, and regulate his own conduct, will have more influence over others ten thousand times than he will who is feared and dreaded, and consequently hated. The question arises in the world—"How is it that Brigham Young can control so easily so many Latter-day Saints?" And "How was it that Joseph Smith could send his brethren all over the world, and bring so many people together, without ever seeing them?" It is by the power of that magic which wins hearts; by the power of those external principles of salvation which exist in God and in his faithful servants. Every man knows that in Brigham Young he has a friend and a father, and that when he counsels, instructs, corrects, or reproves, it is with the spirit of a father to his children—he corrects them for their own good; hence every person fears to do wrong and desires to do right, and, so far as this principle extends, Israel is governed by love and charity, by that strong bond of eternal truth which will make peace throughout the earth.

How are the nations of the earth governed? Generally through fear or self-interest. What is it that props the French Empire? A million of bayonets. What holds the autocrats of Europe on their thrones? The fear of death, for if any attempt be made to overthrow them death would be the inevitable doom of the conspirators. Is that the principle by which governments can stand? No; the only principles by which they can be permanently sustained is the love of truth, honor, and integrity, and these virtues should be honored and observed by the sovereign more

than by anybody else, and that superior love of truth would enable him to control every person in his empire, for virtue reigning triumphant would frown down vice, and would thus lay the foundation for an empire that would be lasting.

When one sovereign gets more bayonets than the others blood and slaughter result, and downfall follows. How will it be in the Kingdom of God? It will be governed by peace, truth, and order, and truth will eventually govern the world. Men will be taught correct principles, and they will then govern themselves. That is the secret of "Mormonism." President Young teaches the Saints correct principles, and the Saints govern themselves.

I bear my testimony to the truth of the counsel and instruction that we have received this morning, and I trust they will be treasured up in good and honest hearts, and that men and women will consider these things and realize that we have one great interest, which is to build up Zion, sustain the principles of salvation, walk humbly before the Lord, remember our prayers, and deal honestly and justly with each other. If a man owes another let him discharge his obligations honorably; if circumstances beyond his control prevent him doing according to agreement, let him go to his creditor and show to him the real circum-

stances of the case, and that it is absolutely out of his power, and not become a man's enemy because he is your creditor. It frequently happens, I notice, that in the dealings of brethren one with another, when pay day comes men are not so pleasant and agreeable as when they are trying to obtain the credit. This is wrong. In all cases our word should be our bond, certain and sure, and nothing short of that which is beyond the ordinary course of events should prevent us fulfilling it.

By pursuing this course of events we shall increase confidence in our midst, build each other up, and build up Zion. Let us not build on borrowed capital, but learn to live within our means, and teach our children the beauties of industry, prudence, and frugality, that we may all be prepared and qualified to magnify our callings. Thus the rising generation will be prepared to bear the burden and carry off the kingdom; the work will increase, and truth will spread until it covers the whole earth.

I feel thankful for the privilege of bearing my testimony. I pray that the blessings of heaven may rest upon you, and that the peace of God may be upon all Israel. I heartily unite with br. Kimball in praying for the recovery of his son, and for prosperity and blessings upon all Israel; which may God grant, for Jesus' sake. Amen.

REMARKS by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 7th, 1867.

[REPORTED BY DAVID W. EVANS.]

THE WORD OF WISDOM.

I will take the liberty of suggesting to my brethren who address the congregation that our sermons should be short, and if they are not filled with life and spirit let them be shorter, for we have not time at this Conference to let all the Elders who speak preach a long sermon, but we have time to say a few words in bearing testimony, to give a few words of counsel to encourage the Saints, to strengthen the weak, to endeavor to confirm those who are wavering, and so forward the Kingdom of God. I have a few words to say to the Bishops and others who are leading men in the House of Israel, including your humble servant now addressing you. There are certain rights and privileges belonging to the Elders in Israel, and there are certain things that it is not their privilege to indulge in. You go through the wards in the city, and then through the wards in the country, and ask the Bishops—"Do you keep the Word of Wisdom?" The reply will be "Yes; no, not exactly." "Do you drink tea?" "No." "Coffee?" "No." "Do you drink whisky?" "No." "Well, then, why do you not observe the Word of Wisdom?" "Well, this tobacco, I cannot give it up." And in this he sets an example to every man, and to every boy over ten years of age, in his ward, to nibble at and chew tobacco. You go to another ward, and

perhaps the Bishop does not chew tobacco, nor drink tea nor coffee, but once in a while he takes a little spirits, and keeps whisky in his house, in which he will occasionally indulge. Go to another ward, and perhaps the Bishop does not drink whisky nor chew tobacco, but he "cannot give up his tea and coffee." And so it goes through the whole church. Not that every Bishop indulges in one or more of these habits, but most of them do. I recollect being at a trial not long since where quite a number of Bishops had been called in as witnesses, but I could not learn that there was one who did not drink whisky, and I think that most of them drank tea and coffee. I think that we have some Bishops in this city who do not chew tobacco, nor drink liquor nor tea nor coffee to excess.

The Word of Wisdom is one thing, and ignorance, superstition, or bigotry is another. I wish people to come to an understanding with regard to the Word of Wisdom. For illustration, I will refer to a certain brother who was in the church once, and President of the Elder's Quorum in Nauvoo. While living at that place there was a great deal of sickness among the people, and he was sometimes called in to lay hands on the sick, but if he had the least doubt about their drinking tea, if he even saw a tea-pot, he would refuse.

I recollect he went into a house where a woman was sick, who wanted him to lay hands on her; he saw a teapot in the corner containing catnip tea, but without stopping to enquire he left the house, exclaiming against her and her practices.

Now, there is no harm in a teapot, even if it contains tea, if it is let alone; and I say of a truth that where a person is diseased, say, for instance, with canker, there is no better medicine than green tea, and where it is thus used it should be drank sparingly. Instead of drinking thirteen or fourteen cups every morning, noon, and night, there should not be any used. You may think I am speaking extravagantly, but I remember a tea-drinking match once in which fourteen cups a-piece were drank, so you see it can be done. But to drink half a dozen or even three or four cups of strong tea is hurtful. It injures and impairs the system, benumbs the faculties of the stomach, and affects the blood, and is deleterious in its nature. If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion. Ask our Bishops if they drink tea every day, and in most cases they will tell you they do if they can get it. They take it when they do not need it and when it injures them. I want to say to the Elders in Israel, this is not our privilege. We have a great many privileges, but to indulge in liquor or other things to our own injury is not one of them. We have the right to live, labor, build our houses, make our farms, raise our cattle and horses, buy our carriages, marry our wives, raise and school our children, and then we have the right to set before

them an example worthy of imitation, but we have not the right to throw sin in their path or to lead them to destruction.

I recollect telling the people here, not long ago, something in regard to the rights of the Elders. Our rights are numerous. If we are so disposed, we have the right to dictate the House of Israel in their daily avocations. We have the right to counsel them to go to the gold mines if it is wisdom and God requires it, and we have the right to counsel them away from the gold mines when it is not wisdom to go there. We have the right to ask them to go and buy goods, and to sell those goods without fraud or deception. I am sorry to say we cannot say this of many of our merchants. We have merchants that say they are of us and with us, and that they wish to be Saints, but they are not honest in their dealings; they will trade fraudulently, and they will take all the advantage they possibly can. I said here a year or two ago that unless such merchants repent they will go down to hell; I say so to-day. They never can enter the celestial kingdom of our God unless they refrain from their dishonest course and become Saints indeed.

To the Bishops and the Elders in Israel I wish to say that we have the right to do right, but not to sin. The right to obtain large families, although obnoxious to the refined Christians, all classes of whom preach against it—the priest in the pulpit, the judge on the bench, the senators and representatives in Congress, as well as the bar-keeper and the drunkard wallowing in his filth—they are all against it except God and the Saints; yet this is a right that the Saints have, and which no others legally possess. Others will presumptuously arrogate to themselves certain rights and privileges, but the

result will be their overthrow, their condemnation, and their damnation.

We urge the people continually to be one in their temporal affairs. We do not offer prayers to dead Saints—to Peter, Paul, Mary, and others—but we frequently pray the living Saints, in Christ's stead, to be reconciled to God. If we urge the people to this until we get them to be really of one heart and one mind, what will be the result? We shall then possess Zion, it will then be developed in our midst, and we will be as independent as ever the children of Zion can be in our capacity. Will wrath, anger, strife, and selfishness then reign within us? No, they will not. It is our right and privilege to live so that we may attain to this, so that we may sanctify our hearts before the Lord, and sanctify the Lord God in our hearts, but it is not my privilege to drink liquor, neither is it my privilege to eat tobacco. Well, bro. Brigham, have you not done it? Yes, for many years, but I ceased its habitual practice. I used it for toothache; now I am free from that pain, and my mouth is never stained with tobacco. It is not my privilege to drink liquor nor strong tea and coffee, although I am naturally a great lover of tea. Brethren and sisters, it is not our privilege to indulge in these things, but it is our right and privilege to set an example worthy of imitation.

When we come to home-made cloth, I must say it would make clothes good enough for me to wear. "Then why do you not wear it, bro. Brigham?" Shall I tell you? I have hardly worn a suit of clothes for years that has not been presented to me. If I knew that doing this would be a hindrance to the work of God, I would say to the next friend who wished to present me with a suit of clothes—"I thank you, but I will not wear them; you will please take

them back to the store, or take them home and put them in the trunk." I know the thoughts of many are—"I wish they would serve me so." I wish they would; and if they will I will never say wear home-made again as long as friends will give you that which is imported, and you can lay by the money you save to send the Elders abroad to preach the gospel, to gather the poor, to help to build the temple of the Lord, or to finish the canal that we may get the rock here for the temple.

You men owning saw mills bring on the lumber to finish the tabernacle, and you carpenters and joiners come and help to use it up. We are going to plaster the main body of this building here immediately; take down the scaffold at the west end from the body of the building while the east end is being put up. And we are going to lay a platform for the organ, and then make a plan for the seats. And we calculate by next October, when the brethren and sisters come together, to have room for all; and if there is not room under the roof, the doors are placed in such a way that the people can stand in the openings and hear just as well as inside. I expect, however, that by the time our building is finished we shall find that we shall want a little more room. "Mormonism" is growing, spreading abroad, swelling and increasing, and I expect it is likely that our building will not be quite large enough, but we have it so arranged, standing on piers, that we can open all the doors and preach to people outside.

Now I want you should recollect—Bishops, Elders of Israel, High Priests, Seventies, the Twelve Apostles, the First Presidency, and all the House of Israel, hearken ye, O, my people! keep the word of the Lord, observe the Word of Wisdom, sustain

one another, sustain the household of faith, and let our enemies alone. As for those in our midst who love and work iniquity, the Lord will gather them from among us in His own due time. They will grow fewer and fewer until we will be free from them. The Lord chasteneth His people for their good, but see the sufferings of the wicked! God has always favored the righteous more than the wicked. Still, we have those among us who are afraid. "Well, this time we are going to see trouble," or "we are going to be afflicted," or "I think the Mormons will have to leave," is their cry. I want to tell you we are not going to leave these mountains unless the Lord says so. The devil may say so until his throat splits, but we shall not do it; and woe to the men or people who drive us into the mountains, and compel us to hide ourselves in the dens and caves of the earth! Woe to the people who do this; they will find something they never learned yet; but they will never do it. I am looking for something entirely different. The wicked will waste away and destroy each other.

We are blamed for praying that sin and wickedness may cease on the earth, but the only way to effect that is for the perpetration of crime to cease. Will the people turn from evil, refrain from sin and iniquity, and serve the Lord? I would to God they would, but they will not do it. Sin must cease on the earth before iniquity and the workers thereof are unknown, there is no other way. We should not be blamed for praying that righteousness may reign, and that peace may come to the people. Is there war in our religion? No; neither war nor bloodshed. Yet our enemies cry out "bloodshed," and "oh, what dreadful men these Mormons are, and those Danites! how

they slay and kill!" Such is all nonsense and folly in the extreme. The wicked slay the wicked, and they will lay it on the Saints. But I say again that if the people called Latter-day Saints will live their religion they will never be driven from their homes in the mountains, but if they do sin to that extent that the Lord God of heaven will let them be driven, woe to them that come after us, for they will find greater desolation than we found when we came. If we will do right we are safe in the hands of God. We wish evil to no man or woman on this earth, but we wish to do good to all. Our Elders have circumscribed this little globe again and again without purse and scrip, offering the gospel to the nations of the earth. Will they have it? No; they prefer death, carnage, and destruction, and in the end they will receive the reward of the unjust. Let us take a course in which we shall be justified. We wish all people to do right, and if the Latter-day Saints will do so, and will sustain themselves and live within their own means, and never let their wants swell beyond them, all is right, we shall reign, and triumph over sin and iniquity. It is no more than reasonable, right, just, and equitable for us to ask those who wish to supplant us here to go to other places and build cities, plant orchards, raise grain, and make themselves comfortable, as we have done. They are perfectly welcome to eat, live, rule, and reign over one another, but let us alone to serve our God, build up His Kingdom on the earth, and live righteously and godly as we should.

Now, Elders of Israel, if you have the right to chew tobacco, you have a privilege I have not; if you have a right to drink whisky, you have a right that I have not; if you have a

right to transgress the Word of Wisdom, you have a right that I have not. If you have the right to buy and sell and get gain, to go here and there, to do this and that, to build up the wicked and the ungodly, or their

cities, you have rights that I have not got. I have the right to build up Zion, but I have no right to build up a city in wickedness. It is time to close our morning's meeting.

REMARKS by *President Brigham Young, delivered in the Bowery, Great Salt Lake City, April 8th, 1867.*

[REPORTED BY DAVID W. EVANS.]

EDUCATION—EMPLOYMENT OF FEMALES.

A few words to the Latter-day Saints, and especially to our young men. We have a great deal of time to spare over and above going to the kanyon, and working in the fields and in our shops. It is true this is not exactly the time of year to establish evening schools and lyceums, but we wish our young men to make preparation this summer, and send east to procure the necessary articles for the formation of societies in this and other cities throughout the Territory for the purpose of studying the arts and sciences. Now, if a man in the North, say sixty-eight or a hundred miles away, should have a limb broken, he has to send to this city for a surgeon. It is all folly; there is no more real necessity for it, if men would devote their time to the study of such things, than there is to send for a man to put a rafter or joint on his house, or a panel into his door.

As the subject of education is open, and has been from time to time during this Conference, I will now urge it upon the people—the young men and the middle-aged—to get up

schools and study. If they are disposed to study physic or surgery, all right; they will know then what to do if a person is sickly, or has his elbow, wrist, or shoulder put out of joint, or his arm or any other bone broken. It is just as easy to learn such things as it is to learn to plant potatoes. I would like to urge these matters upon our young men, and I am convinced this meets the feelings of all the brethren. I do hope, and pray you, my brethren and sisters, to be careful to observe what br. Wells has said in regard to introducing into our schools the Bible, Book of Mormon, Doctrine and Covenants, and the Standard works of the Church, and all the works pertaining to our faith, that our children may become acquainted with its principles, and that our young men, when they go out to preach, may not be so ignorant as they have been hitherto. I would like very much to urge upon our young people, the sisters as well as the brethren, to pay more attention to arithmetic and other things that are useful, instead of acquiring a little

French and German and other fanciful studies that are not of so much practical importance. I do not know how long it will be before we call upon the brethren and sisters to enter upon business in an entirely different way from what they have done. I have been an advocate for our printing to be done by females, and as for men being in stores, you might as well set them to knitting stockings as to sell tape. Such business ought to be done by the sisters. It would enable them to sustain themselves, and would be far better than for them to spend their time in the parlor or in walking the streets. Hardy men have no business behind the counter; they who are not able to hoe potatoes, go to the kanyon, cut down the trees, saw the lumber, &c., can attend to that business. Our young men in the stores ought to be turned out and the sisters take their place; and they should study arithmetic and book-keeping necessary to qualify them for such positions. I would also like our school teachers to introduce phonography into every school; it is an excellent thing to learn. By its means we can commit our thoughts and reflections to paper with ease and rapidity, and thus preserve that which will be of benefit to ourselves and others, and which would otherwise be for ever lost. This is a delightful

study! In these and all other branches of science and education we should know as much as any people in the world. We have them within our reach, for we have as good teachers as can be found on the face of the earth, if our Bishops would only employ and pay them, but they will not. Let a miserable little, smooth-faced, beardless, good-for-nothing Gentile come along, without regard for either truth or honesty, and they will pay him when they will not pay a Latter-day Saint. Think of these things. Introduce every kind of useful studies into our schools. I have been urging upon our young men for years to get up classes for the study of law. The laws of this Territory, of the United States, of the different States, of England, and foreign lands. Do this instead of riding over the prairies hunting and wasting your time, which is property that belongs to the Lord our God, and if we do not make good use of it we shall be held accountable.

Now, my brethren and sisters, I feel to bless you in the name of the Lord Jesus Christ, and I pray my Father in heaven to continue His mercies to us, and I pray you, in Christ's stead, be ye reconciled to God in all things. We will now bring our conference to a close.

Shurt

DISCOURSE by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, April 14th, 1867.

[REPORTED BY DAVID W. EVANS.]

GENERAL INSTRUCTIONS TO MISSIONARIES GOING ABROAD.

Inasmuch as I am a missionary, and have been called of God to proclaim the gospel, I rise here to bear my testimony in connection with my brethren whom you have heard speak this day. We hear the testimony of brethren brought up in the Church, as well as the testimony of those who receive the gospel in other lands and gather with the Church. They all agree that this is the truth—the gospel of life and salvation. These brethren are going to preach, because they have got the truth and the world are destitute of it. One of the brethren said he was going after truth. I would correct him, and say he has got truth, and is going to carry to others who have it not. You are not going to England, Scotland, or to the Continent for truth, but to carry truth to people who sit in darkness and in the regions of the shadow of death. I am a missionary called to preach the gospel, and I am going on a mission; not that I have been lately converted, but I feel to go and strengthen my brethren, and I am going on a preaching tour for that purpose. There is no place on this earth where greater good can be done than here, preaching the gospel to this people and getting them to be Saints indeed. I would say to my young friends and to the middle-aged brethren, though I believe all who are going may be called young men, that if you go on a mission to preach

the gospel with lightness and frivolity in your hearts, looking for this and that, and to learn what is in the world, and not having your minds riveted—yes, I may say riveted—on the cross of Christ, you will go and return in vain. Go forth weeping, bearing precious seed, full of the power of God, and full of faith to heal the sick even by the touch of your hand, rebuking and casting out foul spirits, and causing the poor among men to rejoice, and you will return bringing your sheaves with you. If you do not go in this way your mission will not be very profitable to yourselves nor to the people. I wish you to bear this in mind. We do not send these elders forth for political purposes; we have nothing to do with the political world. Neither do we wish them to go for two or three years to learn what is transpiring in the scientific world. If they wish to study the sciences, they can do that at home. We have an abundance of scientific men among us. If you wish to know what is going on in theatres, do not go to theatres to learn, but wait until you come back to our own. I am simply giving you a word of counsel. This is as good a time to do it as when you assemble together to receive your parting blessing. We do not send you for any of these purposes, but to preach the gospel. Let your minds be centered on your missions,

and labor earnestly to bring souls to Christ.

I would like to impress upon the minds of the brethren, that he who goes forth in the name of the Lord, trusting in Him with all his heart, will never want for wisdom to answer any question that is asked him, or to give any counsel that may be required to lead the people in the way of life and salvation, and he will never be confounded worlds without end; while he who trusts in the wisdom of man, or leans on the arm of flesh, is weak and blind, and destitute of the principles that will lead the Elders of Israel to victory and glory. Go in the name of the Lord, trust in the name of the Lord, lean upon the Lord, and call upon the Lord fervently and without ceasing, and pay no attention to the world. You will see plenty of the world—it will be before you all the time—but if you live so as to possess the Holy Ghost you will be able to understand more in relation to it in one day than you could in a dozen days without it, and you will at once see the difference between the wisdom of men and the wisdom of God, and you can weigh things in the balance and estimate them at their true worth. I can say also to the brethren and sisters, no matter what you are doing—working in the garden, plowing, sowing, going to the kanyon, building houses, laying rock or adobies, attending to your household affairs in the kitchen, the washroom, in the parlor, or in your bedchambers, live continually so that you may have the Spirit of the Lord with you and the counsel of God within you, that you may be able to give a word of counsel, instruction, and comfort to the disconsolate, to strengthen the weak, and to confirm the wavering, and spend every day of your lives in doing good. Unless we take this course it

is useless to talk about being Latter-day Saints, the redemption of Zion, or the establishment of the Kingdom of God, for nothing short of the wisdom and power of God and the Holy Ghost will ever enable any people on the face of the earth to redeem Zion, and to establish the kingdom of God in these latter days.

A great many things were said while we were assembled in a Conference capacity. We are composed of such material, and our organization and education are of such a nature, that a great many things have to be said to us continually. Like children, there is no day but we need instruction, and if we do not live so that we may have the Holy Ghost within us continually we need to be taught by our friends around us how to build up the Kingdom of God, to sanctify ourselves, to prepare for the coming of the Son of man, and for the accomplishment of the great work of the latter days. The work in which we are engaged should be interesting to every soul that has named the name of Christ; it should be first and foremost, morning, noon, and night, with us every day of our lives. Our religion should be first with us all the time. Coming to this tabernacle to worship and do the will of God for one day in the week, and following our own inclinations and doing our own will at all other times, is a folly; it is useless, and a perfect burlesque on the service of God. We should do the will of God, and spend all our time for the accomplishment of His purposes, whether we are in this tabernacle or elsewhere. We are often told that, so far as the principles of our religion are concerned, we are one. Our brethren here are going on missions to Scandinavia, Germany, and perhaps to places where the gospel has never been preached before, and some, per-

haps, to the antipodes of others, yet in the proclamation of the principles of the gospel I do not expect there will be any variation. They will go north, south, east, and west, and they will all take up the scriptures of truth contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, and each one will corroborate the testimony of the other in establishing the truth of the gospel of the Son of God, and all will exactly agree. Yet, when we are gathered together, there are as many minds as there are persons in regard to the affairs of every-day life and the managing of financial affairs. Now, the people of God are being gathered together expressly to become one with regard to the things of this world.

I would like to be understood, if I could explain myself. We never shall become one to that extent that we shall look alike or possess precisely the same mental power and ability; this is not the design of Heaven. But we expect to become one in all our operations to bring forth the fullness of the Kingdom of God on the earth, that Jesus may come and reign King of nations as He does King of Saints. Shall we call this a union for political purposes? I say it is good policy for people to be of one heart and mind in all their operations. I have frequently looked at the inhabitants of the earth and seen how their feelings, dispositions, and pursuits differ; no two, scarcely, can agree. If two men enter into partnership, say in the banking business, or in mercantile business or manufacturing, it is very seldom that they agree a great while. Their minds will run in different channels with regard to business matters, and one will not be trammelled with the ideas of the other, so each resolves to take his own course. If you wish for a per-

fect example of this, I can tell you where to find it: just as quick as warm weather comes you see these little red and black ants on the hills. You will see them running in every direction, but it is seldom that two of them take the same course; they will run against each other, tumble over each other, and, finally, rob each other. This is a perfect example of the course pursued by the inhabitants of the earth.

I would say that it is good policy if we can be agreed in all matters. To illustrate, suppose we want to go and quarry rock out of the granite mountain here; we are building a huge fabric and we want some columns, say sixty feet high, five, six, seven, or eight feet through at the base, and perhaps four or five feet through at the top. Let one man undertake such a work, and how long would it take him? But let us be united in the undertaking, and we can soon have our columns quarried, hauled, and erected. Suppose there was a union of effort in every political and financial matter undertaken for the benefit of the whole people, who cannot see the good that would result? We have tried this to some extent in relation to our markets here; but suppose we were fully agreed on the point, we could demand a fair price for our products, and we need not be imposed upon by traders and traffickers. If we were agreed, we could supply ourselves from distant markets, say with our clothing, at a far less cost than now. Suppose, as was said at Conference, that we dispense with the luxuries of tobacco, tea, coffee, and whisky, how much could we save? If we had the money on hand that we have spent on these needless articles during the the year that is past, we should have abundance to donate to the missionaries to land them in their fields of labor.

The people, perhaps, will turn round and say—"We pay our tithing, and that is all we feel to do." If you do, you do more than the people did some years ago. At that time we found that in the staple article of wheat, of which there is more paid on tithing than anything else in the Territory, that we did not receive one bushel in a hundred of that which was raised, to say nothing one in ten. The people are not compelled to pay their tithing, they do as they please about it, it is urged upon them only as a matter of duty between them and their God. This little moiety that is now paid on tithing is used to bring the poor here, to find them houses to live in, bread to eat, and wood to burn, when we can get the brethren to bring it in on tithing, but that is an article pretty hard to get. Now, suppose we had a little more of this surplus on hand, could we not help the brethren on their way to preach the gospel to the nations? Yes, we could. Some of them will leave families that will, probably be destitute, and if we had means on hand we could donate to help them, and to prevent them from running continually to the Bishops. The Bishops have nothing in their hands, the tithing is used up, it has gone to sustain the poor, the Priesthood, and the Public Works. Yet when they go to a Bishop he has to look round to procure them a house, some wood, or some wheat or flour on tithing. But suppose we had the money on hand that we have spent on these useless articles which have been referred to the case would be different. When I begin to talk about these things I see so much that I can tell but very little. To see the slackness, slothfulness, and neglect of duty in taking care of the things which God gives to us. We may say we have abundance—more than we need—but

will we give it to those who need it? No, but it is wasted in buying articles for which there is no real need. The people here seem to be perfectly lost, and cannot imagine what they do want. They are not clogged with every luxury, to be sure; they are not over surfeited with riches, for they are not rich; but they are comfortable, and they spend their substance for naught, for that which neither enriches the soul nor builds up the Kingdom of God.

How is it with you, my brethren and sisters? Can you call to mind any circumstances that have transpired in the midst of this people that could have been avoided, and that should put you on your guard? Yes, plenty of them, if you will only reflect. I asked one man, for instance, how he lived. "Oh," said he, "I hardly know how; I can hardly sustain my family." "How many have you in family?" "Eight of us." "And what do you have a day?" "Three dollars." Perhaps here is another man who gets five dollar a day, and he is poor; and another one who has a hundred cattle running on the prairie, and he is living on a dirt floor; he is not able to buy a few boards to make a floor. Go through the country and you will see numbers living, year after year, on dirt floors, and unable to procure a little sand and lime to plaster the walls of their dwellings, and at the same time, perhaps, they have hundreds and hundreds of animals running on the prairie. What economy!

You recollect that I asked a few questions at Conference as to the amount paid out last year for those needless articles—tea coffee, &c. Will one hundred thousand dollars pay for the tobacco that the Elders of Israel chewed and spit out? It will not; and the tea that was drunk will perhaps cost a hundred thousand more,

and the coffee will amount to pretty near the same sum. As for the sugar, I should say, continue to purchase that, and let the children have it, not to live on it alone, but in connection with other nutriment, for you should understand that our food is composed of three staple articles—sugar, starch, and glue, consequently sugar is good. But to train your children to drink tea and coffee at two, three, or four years old is very pernicious and injurious.] You mothers and daughters in Israel who are taking this course, how do you expect to live to accomplish the work the Lord has assigned you? Why you will not live half your days; you will come short of it as much as the wicked. Is this true? It is verily true. You get up in the morning and have your cup of tea, your fried ham, your cold beef and mince pies, and everything you can possibly cram into the stomach, until you surfeit the system and lay the foundation for disease and early death. Says the mother—“Do eat, my little daughter, you are sick; take a piece of pie, toast, or meat, or drink a little tea or coffee; you must take something or other.” Mothers in Israel, such a course engenders disease, and you are laying a foundation that will cut off one-half or two-thirds of the lives of your children; and yet a more healthy country than ours cannot be found upon the face of the earth, if the people would learn to live prudently.

In foreign lands you may find districts where many of the people do not have, probably, more than two-thirds of what they need to eat—and they live thus from year to year—yet you will find them much more healthy than they who gorge themselves continually. Take the Americans, say in the old Granite State where I have travelled, and to look at their surroundings out of doors you

would not think they had more than one bean to a pint of water, but go into their houses and you will find beef, pork, apple pie, custard pie, pumpkin pie, mince pie, and every luxury, and they live so as to shorten their days and the days of their children. You may think that these things are not of much importance; no more they are, unless they are observed, but let the people observe them and they lay the foundation for longevity, and they will begin to live out their days, not only a hundred years, but, by and bye, hundreds of years on the earth. Do you think they will stuff themselves then with tea and coffee, and perhaps with a little brandy sling before breakfast and a little before going to bed, and then beef, pork, mutton, sweetmeats, and pastry, morning, noon, and night? No; you will find they will live as our first parents did, on fruits and on a little simple food, and they will never overload the stomach.

Let the people be temperate in their food, then go to work and clothe themselves. Ladies, why can you not make your own bonnets as well as buy them? Will you go to work and do it? I know not. You can do as you please. Will you dispense with your frills, ruffles, bows, and nonsense? To correspond with the ladies the gentlemen ought to have one half of their hats covered with feathers and the other half with a cockade, and frills up and down the sleeves of their coats and the legs of their pantaloons. Still, we see some who wear home-made. I noticed one young man, who is going on a mission, and who spoke here to-day, with a suit of home-made cloth on. We can make our own cloth and then wear it. We can learn how to raise and improve our stock, how to raise our grain, fruit, and vegetables, we

can raise our own wool and flax and make it into cloth, and in fact we can learn to raise and make all that we need, and this is one of the great objects to be attained to in the gathering of the Saints together. As for your surplus means, you can lay it away, and when a call is made you can donate to assist the elders who are sent on missions to the nations of the earth, and help to sustain their families while they are away.

To the elders who are going to preach I will give another word of counsel—try and maintain yourselves as much as you can. You are going where thousands of the people die annually of starvation. Do not go and beg of them, but rather give to them. I have told every one of my boys not to depend on the people, but when they get a dinner from the poor, instead of taking the last crumb or morsel they have, leave something with them to enable them to supply their wants. I have known many sisters, and perhaps there are some of them here to-day, who, when times were far better than they are now, would pinch themselves for a whole week in order to provide a comfortable dinner or supper for an elder who would visit them, at the same time they, probably, did not have more than one-half, or at most two-thirds, of what was necessary to sustain themselves. The Elders of Israel should go forth calculating to help the people both temporally and spiritually, but some of them have done nothing but beg from the time they left here until their return. For brethren to leave a country like this, where labor is plentiful and means so easily acquired, and go and ask alms of the poor in other countries is a shame and disgrace. I want the missionaries to remember this and lay it to heart, if they will. Go and preach the gospel, and help the

honest-in-heart to gather, that they may aid in building up Zion, for that was the design of the Lord when He said, through the Revelator John, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

Take the people in the east, west, north, and south who have obeyed the gospel, and, so far as the spiritual gifts are concerned, they are all of one heart and one mind, but not one soul knows how to build up Zion. Not a man in all the realms and kingdoms that exist knows how to commence the foundation of the Zion of God in the latter days without revelation. If the people in the world could sanctify themselves and prepare themselves to build up Zion they might remain scattered, but they cannot, they must be gathered together to be taught, that they may sanctify themselves before the Lord and become of one heart and of one mind. By and by the Jews will be gathered to the land of their fathers, and the ten tribes, who wandered into the north, will be gathered home, and the blood of Ephraim, the second son of Joseph, who was sold into Egypt, which is to be found in every kingdom and nation under heaven, will be gathered from among the Gentiles, and the Gentiles who will receive and adhere to the principles of the gospel will be adopted and initiated into the family of Father Abraham, and Jesus will reign over His own and Satan will reign over his own. This will be the result.

Now, Latter-day Saints, only think how far short we come of being what we ought to be. Some will indulge in a little falsehood here and there, evil, folly, nonsense, wickedness, lies, deception, arrogating to themselves that which does not belong to them. We are gathered together expressly to expose the wickedness that is in

our hearts. How often, in looking over the congregations of the Saints, I can pick out a man here and a woman there guilty of these things. Here, probably, is a brother who has been a deacon in the Baptist or Presbyterian church for thirty or forty years, and was just as good a man as there was in the world, but gather him home with the Saints, and though his whole judgment is convinced that the gospel is true, and he believes it with all his heart, yet he will deceive and lie a little and take that which is not his own. "Did you ever know those who have been deacons in the sectarian churches guilty of such things?" Yes, many of them, who have been considered flaming lights there, yet, when they gathered with the Saints, according to the words of the prophets, they have spued out the iniquity that was in them, and revealed the secrets of their hearts to their neighbors. If John should drop his axe in the kanyon, and Benjamin should come along, although he had been a preacher, he would pick up that axe and keep it. I have seen many such things. Such practices, if not repented of and forsaken, will canker the very souls of those who are guilty, and will deprive them of the glory that will be enjoyed by honest and virtuous men and women.

When Jesus was preaching on these principles, and showing how strict and pure in their lives they must be who are counted worthy to be brought into the presence of the

Father and the Son, be crowned with crowns of glory, immortality, and eternal life, and become Gods, even the Sons of God, I do not wonder that His disciples cried out, "Who, then, can be saved?" Said Jesus, "Strait is the gate and narrow is the way that leads to the lives to come and few there be that find it." This is the rendering in the new translation. As Jesus said to the disciples so I say to the Latter-day Saints—"Strait is the gate and narrow is the way that leads to the lives to come and few there be that find it." I know you might turn round and say: "Brother Brigham, do you expect to find it?" I expect to try; and when I get through I expect the Lord to do what He pleases with me. I have not asked where He is going to place me, nor what He will do with me, nor anything about my crown or mansion. I only ask God, my Father, in the name of Jesus, to help me to live my religion, and to give me ability to save my fellow-beings from the corruptions of the world, to fill them with the peace of God, and to prepare them for a better kingdom than this. That is all I have inquired about. What the Lord will do with me, or where He will place me, I do not know, neither do I care. I serve, and have implicit confidence in Him, and I am perfectly satisfied that we will all receive all we are worthy of. May the Lord help us to live so that we may be worthy of a place in His presence. Amen.

REMARKS by *Elder George Q. Cannon, delivered in the Tabernacle, Great Salt Lake City, April 21st, 1867.*

[REPORTED BY DAVID W. EVANS.]

REMARKS ON REVELATION, MISSIONARY FUND, WORD OF WISDOM, ETC.

It is always exceedingly interesting to listen to missionaries expressing their feelings either before going on missions or after their return, especially when they return possessing the Spirit of God, having fulfilled their missions honorably. I, for one, can testify, and I presume that all can who have listened to the brethren to-day and last Sunday, that if they go forth possessing the spirit they have manifested in their remarks here, and are influenced and guided by it in their addresses to and associations with the people during their absence, the result will be great glory to themselves and salvation to the honest in heart with whom they come in contact.

There is an influence and power attending the testimony of an honest man inspired by the Spirit of God, that carries conviction to the souls of those who are unprejudiced, and who listen dispassionately to what he has to say, and when the inhabitants of the earth hear these testimonies borne in meekness and simplicity, and, through prejudice, reject them, condemnation falls upon them. If all who have heard the gospel, and have received testimonies of its truth, had embraced it, the Church of Jesus Christ, to-day, would have numbered millions. There is a testimony accompanying the words of truth spoken in soberness that carries conviction to the heart of every honest

person who hears it, and there is no man or woman to whom it is declared but what has a secret conviction that there is something more in it than they are willing to allow.

It has been truly said that it makes but little difference in what direction our labors are applied. We have learned by experience, individually and as a people, that God our Heavenly Father knows what is best for us. He knows our wants and circumstances, and how our labors can be best applied, and in directing us He is always guided by infinite wisdom. It makes but little difference what will be the results of the labors of these brethren. If they do not bring many to a knowledge of the truth, they, at least, can return with a consciousness of having done what was required at their hands, and their garments will be clear of the blood of the people. The Lord has said that after the testimonies of His servants He would send other testimonies, which should bear witness of the truth of that which they had spoken. These testimonies have been, and are being, sent among the people, and they are being increased; and, no doubt, thousands of the honest-in-heart through the nations of the earth, whose minds have been darkened by the precepts and traditions of men, will be aroused to reflection, and will have their feelings of prejudice removed by the circumstances

through which they are called to pass, and they will see truth as they never saw it before. Hence, there is a constant necessity for the elders to go forth and proclaim the gospel among the nations of the earth.

We are living in a very eventful period; the events now transpiring in the nations have been predicted to us years and years ago. We were almost as familiar with them before they came to pass as we are now. Scarcely an event has befallen our nation but what we had an intimation of long before it transpired. I recollect very well that in the fall of 1860, while going to England, we were invited at Omaha to preach the gospel to the people of that city. A good many of the leading citizens procured the Court-house for us, and br. Pratt preached. By request, I read the revelation given through Joseph Smith, on the 25th of December, 1832, respecting the secession of the Southern States. It created a great sensation, the election of Abraham Lincoln having just been consummated, and it being well known that there was a great deal of feeling in the South in relation to it. A great many persons came forward and examined the book from which the revelation was read to see the date, to satisfy themselves that it was not a thing of recent manufacture. The revelation was in the Pearl of Great Price, which was published 1851. And when the people saw this they were struck with surprise, and were more especially impressed when, in the course of a few hours afterwards, the news reached Omaha that South Carolina had passed the Ordinance of Secession. There was a direct confirmation of the words of the Prophet Joseph spoken twenty-eight years previously. But who in that congregation were prepared to receive that prediction as one that

had emanated from Heaven? We understood and were prepared for it. It made no difference to us whether South Carolina had then seceded, or whether secession had been deferred for years, we knew that the words of God must be fulfilled, and that the words which He had spoken by the mouth of His servant would come to pass.

There are a great many who have been stirred up to reflection by recent events, which have been mapped out, as it were, before the Saints of God through the spirit of inspiration and prophecy, which our Heavenly Father has poured out upon His servants and people; and if we continue to be diligent, humble, and faithful, there never will be a time from this time forward, so long as the earth endures, that we will be destitute of the knowledge necessary to guide us. There never has been a time since we came to these valleys that we have been ignorant of the course that we should take. It is true that many invidious remarks are made by those not of us upon the men who preside over us. They do not know how it is that President Young has been able to lead us through every difficulty as he has done. They imagine that it is all attributable to his superior wisdom and smartness, and that what we term revelation and the spirit of prophecy are the concoction of his brain or the fabrication of those who are immediately associated with him. But we who, from the organization of the Church until the present, have been led by the spirit of inspiration, know that it is nothing of the kind, but that God our Heavenly Father does actually make known His mind and will to His servants in these days as He did anciently.

Men's ideas differ very much in relation to what a prophet is or should be; they have certain ideas

and opinions as to how he should receive the gift of prophecy and revelation, and if a man professing to be a prophet or servant of God does not conform to those ideas, he is, of course, set down as an impostor. The spirit of revelation is not so mysterious and incomprehensible as many imagine it to be. Men have imagined that it is something they cannot understand, and that men in possession of it must differ very remarkably from those who are destitute of it. But the Lord in His dealings with the children of men never did produce these monstrosities. His servants were not so remarkable in appearance as to strike everybody who saw them with surprise, but on the contrary they were natural men, similar in form feature, and apparel, and speaking the same language as others, and because of this men could not entertain the idea that they were the servants of God or were intimate with His purposes, or that they could possess more wisdom than man obtains by the exercise of his natural mind. My brethren and sisters, it is a glorious privilege that we possess, of living so before the Lord our God that we can have the testimony constantly within us that we are operating and laboring in conformity with the requirements of Heaven.

There is one subject that I wish to speak upon in connection with the departure of these missionaries. There has been a movement made in some of the wards to raise the means necessary to send the missionaries from these wards to the nations to which they have been appointed. I do not know how many wards are engaged in this movement, but it is desirable that the whole people should do what they can to assist in sending the missionaries, and also to assist their families while they are away. It will probably be easy for the 13th, 14th, and 20th wards to

send the brethren who are called from them, but there may be some wards that are too poor to assist to the extent that is needed, and a unity of action on the part of the people generally may therefore be necessary. President Young desires that all who are here this morning should do what they can, and that all who come this afternoon should come prepared to do the same. And all here are requested to notify all they can to this effect. A few years ago an exertion was made to raise a Missionary Fund, and for a time that fund was tolerably well sustained, but by degrees the feelings of the people became cool, whether for the want of being reminded or not I do not know, but for some time this matter has fallen into disuse.

A good many are now being called to go on missions, and as we have done very well in this matter in the past we must not be unmindful now. It is true we have a great many labors to perform; we have to pay our tithing, and in various ways have to contribute of our means for the upbuilding of the Kingdom of God, and it is by taking a course of this kind that we shall become a great and mighty people. We have proved this to our satisfaction. We have proved that we can go to the nations of the earth and spend years, if necessary, in proclaiming the gospel of the Lord Jesus Christ, and then come back and accumulate means as rapidly as if we had never gone. And those who remain at home and devote their energies and means to building up the Kingdom of God increase in wealth and material advantages far more rapidly than they who have neither given their time abroad nor their means at home. We are surrounded with the blessings of God, and He can multiply or withdraw them as seems good in His sight, and

it ought to be, and I have no doubt that it is, a pleasure to the Latter-day Saints to do all they can to roll forth His work. When we have gone, seemingly, as far as we can, the Lord opens our way and makes it plain before us, just as He does for the elders when they go forth to preach.

There have been times with the elders abroad preaching when it seemed as though they could do no more—all was dark before them, every door seemed closed, and they did not know where to get food to eat, raiment to wear, or a place of shelter; and, when they could do no other thing, God has opened the way for them, their faith has been increased, and they have gone forward with renewed energy to perform the labors devolving upon them. So it is with us here, my brethren and sisters. I look upon the training we are receiving as essentially necessary. God is testing us and trying our faith. Our means are comparatively very limited, but by their proper use, and the exercise of faith, God will open up our way before us. This people, called Latter-day Saints, have performed the mightiest works ever accomplished with the least means. It is in consequence of their faith, and it will be more and more the case as we progress in the things of the kingdom; and if we continually comply with the requirements of Heaven we shall become heirs of God and joint heirs with Jesus Christ. And if we are heirs of God and joint heirs with Jesus Christ we expect to have control over many things, and there is reason to believe that our dominion will be very extensive. But before we attain to that dominion we must learn to be wise rulers over the few things that God has placed in our charge, and to use them for His glory and the advancement of His purposes on the earth. When He

sees that our eyes are single to His glory, and that our hearts are pure and free from avarice and every sordid and selfish feeling, He will multiply His blessings upon us, because He will then know by testing us that we are fit to be trusted, and it will be said to us according to the words of the Scriptures, "You have been faithful over a few things and you shall become rulers over many things."

We cannot say what good will follow from our exertions, though very feeble and like bread cast upon the waters. yet if we perform the duties devolving upon us in the Spirit of the Lord, and pray that His blessing may attend them, great results will follow to us and others. We all ought to have learned this long ago, and I doubt not that, with few exceptions, we all have; and the spirit that has been awakened within us of late, respecting keeping the Word of Wisdom and other things of a kindred character, ought to keep us keenly alive to the importance of using to the best advantage all the means God places in our hands. I recollect very well a saying of President Young, some seven years ago, I think, this coming summer, in speaking of the missionaries who were then going abroad, he said that when he was in England he hesitated to spend a penny for fruit or anything of that kind, because he thought of what that penny, or a few pence, would do if judiciously expended for the benefit of the work of God. We should all feel like this, and should endeavor to deny ourselves of a great many things that are injurious to us that we may be better prepared to help to roll forth the work of God our Heavenly Father. If we have obeyed the counsel given at Conference we have already saved something in denying ourselves of some of those things which we call luxuries, and we can

donate that, if no more; but we might as well donate something in anticipation of the amount we will save during the coming year by strictly following the counsel that has been given to us. By so doing we will confer a blessing upon those going on missions, and we will have the satisfaction of knowing that our means has been used for the accomplishment of God's purposes.

I have been very much pleased, as an individual, to hear the instructions which have been given on these points. I called in at a Bishops' meeting the other evening and heard some remarks which were being made on this subject. I would have liked very much, if circumstances had permitted, to have added something to what was said. I do not like to hear anybody express himself as though this movement in relation to keeping the Word of Wisdom is one got up and sustained only by enthusiasm. I do not call that enthusiasm which prompts people to walk up to the line of their duty and renounce evil practices, and when I hear men say—"I have seen the people get enthusiastic about the Word of Wisdom before, but they have soon relapsed into their old habits," I consider it wrong. We ought not to require to be talked to and counselled on points so well recognised and established as this. God has given to us a most positive promise on this subject, and we should be diligent in carrying it into effect without waiting to be counselled, getting up an excitement, or acting on the spur of the moment, and after awhile returning to old habits. I do not think any person will be benefitted by acting in this manner. There should be a well settled conviction in the mind of every person belonging to this Church that it would be a real benefit for him or for her to observe the

Word of Wisdom, and to carry into effect the counsel God has given on any point. If I do not see the evils that result from smoking and chewing tobacco, drinking liquor, tea, and coffee, or eating meats to excess, and the benefits that would result from abstaining, what anybody else may see would only have a temporary effect upon me. I must feel in my own heart that it is injurious to me to indulge in these things, there must be a well settled conviction within me that this is the case, then when I am thrown in contact with persons who use them, and inducements are offered me to do the same, it is easy for me to decline, because I am satisfied in my own mind that they are injurious, and there is no need of excitement or enthusiasm to enable me to refrain.

Our teachings during Conference will, at any rate, induce parents and guardians to keep their children from learning pernicious habits, which in early life are so easily acquired, and which when acquired retain their hold upon us with such tenacity, and if, in addition to this, five hundred people throughout the Territory are induced to keep the Word of Wisdom I do not think that our preaching will have been in vain. But I anticipate far greater results than this. It is true, probably, that there are many points concerning our welfare that may not have been touched upon by our Heavenly Father in the Word of Wisdom, but in my experience I have noticed that they who practice what the Lord has already given are keenly alive to other words of wisdom and counsel that may be given. I would consider that for a person who was in a profuse perspiration to go into the wind without being properly clothed would be more foolish and injurious than to eat meat or to drink tea or coffee to excess. There are a

thousand ways in which we can act unwisely; our attention has been directed to some few points, and if we observe them the Lord has promised us great treasures of wisdom, which will enable us to see a thousand points where we can take better care of our bodies, preserve our health, and which will enable us to train our children in the way of the Lord. The result will be that our children will be healthy and strong, and we will raise up a generation that will be a blessing to us, and through whom the Lord can accomplish His great and mighty works in the earth.

These things are very desirable, my brethren and sisters, and I hope that no person in this congregation will consider that the teachings we have had during Conference, or their results, arise from enthusiasm, but attribute them to the right source, the promptings of the Spirit of God. This is the true view of the matter, and it is for every one of us to carry them into effect. We do not wish the people to be coerced or asked, even, to make covenants to observe these teachings. It is not desirable or wise that this should be done. If the bishops and teachers in their wards and blocks choose to ascertain how many will observe this counsel, it may be wise to do so, but it would be decidedly unwise to go and exact covenants of this character, because I have noticed that when we make covenants there is a power brought to bear against us, and temptations thrown in our path to cause us if possible to break them. We should be exceedingly careful in these things, and, if we wish to carry them out, let us resolve to do so upon principle and by the help of God, and not in our own strength, or because somebody else tells us to do so. This is the course for us, as Latter-day Saints, to take, then the benefits re-

sulting will be permanent. It is the design of the Lord to develop within every man and woman the principle of knowledge, that all may know for themselves. He has poured out His holy spirit upon all of us, and not upon President Young nor upon bro. Joseph alone. The Lord designs that the principle of knowledge shall be developed in every heart, that all may stand before Him in the dignity of their manhood, doing understandingly what He requires of them, not depending upon nor being blindly led by their priests or leaders, as is the universal custom, and one of the most fruitful sources of evil to the people on the face of the earth. God intends to break down this order of things, and to develop in the bosom of every human being who will be obedient to the gospel and the principles of truth and righteousness, that knowledge which will enable them to perform understandingly all the labors and duties he requires of them.

If we, in our experience, have not yet proved the truth of the words of the prophet—"Cursed is he that trusteth in man, or maketh flesh his arm"—probably we will do if we live long enough. There is a curse attending every man and woman who does this. If we will watch the operations of the gospel of Jesus Christ among us, we will see that it has a tendency to develop knowledge in the bosoms of all, and it is the design of Providence that it should be so. We must all learn to depend upon God and upon Him alone. Why, the very man upon whom we think we can rely with unbounded confidence, and trust with all we possess, may disappoint us sometimes, but trust in God and He never fails. We can go before Him at all times, and upon all occasions, and pour out our souls and desires before Him, and we

feel that we lean upon a rock that will not fail, and upon a friend that will not desert us in the day of trial. He is omnipotent, and in Him only can we trust under all circumstances, therefore we perceive why the prophet has said—"Cursed is he that trusteth in man, or maketh flesh his arm."

God, our Heavenly Father, designs that all who will observe truth and righteousness should possess wisdom and understanding for themselves, and He is bringing us through circumstances that will develop within us that portion of the Godhead or Deity which we have received from Him, that we may become worthy of our high and glorious parentage. This being His design respecting us, we should seek by every means in our power to aid Him in carrying it out, until the whole people are enlightened by His Spirit, and act understandingly and in concert in carrying out His designs. In other systems the design is to keep the people down in ignorance and darkness respecting the principles that are taught them, to keep the knowledge in the hands of a select few, upon whom the people are forced to depend, but this is not the genius of the kingdom of God. The spirit of the church of God is that manifested by Moses when, in answer to Joshua, who wished him to reprove some who were prophesying, he said—"No; but I would to God that all were prophets." That is the spirit of the gospel of Jesus Christ. The genius of the kingdom with which we are associated is to disseminate knowledge through all the ranks of the people, and to make every man a prophet and every woman a prophetess, that they may understand the plans and purposes of God. For this purpose the gospel has been sent to us, and the humblest may obtain its spirit

and testimony, and the weakest of the weak may obtain a knowledge respecting the purposes of God. This is the difference between the church and kingdom of God and the creeds and institutions of men. The idea that prevails in the world concerning us is that we are hoodwinked and led blindly by our leaders; but the contrary to this is the case, for it is the wish of every man who comprehends this work that the people should all understand it. The bishops and teachers, if they have the right spirit, wish their wards to understand the principles of the gospel and the requirements of heaven as they understand them, and so it is through all grades of the priesthood and through all the ramifications of the church of God. If we take this course continually we will become a great and mighty people before the Lord. If we do anything let us do it understandingly. If we hear any principle taught from the stand that we do not understand let us seek to comprehend it by the Spirit of God. If it be not of God we have the privilege of knowing it. We are not required to receive for doctrine everything that we hear. We may say—"I do not know whether this is true or not, I will not fight it, neither will I endorse it, but I will seek knowledge from God, for that is my privilege, and I will never rest satisfied until I have obtained the light I require." If you hear a doctrine that does not agree with your feelings, or that you do not believe, take this course; do not reject nor endorse hastily, without knowing or understanding. By taking this course you will develop the principle that God designs we should possess, and we will thus become a wise and understanding people, for we will be based on the Rock of Revelation.

May this be the case with you, my

brethren and sisters, until you are brought back into the presence of God, to dwell at His right hand eter-

nally, is my prayer for Christ's sake. Amen.

REMARKS by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.

[REPORTED BY DAVID W. EVANS.]

TRIP TO SOUTHERN UTAH—THE WORKS AND FAITH OF THE SAINTS.

As we have just returned from a journey from the south I presume it would be interesting to you to hear some little about how the Saints generally are getting on. We have had quite a pleasant journey, but rather a laborious one, travelling thirty, forty, or fifty miles a day, and preaching from once to three times a day. But we have had very pleasant remarks, feelings, and associations during our absence. We found that the President and those who were with him were welcomed and well received in every place we visited. There seems to be an increase of faith among the Saints and a desire to live their religion and keep the commandments of God. We also find that improvements are taking place in almost every place we visited; they are improving in their farming operations, their orchards, gardens, dwellings, &c., and some places, we find, are really very beautiful. Down in the far south, in Saint George and through that region of country, the people are beginning to live easier and better than heretofore, so that the matter of living is no longer a problem with any of them. In the early days of the set-

tlement of that country a good many became disaffected and left. Geo. A. used occasionally to go down with reinforcements, expecting to find quite a large company, but when he tried to put his finger on them, like Paddy's flea," they were not there. At the present time, however, different feelings prevail. There are many now who desire to go down there as a matter of choice, and a great many there with whom I conversed feel as though it was as good a home as they could find anywhere in the valleys, and they would not wish to leave unless counselled to do so. It took counsel to take them there, and it would take counsel to bring them away. So far as the city of Saint George is concerned, it is the best and most pleasant looking city in the Territory, outside of Great Salt Lake City, and that is saying a good deal for a new place. They have beautiful gardens and orchards, and quite a large number of very beautiful buildings, and they are making for themselves a very pleasant home. And not only so, but the promises to them are beginning to be fulfilled, waters are beginning to burst forth in desert

places, where they had none before, and they are beginning to feel that the hand of the Lord is over them, that He is interested in their welfare, that He is their God, and that they are His people. In fact, when we were down there at Conference, which we attended for two days, we had a pleasant time, and a good spirit prevailed, and I felt almost as though we were at home, there were so many familiar faces. I noticed, too, that there was a very general disposition among the people to observe the Word of Wisdom. Of course we had to keep it—we could not for shame do anything else—and if we had been disposed to do otherwise we could hardly have helped ourselves, for nobody offered us either tea, coffee, tobacco or liquor. There seemed to be a general disposition among the people to obey, at least, that counsel, although they had not heard much preaching upon it until we went down and talked things over together. We enjoyed ourselves very much, and the people expressed themselves as being very highly gratified. They met as you meet us here with their bands of music, schools, escorts, and so forth, and they made us welcome wherever we went, and we found that it was indeed a very different thing to preach the gospel among the Saints from what it is to preach it in the world. Instead of receiving opposition, contumely, and contempt, we were received with kindness, good feelings, and a hearty welcome.

In relation to these missionary operations which have been alluded to, I should like to see something done. I do not know that it is necessary to talk about it. We used to be in the habit of going without purse or scrip. That is the way I have travelled hundreds and thousands of miles, but then we felt as the disciples of old did. When we

returned, if asked if we had lacked anything, we could say verily no. But there was a time afterwards when Jesus said—"Let him that has a purse take it with him, and let him that has no sword sell his coat and buy one." We do not always remain in *statu quo*. At that time we were the poorest people in the world, but now we are better off than the generality of mankind, and we are able to help one another, and there is no necessity for our missionaries to go under the circumstances they have done heretofore; and since it is the counsel that they shall not, why let us do what we can to help them. In relation to the Kingdom of God, it is still onward, and we expect it to continue to progress, and we expect, individually, to be co-workers in its affairs and participators in its progress. If we are called on missions we go; if we are called upon to contribute to assist others to go we contribute. If the word is, "remove here," or "go there," we go—that is, many of us do, some do not. When I was at Conference at Saint George I felt that I was among a very good people, and that there was a great deal of the Spirit of the Lord there; but when I came to reflect on the circumstance I was not surprised that there should be a good people there, because they who were a little shaky in the knees, and did not have a great deal of faith, left and came away, and consequently they passed through that sieve and returned again, some to us and some to the settlements around, according to circumstances. And where there is a people that have been called upon to undertake what they consider to be a painful or unpleasant task or mission, and they go and perform that mission without flinching, they feel that they are engaged in the work of God, and that His work and His commands and

the authority of the Holy Priesthood are more to them than anything else; and they have the blessing of God resting upon them, which produces peace and joy in the Holy Ghost, and that is the reason why there is so good a feeling and so large a flow of the Spirit of the living God through that district of country. But where there is a backwardness and a shrinking from duties assigned us there is a drying up of that Spirit and a lack of the light, life, power, and energy which the Holy Ghost imparts to those that fulfil the dictates of Jehovah. When I reflect upon these things I take this lesson to myself: "That it is a good and pleasant thing to obey the dictates of the Lord, that it is praiseworthy and honorable to be found walking in the commands of Jehovah, and that it is a blessing to all men to fulfil all missions and to discharge all responsibilities and duties that the Lord lays upon them. When selecting brethren to go down there I remember the Bishops asked me "what kind of men I wanted?" I told them I wanted men of God, men of faith, who would go and sit on a barren rock and stay there until told to leave it. If we get a number of men of that kind to go, there is faith, union, power, light, truth, the revelations of Jesus Christ, and everything that is calculated to elevate, exalt, and ennoble the human mind and happify the Saints of God. These are my views in relation to the Kingdom of God.

The Lord has established His kingdom on the earth, and He has given us His servants to guide and direct us. We, as a people, profess emphatically to be governed by revelation. We do not believe in this simply as theory, as something that would be beneficial to somebody else, but as something that will be a blessing to ourselves. We believe that God has spoken, that angels have appeared, that the everlasting gospel in its purity has been restored; we believe that God has organised His Church and Kingdom on the earth, and that, through channels which He has appointed and ordained, He manifests His will first to the Saints and then to the world. And we believe that the more we adhere to the teachings of the servants of God the more we shall prosper, both temporally and spiritually, the more we shall enjoy the favor of the Almighty, and the more likely we shall be to obtain for ourselves an everlasting inheritance in the celestial kingdom of our God. We believe that the intelligence and wisdom of man cannot guide us, and that we, therefore, need the guidance of the Almighty; and, being under His guidance and direction, it is our duty to submit to His law, to be governed by His authority, do His will, keep His commandments, and observe His statutes, that we may ultimately be saved in His celestial kingdom.

May God help us to be faithful in the name of Jesus. Amen.

DISCOURSE by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City, May 26th, 1867.

[REPORTED BY DAVID W. EVANS.]

OUR DELEGATE TO CONGRESS—THE WORD OF WISDOM—THE UNION PACIFIC RAILROAD—SPIRITUAL IGNORANCE OF POPULAR PREACHERS.

If br. Hooper had accomplished his wish in saying just what he desired to say, would he not have been a superior man? He would. If he were to do so, he would be about the only man whom I know who could do so. I am happy to hear what I have heard from him in his speaking to-day, and in our communications one with the other. Since his return home it has pleased me more than anything else in the world concerning our Delegate to find that the spirit of faith, humility, and resignation to the will and providences of God, our Father, is increasing in him. This pleases me more than it would to learn that he had grown exceedingly rich; and, as we profess to be Latter-day Saints, I rejoice for myself and for his constituents that the spirit of the holy gospel is increasing in him from year to year. I do not say this to flatter br. Hooper; I am not the least concerned about it injuring him, for when a person sees things as they are, flattery and reproach are all the same to him, he sees no difference. If he finds that he is pleasing God and his brethren, he is exceedingly rejoiced, and feels an increase of humility and resignation. When a man is proud and arrogant, flattery fills him with vanity and injures him; but it is not so when he is increasing in the faith of God; and I can say of a truth, according to my understanding

of the spirit of the gospel, that it grows as fast in Wm. H. Hooper as in any man I know. He came to this Territory, as he has said, seventeen years ago next month; he came as clerk to Ben. Holladay. We found him as he was, he found us as we were. We have lived together many years, and, notwithstanding his speculations, I learned years and years ago, through his honesty, uprightness, child-like feeling, and naturally humble, contrite spirit, that there was in him the germ of truth and salvation. Now he is our Delegate, and I am really proud of him, not to detract in the least from br. Bernhisel, for I am proud of him, too, as a true gentleman. Br. Hooper has been fervent in every labor placed upon him, and he has labored indefatigably; his tasks have been arduous, yet he has succeeded to my astonishment and his own. This is in consequence of his faith and integrity in the truth that he has embraced. We sent one delegate to Congress, who was baptized, confirmed, and ordained an elder, to my certain knowledge, for he was ordained under my hands, and when he got to Congress I understand he denied being a "Mormon." But br. Hooper, every time he is asked if he is a Latter-day Saint, replies: "Yes, and I thank God that I am." By this course he has won the battle, and he has

obtained more than I could have anticipated. I am glad that I have this to say in his behalf. Now I will venture to say a little more, that Willam H. Hooper, from the period of his earliest recollection, never enjoyed that peace, quietness, and solid joy that he now possesses in the situation with which we have honored him, and that he has obtained by his submission to the providences of God and his faith in the Lord Jesus Christ. [Br. HOOPER: I never was so happy, nor enjoyed such good health in my life as now.]

Now, is not this encouraging? Why, just for the sake of passing through this life I would not fail of being a Saint for all the riches in this world. Talk about kings on their thrones! Is there one of them who feels safe and who can repose in quietness and security? Do you know one who can?

Take all the Emperors and great men of the world, who receive so much honor and homage, and what is their peace? It is sorrow. What is their joy? It is grief and sorrow. Are they safe? No, I think not; and I will say to my brethren and sisters that there is not a king, emperor, or potentate on the earth who begins to possess the joy, peace, and quietness that our delegate now experiences in returning to his constituents. I think not any of them, unless they enjoy the spirit of the holy gospel of the Son of God, though their subjects bow their knees to the ground and take off their hats to them to do them homage and honor, it is mere show, outward appearance; many of the people do not do these things from their hearts. This we very well know.

Br. Hooper has returned here to visit, mingle, and talk with the brethren and sisters, and to learn their feelings. I will say for his

satisfaction, and for the satisfaction of my friends who live in this city and throughout the Territory, that I am perfectly satisfied with his labors. Has he been as indefatigable as we could wish? He has. Has he accomplished as much as we expected he could? More; and above all this, there is nothing so consoling and cheering to me as to find br. Hooper increasing in the faith of the holy gospel. I have heard expressions from his mouth since he came home that have been heart-cheering to me. Speaking of his business and of the hard times here, said he, "What is all this speculation, money, or property? It is nothing at all when compared with peace and the blessings of Heaven that we desire upon the people called Latter-day Saints, and their success in spreading the gospel and gathering the poor." This is first and foremost in his heart, and this makes me cry Hallelujah, and thank God. I say this for br. Hooper.

I am now going to say a few words for myself with regard to my own situation and circumstances in the midst of this people, the joy and thankfulness that seem to surround the people and their leaders. The increase that is perceptible to those who live in the faith of the holy gospel is heart-cheering, comforting, and consoling, and is praiseworthy to the Latter-day Saints. To illustrate, I will refer to one item of our proceedings at Conference. While assembled there I told the people what my feelings were in regard to the Word of Wisdom. I said to them—"The Spirit signifies to me that we should cease drinking tea, coffee, and liquor, and chewing tobacco." On our journey south I saw one old lady over eighty years of age drink a little coffee, and that was the only coffee I saw while from home. I think there was one of our sisters

in the company who was sick one day, and she had a little tea; with this exception, from the time we left home until we returned, I did not see a drop of tea or coffee offered to the company. Is not this marvellous? Was there any command given to the people, or any coercion used towards them at Conference in relation to these things? Not the least in the world, and the strongest term I used was that "the Spirit signifies to me that this people should observe the Word of Wisdom."

It has been said to me—"This reformation in the midst of the people is too hasty to be permanent." I have replied—"I trust not; I have not been hasty in my reflections and considerations to honor the purposes and to do the will of God." It is true that to illustrate the advantages that would accrue from our observance of the Word of Wisdom, I compared the abundance of means we should then possess with the scarcity now existing. Instead of being poor and needy, this would give us all we could ask, to assist our poor brethren and sisters abroad to emigrate to this country, to send our elders abroad to preach the gospel, and to furnish the means necessary to enable them to do without seeking assistance of those who are already so poor that they seldom have more than half enough to eat. There are many there who have grown to manhood and womanhood, who can say of a truth—"Never in my life did I have the privilege of eating what my nature desired or required."

If we would observe the Word of Wisdom, and cultivate faith, economy, and wisdom, the Lord would add blessings to us so that we would have abundance to give our elders, that they need never be under the necessity of saying to this sister or that brother, "give me a breakfast or

something to assist me on my way," but they would have enough to provide for their own necessities, and something with which to assist the poor whom they might meet. When I was in the old country I never was under the necessity of asking a penny from any person, and for which I have been thankful a thousand times since in reflecting upon it. I believe the only alms I ever asked, or the only intimation I ever gave of being in need, was on Long Island, when on my way to England. The brethren there, or rather those who were brethren afterwards, gave me some money. When I got to England I had a few shillings left. While there the Lord put means into my hands, and after I was established in my office, I do not know that I ever went out without first putting into my pocket as many coppers as my hand could grasp, to give to the needy I met by the way, and I have fed and clothed many. I have been very thankful for this. But most of our elders, when they go to the old country, are under the necessity of obtaining assistance from the people. We should not suffer this, and if we, here, will observe the Word of Wisdom, there will be no need of their doing so in the future. Last week I received a note in which was enclosed three dollars from a sister; I cannot tell her name, for she did not give it. She said she had not drunk any tea since Conference, and she had saved about three dollars, which she enclosed for me to do good with. I felt "God bless her," and she will be blessed as sure as she lives.

Now, here are brethren on the right hand and on the left who, if they had observed my counsel and the Word of Wisdom in their economy and in their dealings, would have been worth hundreds of thousands to-day where they have not got

a shilling. But you know when we exercise faith and influence to induce the people to take a certain course, they will not always be satisfied that the result will be as it is described, until, by experience, they learn the opposite. There have been times when we have let the people do as they had a mind to, without trying to restrain them by counsel, and when we had done so, and not sought with all the power we had to concentrate them in their dealings and in their faith, they have met with difficulty and come to want; but when we hold them together, and they take our counsel, they always have plenty. Thank the Lord we do not suffer for food, and I do not know anybody who suffers for raiment. We have plenty of food, and we expect we shall have.

As I have not appeared before you since my return from the south until to-day, I will say a few words in relation to that. I designed coming to this Tabernacle last Sabbath, but my health would not permit me. I am here to-day, however, to present to you my heartfelt thanks for your faith and confidence in your leaders. When I returned home I saw an exceedingly delightful manifestation of the good feelings of the people. The greeting we received from thousands of children and grown people, who lined the sides of the streets, and the hundreds who came in carriages to meet us, was very gratifying. When I got home I felt perfectly peaceable, and not the least concerned about anybody coming to injure me. I am not like the monarchs of the world, although I have no doubt there are individuals who would like to throw me a little lead—I have had intimations to that effect—but I am not at all concerned. I am always prepared. I am always on the watch. If any man can creep on me, day or

night, he must be exceedingly quick. Still, I am in the hands of God, and I have to acknowledge that I am not preserved by my own wisdom and watchfulness, but it is through the providences of God. The Lord raises up one here and pulls down another there. He brings forth kingdoms and empires, and He sets monarchs on their thrones through His providences and at His pleasure. The Lord has His eye upon all His creatures. His presence and His influence fill immensity. Understand, Latter-day Saints, I do not teach you the doctrine that the centre of God is everywhere and His circumference nowhere. That is false doctrine and nonsense. But His influence, His power, His spirit fill immensity, and are around about all things, above all things, beneath all things, and through all things, and they govern and control all things, and He watches His creatures with that minuteness that not a hair of the head of even a wicked and ungodly man falls to the ground unnoticed. Now, permit me to say that through the providences of God, you and I are, I mean in our present condition.

Our delegate says he is not fearful of, anything arising in this world to militate against this work and people, except it arises among ourselves. Now, for your consolation I want to say that we are not going to commit errors, wrongs, and sins that will dis-fellowship us from the heavens, cut us off from the Holy Priesthood, and cast us out. I have no such faith, not a particle of it. There will be a great many foolish ones, no doubt. If you and I live to see the time when the voice is heard, "Behold, the bridegroom cometh, go ye out to meet him," we shall find many right in the midst of this people without oil in their lamps; no question of this. But as for believing that this people will

apostatize (without having any allusion to what br. Hooper has said), I do not fear it, though, in reality, it is the only fear I ever had. I do not fear anything from God and holy angels, from the powers of darkness, nor from the powers of this world, the only things I ever feared were the discord, discontent, confusion, and apostacy in the midst of this people. Still, you and I are not going to apostatize, we will not apostatize. There are individuals among us who will, but they will be very few. Another thing that creates exceeding joy in my heart is, that when a person apostatizes from the truth, and becomes filled with darkness and unbelief, how anxious he is to get away from this poor, miserable, sterile, sage plain, where, as br. Hooper has said, the people have the privilege of getting up in the night to water their land. This is a matter of great joy to me, for it is one of the providences of God.

Speaking of the completion of this railroad, I am anxious to see it, and I say to the Congress of the United States, through our Delegate, to the Company, and to others, hurry up, hasten the work! We want to hear the iron horse puffing through this valley. What for? To bring our brethren and sisters here. "But," says one, "we shall not have any money." Yes, we shall, if you and I observe the Word of Wisdom, we shall have plenty of it. Now, let me extend that a little further than to tea, coffee, tobacco, and whisky—that is, keep your flour here, and do not send it to Montana nor anywhere else, but keep it here and store it up, and your grain too. You flour speculators here, do you know what flour is worth a barrel in New York? It is worth twenty-two dollars. In my young days, when it reached ten or twelve dollars per barrel we thought

we were all going to starve to death. It is worth eighteen dollars on the frontiers and twenty at St. Louis. But, again, with regard to this railroad; when it is through, even in ordinary times it opens to us the market, and we are at the door of New York, right at the threshold of the emporium of the United States. We can send our butter, eggs, cheese, and fruits, and receive in return oysters, clams, cod fish, mackarel, oranges, and lemons. Let me say more to you—do up your peaches in the best style, for they will want them. Their fruit trees are failing in the east. Right in the very land where the Book of Mormon came forth, and was translated by Joseph, there has not been an apple grown for this dozen years without a worm in the centre, as I have been told by men who live there. The worm is in the centre of all there is there, and it will canker and eat them until they are consumed. Wherever this work has been, and the powers of darkness have succeeded in driving the Priesthood, I can tell you that desolation and ruin, the abomination of desolation will follow. But where the Saints cultivate the soil, the Lord will bless it and cause it to bring forth. Let us be fervent, then, in all our labors, in producing fruits, grains, vegetables, and everything necessary to sustain life, for by and by it will be said—"We must send to Zion, or starve to death." Do you believe it? I do not care whether anybody believes it or not, it makes no difference to me. I am a Yankee; I guess things, and very frequently guess right.

To the Latter-day Saints I say, live your religion. This is the cry all the time. Let us live our religion, be faithful, watchful, prayerful, keep the commandments of God, and observe His word. And now that we

have commenced to observe the Word of Wisdom, never treat resolution with a cup of tea or coffee, for as sure as you treat resolution once, it will plead hard for a treat again. "But is not tea and coffee good medicine?" Yes, first-rate; but if you use it as medicine you will never use it for pleasure. Keep the Word of Wisdom, help the poor, feed the hungry, and clothe the naked. Never let it be said of the Territory of Utah that a poor person had to go to the second house for a morsel to eat. It never has been said. I never heard of a person going to the second house for something to eat, from the fact that he always got it at the first, no matter whether friends or foes, saints or sinners. It is for you and me to do good to all, and to bless all. As far as we have the ability and capacity, let us bless our fellow beings, preach to them the gospel of life and salvation, and treat them as our brethren, sisters, and friends, until they prove themselves otherwise.

Oh, what a blessing that I have been born! When br. Hooper was speaking about Mr. Beecher's having said that it was the greatest misfortune that ever happened to man to be born, it proved to me positively that he (Mr. Beecher) had not the first glimpse of the importance of this life, the organization of the earth, or the destinies of the human family. It never entered his heart, and his mind never conceived the first principle of the design of the Almighty in forming the earth and peopling it. He is an eloquent orator, and pleases the people, but he cannot understand

the ways of God. In this respect he is like the rest of the world. [In my youthful days I have asked some of the smartest and most intelligent ministers America ever produced, if they could tell me one thing about God, and I have been mortified, ashamed, and chagrined when I found they could not. They could read the Bible, and if they had believed it they could have told me about Him just as well as about their brother or their father, but no, they could not tell the first thing. Neither had they the slightest idea with regard to the location of Heaven, hell, or the spirit world.] I believe I have already told here about listening to one of the smartest of American preachers preach on the soul of man. When he had exhausted two hours on the subject, he finally wound up, in his eloquent style, by saying—"My beloved brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance!" Why, such a thing never did nor can exist. What could I learn from that man with regard to Heaven, earth, hell, man, the soul of man, a prior existence, a present or a future existence, more than just to eat and drink, like the brute beasts that are made to be taken and destroyed. I concluded that I would not give a farthing for all the religions that existed, and I found nothing to satisfy me, until I found the revelations that Joseph Smith received from Heaven and delivered to the people. [I have spent time enough. May God bless you. Amen.]

DISCOURSE by *President Brigham Young*, delivered in the Tabernacle, Great Salt Lake City, June 16th, 1867.

[REPORTED BY DAVID W. EVANS.]

THE PRIESTHOOD TO DICTATE IN TEMPORAL AS WELL AS SPIRITUAL THINGS
—INCONSISTENCY OF AN EQUAL DIVISION OF PROPERTY—LET
APOSTATES ALONE.

These words—"If ye are not one ye are not mine"—are the words of the Savior, through the prophet Joseph, and given to us. This is a principle about which you have heard bro. Robert Williams say a good deal in his way of talking. His mind is like the minds of a great many, both in this Church and out of it, with regard to temporal things. If they had the privilege of dictating the affairs of this people, or of any other, they would divide the substance of the rich among the poor, and make all what they call equal. But the question would arise with me at once, how long would they remain equal? Make the rich and the poor of this community, or of any other, equal by the distribution of their earthly substance, and how long would it be before a certain portion of them, would be calling upon the other portion, for something with which to sustain themselves? The cry would soon be—"I have no bread, no house, no team, no farm; I have nothing." And in a very few years, at the most, large properties would thus pass from the hands of such individuals, and would be distributed among those who know how to accumulate wealth and to preserve it when accumulated. We should be one, there is no doubt of that, but the very men and women who would take the property of the rich and dispose of it to their own

advantage, would spurn from their presence and disregard every word of counsel given by those who know how to accumulate and preserve, and they would say, "We know as much as you, and we can dictate our own affairs." So they can, until they make themselves poor and have to be helped by others.

The capacity of the inhabitants of the earth to dictate their temporal affairs, is a matter that has occupied a certain portion of my time and reflection. Now, politically, we as a government enjoy the extent of the franchise granted to us by our Constitution, and that is all we can ask for; but who knows and understands how to dictate and guide in wisdom for the benefit of the whole community? Very few. And take the inhabitants of the earth from first to last, there is not one man in ten, neither is there one in twenty, and probably not one in forty, who is capable of guiding himself through life, so as to accumulate the necessaries and comforts of life for himself and family, and go to the grave independent, leaving a comfortable living for his wife and family, with instructions to enable them to pass through life judiciously, wisely, and prudently. Politically and financially there is not one man in forty capable of pursuing the course I have indicated. Then in a moral point of view, take

our young men, who are easily operated upon, do they know how to guide their steps so that a good life may crown their last days? No, they do not. Do the young ladies know the course to take to preserve themselves in honor? They do not, any more than the young men. They have to be watched like an infant running around the house, that knows no better than to take the carving knife or fork and fall upon it and put out its eyes. And it is so with the middle aged as well as with the young—they have to be looked after and cared for. And when this people become one, it will be one in the Lord. They will not look alike. We will not all have grey, blue, or black eyes. Our features will differ one from another, and in our acts, dispositions, and efforts to accumulate, distribute, and dispose of our time, talents, wealth, and whatever the Lord gives to us, in our journey through life, we will differ just as much as in our features. The point that the Lord wishes to bring us to is to obey His counsel and observe His word. Then every one will be dictated so that we can act as a family. Then if br. Robert wanted a pair of boots, pants, a coat, or a hat, or a dress for his wife or child, he could have it, but only in the order of God, and not until he can be dictated by the Priesthood.

I am talking with regard to our temporal affairs—of being so dictated, guided, and directed, that every man's time and talents will amount to all he could wish and desire. Are the Latter-day Saints in this situation? Partially so. Can they be dictated? Yes, in some things. You take these very men and women who want to make us all equal, and they tell us that we are covetous, because we have horses, carriages, houses, lands, and money. Have the poor got greedy

eyes? Are they covetous and penurious? I shall go a little too far if I am not careful. I must guard myself, because the Lord has chosen the poor of this world. But what kind of poor? Now the poor may be divided into three classes. In the first place there is the Lord's poor, of which you may pick up one here and another there, one in a city, two in a family. Is there any other kind? Yes, you come across a certain class that may be called the Devil's poor. Is there any other class? Yes, there is another class, who, long before I ever mentioned them, were denominated poor devils. Hence we have the Lord's poor, the devil's poor, and poor devils.

We have plenty of men in this community whom we have gathered from England, Scotland, France, Germany, and the islands of the sea. They have believed the truth and received it, and we have sent for them here that they may live their religion. But if Jesus tells the truth, there is a certain class of people who receive the truth without the love of it. When such characters gather—and there are plenty of them here—they would just as soon fellowship, deal, and associate with, and hold in close communion the poor miserable sharks that follow us, as they would with the best Saint here, and they do not know the difference. Why is this? Because, although they have embraced the gospel and know it is true, they have not received the spirit of Christ.

When we come to the doctrines that we preach, as contained in the Bible, and lay them before the people, the whole Christian world cannot gainsay a word of them. I have read many and many a time out of the prophecies, and the sayings of the Savior and His apostles that the Bible contains, until they who lis-

tened have got up and declared they would hear no more from that wicked book, believing it to be the Book of Mormon. Priests and deacons have declared they would hear no more from that vile record. I have said, "Does not this agree with your faith and feelings?" "No, it does not, and if we had it in our houses, we would take the tongs and put it in the fire." "Well," I have replied, "the book I have been reading from is the Holy Bible, the Old and New Testaments, translated by order of King James." But they did not know what those records contained. When we come to the doctrines contained in this book the Christians cannot gainsay them; they are struck dumb and silent as night, or rage in anger. Truth overcomes error, and when it is set before the people, the honest receive it. I wonder if there are any elders here who ever had a minister, deacon, or so-called Christian say to them, "If you will perform such and such miracles I will believe." I have had that said to me a great many times; it always shocked me. I would say to them: "You have not read the Bible, I think." "Oh, yes, we have," they would say, "we are Bible scholars." "Well, then, I will ask you a question. Did you ever read in your Bible anything like this—'A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas?'" "We do not know that we ever did." I would turn to the passage and show it to them. Still, men have believed because they have seen a miracle wrought. They cannot withstand that by argument, because they see the truth mathematically demonstrated. Do such characters endure? No; they come here and then turn away from their God, from the angels, from the holy prophecies of the Lord Jesus, from their brethren

and benefactors who brought them here from the land of oppression, where they could not own so much as a chicken, and where almost all they could get was a morsel of bread. Yet they come here and turn away from their brethren and the covenants they have made, and are traitors to God and heaven, and to the good in the heavens and on the earth. Are there men who came here in this way who have got rich? Yes, there are men now in this city who came here poor, naked, and barefoot, and willing to take a spade and go a ditching for me, or for anybody else who would furnish them a little bread, and now they are rich. They have made their wealth out of this people who constitute the kingdom of God, and they are using it to build up the kingdom of the devil. What are we to say to them? I would say, let them alone severely. The man who will apostatize from the truth, forsake his God and his religion, is a traitor to everything there is in heaven, earth, and hell. There is no soundness, goodness, truth, or virtue in him; nothing but darkness and corruption, and down to hell he will go. This may grate on the delicate ears of some, and they may think it is a pretty hard sentence, still it is true.

When apostates in this city or Territory crave your gold, silver, fine flour, and your substance, refuse them. Tell them they have the same privilege to earn bread that you have, and if they will work for and earn it, like honest men and women, they are free to do so, but not to pluck it from the pockets of the honest and poor. Let the Latter-day Saints give their substance to men who will pay their tithing, help to support the elders in their preaching to us, donate to the families here whose husbands and fathers have gone to preach the gospel to the na-

tions, and let the apostates alone. If I were to ask you honestly and sincerely, and in the character of a Christian, and then a little stronger, in the name of the Lord God of Israel, will you let apostates alone and trade with them no more, what would the Saints say?

How many of the Latter-day Saints would say—"I would as soon trade with this man as that man, or spend my money in this store as in that store, even though they pay tithing, and do good with their means?" Those men and women in whom this feeling exists must get rid of it, or they will not be numbered with those who are of one heart and of one mind. Now, remember that! I will promise those who feel in their hearts that they would sooner trade with an apostate or with a corrupt outsider, than with a brother, if the former would sell them a shawl a dollar cheaper, and persist in such a course of things, that they will never enter in at the strait gate, nor be numbered with those who are sanctified and prepared to enjoy the celestial presence of God our Father and of Jesus the Redeemer. I promise you this in the name of the Lord God of Israel.

You may say it is hard that I should dictate you in your temporal affairs. Is it not my privilege to dictate you? Is it not my privilege to give this people counsel to direct them so that their labors will build up the Kingdom of God instead of the kingdom of the devil? I will quote you a little Scripture if you wish, the words of an apostle of the Lord Jesus Christ to me. You may think that I saw him in vision, and it was a vision given right in broad daylight. Said he—"Never spend another day to build up a Gentile city, but spend your days, dollars, and dimes for the upbuilding of the

Zion of God upon the earth, to promote peace and righteousness, and to prepare for the coming of the Son of Man, and he who does not abide this law will suffer loss."

That is a saying of one of the apostles of the Lord Jesus Christ. He said it to me. Do you want to know his name? It is not recorded in the New Testament among the apostles, but it was an apostle whom the Lord called and ordained in this my day, and in the day of a good portion of this congregation, and his name was Joseph Smith, junior. These words were delivered to me in July, 1833, in the town of Kirtland, Geauga County, State of Ohio. The word to the elders who were there was: "Never, from this time henceforth, do you spend one day or one hour to sustain the kingdoms of this world or the kingdoms of the devil, but sustain the Kingdom of God to your uttermost." Now, if I were to ask the elders of Israel to abide this, what would be the reply of some amongst us? The language in the hearts of some would be—"It is none of your business where I trade." I will promise those who feel thus that they will never enter the celestial Kingdom of our Father and God. That is my business. It is my business to preach the truth to the people, and it will be my business by and by to testify for the just and to bear witness against the ungodly. It is your privilege to do as you please. Just please yourselves; but when you do so, will you please bear the results and not whine over them.

It is the way with thousands and thousands, when they burn their fingers they will turn round and complain of somebody else, when they themselves are the only ones to blame. How natural is it for some to endeavor to blame others for the troubles their own follies have induced! It is

a trick of the devil. You never see Saints take this course. When they do wrong they do not try to lay the responsibility on their neighbor, or on some brother or sister. The Saint is ready to acknowledge his fault, to bear the responsibility, and to kiss the rod and reverence the hand that corrects him. But you hear those who are not Saints continually complaining. It is so, to a great extent, with our new comers. When they come here they look for perfection. They say this is Zion. And so it is; but if we go to the Scriptures we shall find that the Zion of God is composed of the pure in heart. Brethren and sisters, have you Zion within you? If Jesus Christ is not in you, the apostle says, "then are ye reprobates." If the Zion of God is not within the bosom of you who profess to be Latter-day Saints take care that you are not reprobates. Be careful that no man takes advantage of you, leads you astray, and causes you to leave the Church and Kingdom of God, apostatize, and go down to hell. If you have Jesus and the Kingdom of God within you, then the Zion of God is here.

Our brethren and sisters, when they gather here, are apt to find fault and to say this is not right and that is not right, and this brother or that sister has done wrong, and they do not believe that he or she can be a Latter-day Saint in reality and do such things. The people come here from the east and the west, from the north and the south, with all their traditions, which impede their progress in the truth and are difficult to lay aside. Yet they will pass judgment on the acts of their brethren and sisters. I want to ask who made them the judges of the servants and handmaidens of the Almighty, who, shoulder to shoulder, have borne off this kingdom for more than a

third of a century? Thousands upon whom the yoke of Christ has rested so long, and who have borne off the kingdom, are judged and found fault with, by some who probably were baptized last summer or but a short time ago. You know that this is so, you are witnesses to the truth of what I am saying, for you hear it yourselves. Now, who are they who will be one with Christ? If I were to tell the truth just as it is, it might not be congenial to the feelings of some of my hearers, for truth is not always pleasant when it relates to our own dear selves. You take some of those characters to whom I have referred to-day, who want us all to be of one heart and of one mind, and they think we cannot be so unless we all have the same number of houses, farms, carriages, and horses, and the same amount in greenbacks. There are plenty in this Church who entertain such a notion, and I do not say but there are good men who, if they had the power, would dictate in this manner, and in doing so they would exercise all the judgment they are masters of, but let such characters guide and dictate, and they would soon accomplish the overthrow of this Church and people. This is not what the Lord meant when He said: "Be ye of one heart and of one mind." He meant that we must be one in observing His word and in carrying out His counsel, and not to divide our worldly substance so that a temporary equality might be made among the rich and the poor.

You take these very characters who are so anxious for the poor, and what would they tell us? Just what they told us back yonder—"Sell your feather beds, your gold rings, ear rings, breast pins, necklaces, your silver tea spoons or table spoons, or anything valuable that you have in the world, to help the poor." I re-

collect once the people wanted to sell their jewellery to help the poor; I told them that would not help them. The people wanted to sell such things so that they might be able to bring into camp three, ten, or a hundred bushels of corn meal. Then they would sit down and eat it up, and they would have nothing with which to buy another hundred bushels of meal, and would be just where they started. My advice was for them to keep their jewellery and valuables, and to set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessaries of life.

A great many good men would say to me—"Br. Brigham, you have a gold ring on your finger, why not give it to the poor?" Because to do so would make them worse off. Go to work and get a gold ring, then you will have yours and I will have mine. That will adorn your body. Not that I care anything about a gold ring. I do not have a gold ring on my finger perhaps once in a year.

You who are poor and want me to sell that ring, go to work and I will dictate you how to make yourselves comfortable, and how to adorn your bodies and become delightful. But no, in many instances you would say—"We will not have your counsel, we want your money and your property." This is not what the Lord wants of us.

There was a certain class of men called Socialists, or Communists, organized, I believe, in France. I remember there was a very smart man, by the name of M. Cabot, came over with a company of several hundreds. When they came to America they found the City of Nauvoo deserted and forsaken by the "Mormons," who had been driven away. They

set themselves down there where we had built our fine houses, and made our farms and gardens, and made ourselves rich by the labor of our own hands, and they had to send back year by year to France for money to assist them to sustain themselves. We went there naked and barefoot, and had wisdom enough, under the dictation of the Prophet, to build up a beautiful city and temple by our own economy and industry without owing a cent for it. We came to these mountains naked and barefoot. Are you not speaking figuratively? Yes, I am, for it was only the figure that got got here, for, comparatively, we left ourselves behind. We lived on rawhide as long we could get it, but when it came to the wolf beef it was pretty tough. We lived, however, and built a fort, and built our houses inside the fort. Then we commenced our gardens, we planted our corn, wheat, rye, buckwheat, oats, potatoes, beets, carrots, onions, parsnips, and we planted our peach and apple seeds, and we got grapes and strawberries, and currants from the mountains. The seeds grew, and so did the Latter-day Saints, and we are here to-day.

I am not unfrequently asked the question—"What induced you to come to this desert sterile country?" Sometimes my answer is—"We came here to get rid of the so-called Christians." This is somewhat of a stumbling block to them; they do not know how to understand it. They could understand it if they had been with us and had seen the Methodists, Baptists, and Presbyterians leading on the mob to rob, plunder, and destroy, as I have seen them. Do you think we came here of our own choice? No; we would have stayed in those rich valleys and prairies back yonder if we could have had the privilege of inheriting the land for which

we had paid the government our gold and silver, but we could not, so we came here because we were obliged to. And now we are gathering, gathering. Did you ever read in the New Testament that the Kingdom of Heaven in the last days would be like a net cast into the sea which should gather all kinds—the good and the bad? If this is not a proof to the inhabitants of the earth that this is the Kingdom of God, why there is abundance of other evidence to prove it. But this is one true evidence to all the inhabitants of the earth—we are gathering the good and the bad of all kinds. The good, I expect, will improve until they are gathered into the garner, and the bad will be cast away, thrust overboard.

Now, I want to come back to a subject upon which I have already touched. I want to hit somebody or other. Will you remember it? Never, from this time henceforth and forever, sustain a man, men, a people, a community, or anybody that operates against or forsakes the Kingdom of God. Do you know what I call them, or have you forgotten what I said about the poor of this world? The Lord has chosen them, it is true, but He has not chosen the devil's poor nor the poor devils. They who forsake or operate against the Kingdom of God are what I call poor, miserable devils. That is a harsh expression, especially to come from the pulpit, but I built this stand to say just what I pleased in it. Who among the people of the world can dictate for themselves? They want to be talked to, guided, directed, pampered, and caressed like little children. This people also do. How many are there here who, if they had stayed in their native land, would ever have owned a chicken or a sixpence, who have now a good house, farm, garden, orchard, and a car-

riage to ride in? There are hundreds.

Shall I make an application of this? If you please I will. The Lord owns the heavens and the earth, all things are His, and He delights to give them to His children, and He would much sooner that they should enjoy the good things of the earth than that they should not do so, if they would use them for the accomplishment of His purposes. It would cheer and comfort His heart to see all the Latter-day Saints combined in their efforts to promote His kingdom instead of promoting the kingdoms of this world. But we are but children, and the Lord is merciful, gracious, and long-suffering to His people and to all the inhabitants of the earth. We are all His children—saint or sinner, it makes no difference. Every son and daughter of Adam and Eve that ever came on this earth is the offspring of that God who lives in the heavens whom we serve and acknowledge. How merciful He is to His children! To see the wicked flourish like a green bay tree, and see the nations of the earth that oppose Him, set at naught all His counsel and will have none of His reproof, and spurn His servants, yet see how merciful He is to them. But let me say that the time is now at hand when the chastening hand of the Almighty will be upon the nations of the earth. He has commenced His work. Through His kind providences He has ordained that it should commence here where it commenced in the morning of creation. On this continent He will wind up His work; from here He will send the gospel of Jesus Christ to the uttermost parts of the earth, and woe to the nation that rejects it, and that persecutes and slays His servants; they will have to pay the debt.

I can make a just comparison between the nations of the earth and the children of Israel. Of all the hundreds of thousands who left Egypt, and who were over twenty years of age, who crossed the Red Sea, and travelled in the wilderness, two only were permitted to go into the land of Canaan. This was in consequence of their transgressions, and the Lord cut them off in the flesh that He might save them in the day of the Lord Jesus. So it will be with all the nations of the earth. Some few will be saved, but, to use scripture terms, very few will escape the punishment of the lake that burns with fire and brimstone. The Lord is merciful, but, when He comes to His Kingdom on the earth, He will banish traitors from His presence, and they will be sons of perdition. Every apostate who ever received this gospel in faith, and had the spirit of it, will have to repent in sackcloth and ashes, and sacrifice all he possesses, or be a son of perdition, go down to hell, and there dwell with the damned; and those who persecute and destroy the people of God, and shed the blood of innocence, will be judged accordingly.

Now, if you will please to hearken and hear, you Latter-day Saints, do not spend another dollar with an apostate, neither in this city nor in any other. Will we purchase from outsiders? Yes, and call them ladies and gentlemen, because many of them are the friends of God if they did but know it. There are plenty in the world who want to be, but very few come here except these apostates, who would sap the fountain of the Kingdom of God, and destroy all that was virtuous and truthful on the earth, like many others who never come into the Church. Let them alone. Will you sell them your wheat? No, sir; if you do—but re-

member you can do just as you please. I will not injure you, nor speak, nor even think evil of you, but my prayer will ever be—"O, God, the eternal Father, I ask Thee, in the name of Thy Son Jesus Christ, to save the righteous, and let the wicked and the ungodly go to their place and share the reward of their doings." I will lift my heart to God in your behalf who feel to build up the kingdoms of this world. You say this is harsh. No, it is not, it is good policy, to say nothing about religion. Is it not good policy to trade with and support our friends? If you go to London, Paris, the German States, or even in America, do you ever hear a Catholic found fault with for trading at a store owned by a Catholic? And the same is true with regard to the Church of England, Methodists, or any other society. It is good policy and economy to sustain each other. Then why is it not so with the Latter-day Saints? It is so, and we will do it, so help us God. We are here because there was no other place on the face of the earth where we could go and be safe; but here we are all right, and here the Lord designs that we should stay. By and bye we shall hear the locomotive whistle, screaming through our valleys, dragging in its train our brethren and sisters, and taking away the apostates. "Will not our enemies overslaugh us when we get the railroad?" No, ladies and gentlemen. Do you want to know what will take every apostate and corrupt hearted man and woman from our midst? Live so that the fire of God may be in you and around about you and burn them out. But if we mingle, fellowship, shake hands with, and think they are as good as anybody, the Lord says: All right; you may try it until you are tired. But the Lord has said that He will

gather the pure in heart; they shall come by thousands, and "the chariots shall rage in the streets, they shall jostle one another in the broadways, they shall seem like torches, they shall run like the lightnings." I do not know what the prophet referred to here unless it was one of those engines. But the Lord will gather up His people, and

fill the land of Zion with those who love and serve Him, and will waste away the wicked and the ungodly.

I can say to you, Latter-day Saints, I will guide you in the way of truth if you will be guided, and I will tell you how to save yourselves spiritually and temporally.

May the Lord bless you. Amen.

DISCOURSE by President Brigham Young, delivered in the Bowery, Great Salt Lake City, June 23rd, 1867.

[REPORTED BY DAVID W. EVANS.]

HOW DIVISIONS WERE INTRODUCED INTO THE CHRISTIAN WORLD—THE GOSPEL PERFECT, BUT ITS TEACHERS IMPERFECT—THE PRIESTHOOD AND ITS RESTORATION.

The Latter-day Saints believe in the doctrine that was taught by the prophets, by Jesus, and by his Apostles. Much has been said and written concerning the Church that was organized in the days of the incarnation of the Savior, and there has been a great deal of speculation as to the faith of that Church and the doings of its members. To tell what this religion, which we call the gospel of salvation, comprises, would require more than a lifetime. It would take more than our lifetime to learn it, and if it were learned by us we should not have time to tell it. In it is incorporated all the wisdom and knowledge that have ever been imparted to man, and when man has passed through the little space of time called life, he will find that he has only just commenced to learn the principles of this great salvation. In the early

days of the Christian Church we understand that there was a good deal of speculation among its members with regard to their belief and practice, and the propagation of these speculative ideas created divisions and schisms. Even in the days of the Apostles there was evidently considerable division, for we read that some were for Paul, some for Apollos, and others for Cephas. The people in those days had their favorites, who taught them peculiar doctrines not generally received and promulgated. The Apostles had the truth, and thought that they were so established in it in their day that they really had the power to unite the Church together in all temporal matters, as Jesus prayed they might be, but they found themselves mistaken. Have we any proof of this? Yes; you recollect reading that the Apostles assembled

themselves together to break bread and to administer; and they did administer from house, and from congregation to congregation, the words of life and the ordinances of the gospel. They thought they had power to make the people of one heart and one mind with regard to temporal things, and that they could amalgamate the feelings of the people sufficiently to organize them as one family. And the people sold their possessions and laid the price at the Apostles' feet, and they had all things in common. There is no doubt that this is a correct doctrine, and can be practiced to the benefit of a community at large, if believed and understood. But who has got the doctrine; who has eyes to see, ears to hear, and a heart to believe? Who has the authority and the capability to organize such a society? The Apostles thought they had, but when Ananias and Sapphira fell dead because they had lied, not only to man but to the Holy Ghost, in saying they had laid their all at the feet of the Apostles when they had only laid part there, a great fear fell upon the people, and they dispersed. Have we any history that the people ever assembled in a like capacity afterwards? I think you cannot find it. After the days of the Apostles, when the Council of Nice was called, they then and there determined what they considered to be correct and scriptural and what they would lay aside, but that sure word of prophecy which Jesus had shed forth into the hearts of those who believed on him seemed to be so mixed up and interwoven with darkness and unbelief, that they could not come to understanding and receive the full testimony of Jesus. So the old Christians lived, and so they spent their days down to the days of the Reformation.

If we have eyes to see, we can un-

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derstand at once, the difficulties that the Apostles had to encounter. If the people had lived according to the gospel that was delivered to them, the Apostles would have had power to accomplish a great deal more than they did, although there can be no doubt but they were mistaken with regard to the time of the winding up scene, thinking it was much nearer than it really was, and they might have made mistakes in other respects. Many of the difficulties they had to encounter, we are not troubled with. We have not only the sure word of prophecy delivered in the days of the Apostles, but we actually have that surer word of prophecy delivered to us through the Prophet Joseph, that in the last days the Lord would gather Israel, build up Zion, and establish His kingdom upon the earth. This is a more sure word of prophecy than was delivered in the days of the Apostles, and is a greater work than they had to perform.

The few hints that I have dropped clearly show, I think, to all who are acquainted with its history, how these schisms and divisions have been introduced into the Christian world. For more than seventeen hundred years the Christian nations have been struggling, striving, praying, and seeking to know and understand the mind and will of God. Why have they not had it? Can you tell me why it is there has not been a succession of the Apostleship from one to another through all these seventeen centuries, by which the people might have been led, guided, and directed, and have received wisdom, knowledge, and understanding to enable them to build up the Kingdom of God, and to give counsel concerning it until the whole earth should be enveloped in the knowledge of God? "O, yes, it was the apostacy." Very true, if it had not been for these

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schisms such might not have been the case. I have taken the liberty of telling the Latter-day Saints in this and other places something with regard to the Apostles in this our day. It is true that we have a greater assurance of the Kingdom and the power of God being upon the earth than was possessed by the Apostles anciently, and yet right here in the Quorum of the Twelve, if you ask one of its members what he believes with regard to the Deity, he will tell you that he believes in those great and holy principles which seem to be exhibited to man for his perfection and enjoyment in time and in eternity. But do you believe in the existence of a personage called God? "No, I do not," says this Apostle. So you see there are schisms in our day. Do you think there was any in the days of the Apostles? Yes, worse than this. They were a great deal more tenacious than we are.

We have another one in the Quorum of the Twelve who believes that infants actually have the spirits of some who have formerly lived on the earth, and that this is their resurrection, which is a doctrine so absurd and foolish that I cannot find language to express my sentiments in relation to it. It is as ridiculous as to say that God—the Being whom we worship—is principle without personage. I worship a person. I believe in the resurrection, and I believe the resurrection was exhibited to perfection in the person of the Savior, who rose on the third day after his burial. This is not all. We have another one of these Apostles, right in this Quorum of the Twelve, who, I understand, for fifteen years, has been preaching on the sly in the chimney corner to the brethren and sisters with whom he has had influence, that the Savior was nothing more than a good man, and that his

death had nothing to do with your salvation or mine. The question might arise, if the ancient Apostles believed doctrines as absurd as these, why were they not handed down to after generations that they might avoid the dilemma, the vortex, the whirlpool of destruction and folly? We will not say what they did or did not believe and teach, but they did differ one from another, and they would not visit each other. This was not through the perfection of the gospel, but through the weakness of man.

The principles of the gospel are perfect, but are the Apostles who teach it perfect? No, they are not. Now, bringing the two together, what they taught is not for me to say, but it is enough to say this, that through the weaknesses in the lives of the Apostles many were caused to err. Our historians and ministers tell us that the church went into the wilderness, but they were in the wilderness all the time. They had the way marked out to get out of the wilderness and go straightforward into the Kingdom of God, but they took various paths, and the two substantial churches that remain—a remnant from the apostles, that divided, are now called the Holy Catholic Church and the Greek Church. You recollect reading in the Revelations of John what the angel said to John, when he was on the Isle of Patmos, about the Seven Churches. What was the matter with those Churches? They were not living according to the light that had been exhibited. Do the Latter-day Saints live according to the light that has been exhibited to them? No, they do not. Did the ancient saints live according to the revelations given through the Savior and written by the Apostles, and the revelations given through the Apostles, and left

on record for the Saints to read? No, they did not. We may say there is some difference between the days of Jesus and the Apostles and these days. Then, Jesus said, "Go ye into all the world and preach the gospel to every creature;" proffer this gospel to all the inhabitants of the earth. That was a day of scattering and dispersion for those who believed in the Savior. When we come to discriminate between the former and the Latter-day Saints we shall find there was a little difference in their callings and duties, and in many points that we may say pertain to our temporal lives. Not in the doctrine of baptism, the laying one of hands for the reception of the Holy Ghost, nor in the gifts of the gospel. There is no difference in these things, but there is a difference in regard to the temporal duties devolving upon us. In those days the command was "Go to the nations of the earth;" in these days it is "Come from the nations of the earth." Do you not see the difference? Read the revelations in the Book of Doctrines and Covenants given through Joseph, and you will find that the burden of the gathering of the House of Israel, the building up of Zion, and the sanctifying of the people, and the preparing for the coming of the Son of Man is upon the elders of this church.

Soon after the death of Jesus the word He gave to His Apostles was to go and preach the gospel to the nations, that all might be benefitted thereby; but now, it is to gather up the House of Israel, and the fulness of the Gentiles, and bring them home to Zion, and to the lands of their fathers, that they may receive their inheritances on the lands given to them of the Lord in ancient days. So you see there is some difference between the duties and callings of the

Saints in former and in latter days. When the Lord called upon Joseph he was but a boy—a child, only about fourteen years of age. He was not filled with traditions; his mind was not made up to this, that, or the other. I very well recollect the reformation which took place in the country among the various denominations of Christians—the Baptists, Methodists, Presbyterians, and others—when Joseph was a boy. Joseph's mother, one of his brothers, and one, if not two, of his sisters were members of the Presbyterian Church, and on this account the Presbyterians hung to the family with great tenacity. And in the midst of these revivals among the religious bodies, the invitation, "Come and join our church," was often extended to Joseph, but more particularly from the Presbyterians. Joseph was naturally inclined to be religious, and being young, and surrounded with this excitement, no wonder that he became seriously impressed with the necessity of serving the Lord. But as the cry on every hand was, "Lo, here is Christ," and "Lo, there!" Said he, "Lord, teach me, that I may know for myself, who among these are right." And what was the answer? "They are all out of the way; they have gone astray, and there is none that doeth good, no not one." When he found out that none were right, he began to inquire of the Lord what was right, and he learned for himself. Was he aware of what was going to be done? By no means. He did not know what the Lord was going to do with him, although He had informed him that the Christian churches were all wrong, because they had not the Holy Priesthood, and had strayed from the holy commandments of the Lord, precisely as the children of Israel did. They were the children of promise,

of whom the Lord had said—"They shall be called by my name, and I will save them;" and for generations he had striven to do so. When pursued by the hosts of Pharaoh He had delivered them from Egyptian bondage; He had destroyed the Hittites and other heathen nations, and had given them possession of the land of Canaan, and in every way had tried to bless them; yet they would not be blessed, and in the Prophet Isaiah's writings we read that they had transgressed the laws, changed the ordinances, and broken the everlasting covenants. Do you think the Gentile Christian nations have rebelled? I know they have. Take, for instance, the sayings of Jesus of Nazareth, the Savior of the world, as found in this book—the Bible. He commanded His Apostles to go to all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved. How many methods of baptism were practised in those days? Just as many as there were saviors—one. How many methods of laying on of hands for the Holy Ghost? One. How many methods of obtaining the spirit of prophecy and the gifts of healing and the discerning of spirits? One. One God, one faith, and one Lord and Savior Jesus Christ, and one only. Well, the Apostles went and preached this gospel, yet one would vary a little on one point, and another on another, and those who took the gospel and ran here and there would introduce items of doctrine that were altogether imaginary. Do we find any curious ideas advanced in our day? Yes, I can relate a circumstance that I once heard myself, from one of the first elders in this church. He was preaching to the people on the principle of adultery, and told them that, according to the law of the Lord, whosoever commits

adultery shall have his blood shed. But the idea striking him that millions had committed this crime whose blood had never been shed, he thought this could not be correct, and so to improve it he said if their blood was not shed in this life it would be in the resurrection. What an absurdity! There is no blood there. Flesh and blood cannot inherit the Kingdom of God. Does not this show to you how these little things will creep into the Church? Have we the power and authority and the method of detecting every such error? We have. Do you know what they are? Some of you do, and if you do not I shall not tell you to-day. But we are in possession of the means by which to detect every error that comes into the church, and to decide satisfactorily on every point, and to decide what is and what is not true.

The gospel is a fountain of truth, and truth is what we are after. We have embraced the truth—namely, the gospel of the son of God. Its first principles are to believe in the Lord Jesus Christ, to repent of our sins, then go down into the waters of baptism for the remission of our sins, and have hands laid upon us for the reception of the Holy Ghost, which will lead us into all truth. If there are any of my friends or enemies here who do not know what "Mormonism" is, I am telling them. We believe in God our Father. This leads me right to another point that I have not much time to talk about. I recollect preaching once in the old bowery with regard to our Father and God, the Being we worship and whom we think so much of. There was a Baptist minister present; he was staying at my house. He was a kind, friendly man, and was on his way to the gold mines. He was sitting beside me. I wanted to leave

him in a puzzle. I would not tell him, but brought him right to the point, and there left him. When we got home, said he, "Oh! brother Young, you came right to the point exactly, and I did pray that you might tell us what kind of a being God is." I replied, "I left you in a puzzle on purpose for you to guess it. You have read it frequently, and you can hardly read the Bible at all without reading precisely what kind of a being our Father is." Said he, "I am not aware that I know anything about it." I asked him if he could tell me what kind of a being Adam was. "Oh! Adam was a man like I am." I asked him if he believed in the history of the creation, as given in Genesis by Moses, for if he did he would find that God said to His associates, "Let us go down and make man in our own image and likeness." He believed the history given by Moses, and had read the passage to which I referred. "Then," said I, "you must believe that Adam was created in the exact image of the Father." He had never thought of that in his life. I told him I had read that many times to Christians and to Christian ministers, but they would not believe what was in the Bible. Says Jesus, "Whosoever has seen me has seen the Father." He is the Being the Latter-day Saints worship; He is a man-God. Can you get a better term than that—a God-man? It is said that Jesus is the only begotten of the Father. It is strange that people cannot understand it, but they cannot unless they are told. How can we know unless we are told, and how can we tell the people unless the Lord tells us to do so? Faith comes by hearing the word of God declared, and this must be declared by those having authority. This character whom we serve is God, the God and Father of our Lord

Jesus Christ and the Father of our spirits, if the Apostle tells the truth; if he has not, who can correct him unless they have a revelation from the heavens? I have had a great many ministers tell me that I must understand that spiritually. I have told them that I read and understood it just as it was, and if it was not right, and they could give the correct meaning (which it was impossible for them to do without revelation), they were under condemnation before the Lord if they did not do so. That would stop them.

[Our Lord Jesus Christ—the Savior, who has redeemed the world and all things pertaining to it, is the only begotten of the Father pertaining to the flesh. He is our elder brother, and the heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents. What about this? I am not going to tell this, for I have a few more ideas with regard to the Christian world that I wish to lay before you. Why have they wandered so far from the path of truth and rectitude? Because they left the Priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood, and continued to travel in the wilderness, turned from the commandments of the Lord, and instituted other ordinances. There are a great many churches that do not believe in ordinances at all, and there are some called Christians who do not believe in the blood of the Savior, and that he, himself, was nothing more nor less than a good man. If they believe in the baby resurrection, or that a person who had committed adultery would have his blood shed in the

resurrection, it would be just as consistent as to believe what they do believe. These ideas are all wrong.

The Christian world struggled on until the days of the Reformation. But what of the Reformation? Nothing, only it shows that there were some few among them who had courage to come out against the orthodox principles ordained, published, and proclaimed by the Priests. They had an idea in their minds that the Lord was going to do something for the people, but they could not tell what. There was a spirit upon them that prompted them to declare against the wickedness of those professing to be Christians. Did they profess to know enough to take the truth and leave the error? No; down to the days of my youth the Christians did not know any better than to renounce any doctrine that the Church believed from which they came. This is more or less the case with every denomination on the face of the earth. Some who call themselves Christians are very tenacious with regard to the Universalians, yet the latter possess many excellent ideas and good truths. Have the Catholics? Yes, a great many very excellent truths. Have the Protestants? Yes, from first to last. Has the infidel? Yes, he has a good deal of truth; and truth is all over the earth. The earth could not stand but for the light and truth it contains. The people could not abide were it not that truth holds them. It is the Fountain of truth that feeds, clothes, and gives light and intelligence to the inhabitants of the earth, no matter whether they are saints or sinners. Do you think there is any truth in hell? Yes, a great deal, and where truth is there we calculate the Lord has a right to be. You will not find the Lord where there is no truth. The devil had truth in his mouth as

well as lies when he came to mother Eve. Said he, "If you will eat of the fruit of the tree of knowledge of good and evil, you will see as the gods see." That was just as true as anything that ever was spoken on the face of the earth. She did eat, her eyes were opened, and she saw good and evil. She gave of the fruit to her husband, and he ate too. What would have been the consequence if he had not done so? They would have been separated, and where would we have been? I am glad he did eat. I am glad the fruit was given to mother Eve, that she ate of it, and that her eyes were opened, and that my eyes are opened, that I have tasted the sweet as well as the bitter, and that I understand the difference between good and evil.]

When the Lord called upon His servant Joseph, after leading him along for years until he got the plates, from a portion of which the Book of Mormon was translated, "By and bye," said he, "you are going to organize my church and establish my kingdom. I am going to have a church on the earth. All these churches you have inquired about are wrong; they have truth amongst them, but not the Priesthood. They lack a guide to direct the affairs of the Kingdom of God on the earth—that is the keys of the priesthood of the Son of God." This tells the story. We possess the Priesthood. The Lord sent John to ordain Joseph to the Aaronic Priesthood, and when he commenced to baptize people he sent a greater power—Peter, James, and John, who ordained him to the apostleship, which is the highest office pertaining to the Kingdom of God that any man can possess on the face of the earth, for it holds the keys of the Kingdom of Heaven, and has power to dispense the blessings of the kingdom. This

priesthood is that which the Christian world do not possess, for they have taken leave of the kingdom and the priesthood. Joseph bestowed this priesthood upon others, and this Church possesses it and its power, which enables us to detect all error, and to know what is true.

There are other things I wanted to

talk about, not pertaining to the Kingdom of God on the earth, but to the faith of this people before God, but I shall leave this for the present, as I feel that I have talked as long as is prudent for me. May the Lord God of Israel bless you, is my prayer, in the name of Jesus. Amen.

DISCOURSE by President D. H. Wells, delivered in the Bowery, Great Salt Lake City, June 30th, 1867.

[REPORTED BY DAVID W. EVANS.]

JOSEPH SMITH TAUGHT BY REVELATION—THE GOSPEL REASONABLE AND CONSISTENT—THE LORD WORKS THROUGH SIMPLE INSTRUMENTS—MORMONISM FULL OF CHARITY.

I have been pleased whilst listening to the remarks of br. Eldredge. The recital of his reasons for receiving the principles of the gospel forcibly reminded me of the days of Joseph, and of the effect which those principles had on my mind as I heard them proclaimed by the servant of the Lord. Many of the principles which he taught were in the world—they were not new, yet it seemed as though they had never been thought of, comprehended, or understood by the children of men; at least, they had [not been by me. I did not know anything about God my heavenly Father, nor the connection which existed between Him and the children of men, nor the object He had in view in sending them through this earthly probation, until I learned it from the prophet; and I apprehend that this is, to a very great extent,

the case with the world to-day. I had no more confidence in Joseph Smith being a prophet, or in his knowing anything about religion, than I have now in a juggler or a wandering mountebank. I knew nothing at all about Joseph, except what I had heard from his enemies or read in the papers.

It was not very far—only two or three counties—from where I was born, in the State of New York, that this work took its rise. I had frequently heard through the religious papers of the miracles that had been performed by the “Mormons,” and I supposed the whole affair was a great humbug, that the “Mormons” were fanatics and very bad people. The days of my youth were days of religious excitement—the days of revivals, which so pervaded that section of country at that time—and I can well apprehend the effect these things

must have had on the mind of Joseph; he was a young man, I was but a boy, and I know how those revivals affected young minds in the neighbourhood in which I lived. Some of those preachers would hold their protracted meetings for days and weeks, and sometimes for a month, one meeting after another, every day and every evening, getting around the young with their influences, and concentrating their prayers, perhaps, on a single individual, and praying for no other, until he would say he had got religion and was converted. Suffice it to say, that I was disgusted with it, and did not believe in any of it, and rested my chance, so far as religion was concerned, on trying to do that which was right as near as I could, and running the risk.

In this frame of mind I was introduced to Joseph Smith, by Sidney Rigdon, who remarked, at the time, that he was the man who was talked about so much. He was a fine looking man; he did not say much to me nor I to him. Time passed along, and for years after I was occasionally thrown into his society, and frequently heard him speak; and, though I did not at first believe that he was inspired or that he was more than a man of great natural ability, I soon learned that he knew more about religion and the things of God and eternity than any man I had ever heard talk. I read the Book of Mormon and the Book of Doctrine and Covenants without their having any particular effect on my mind. I did not get the principles from either of these sources, but I obtained them from Joseph, and it seemed to me that he advanced principles that neither he nor any other man could have obtained except from the Source of all wisdom—the Lord himself. I soon discovered that he was not what

the world termed a well-read or an educated man; then where could he have got this knowledge and understanding, that so far surpassed all I had ever witnessed, unless it had come from Heaven? It commended itself to my understanding and my sober judgment, and although I admitted nothing, and did not embrace the gospel, but stood aloof, yet the words and principles which I heard from him had their effect on my mind.

I had been a reader of the Scriptures, and had learned a great deal by heart in my youth in the Sunday school. I had read a great many religious publications, and had a tolerable idea of what the sects of the day believed with regard to the principles of salvation. I had investigated and had been raised according to orthodox notions, and in my early youth I believed in the "Trinity." I investigated the principles of the Unitarians, who did not believe in the "Trinity," and also the doctrines of the Universalists, and I believed about as much in Universalism at the time I was introduced to Joseph as in any of the religions of the day, if not a little more, but had not united myself with any church organization, because I was not fully satisfied. I heard Joseph Smith state at one time in Nauvoo that whether "Mormonism" was right or wrong, the people were just as well without as with the ordinances taught and administered by the sectarians of the day. That was exactly what I thought, though I did not comprehend so much then in relation to the ordinances of the gospel, and those authorized to administer in them, as I afterwards learned. And although my understanding of these things may have been of slow growth, yet I can say and feel that it is grounded in the truths of heaven, for with the

few keys I received from the servants of God I obtained corroborating testimony from the Scriptures, which I have read from that time until now with an understanding that I never had before; and even now, whenever I search the Scriptures, I find things that are new to me, that I never understood nor comprehended before, although I have been familiar with them from my youth.

When I first heard Joseph Smith enunciate the principle of baptism for the dead, and the method of administering it, I was astonished that no person had ever thought of that before, it was so plainly laid down in the Scriptures. The principle of acting by proxy was just as plain to me as the noon-day sun the moment it was explained to me, but I never thought of it until that time. When I heard these principles my heart leaped for joy, and although I was not a praying man I prayed inwardly that whatever else I might do, I might never be left to deny the principles of truth which the prophet was revealing. That was the inward conviction of my soul. Still I did not join the Church, and I did not know that I ever would; I was not fully satisfied. Some things were made very manifest to me, others I could not comprehend. He preached a funeral sermon once, in which the doctrine of eternal judgment was dwelt upon considerably; this I received, and many a time in Council have I heard him develop the principle so plainly that it would have been a sin against light and knowledge for me to have rejected it, therefore I treasured it up in my own heart. Many and many a time he would go right along developing principle without ever alluding to the Scriptures, while my own knowledge of them would bring passage after passage to my mind in corroboration of that which he was advancing.

When he said it was the privilege of the Latter-day Saints to be baptized for their dead, I remembered the words of Paul, "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" and when he spoke upon the principle of preaching to the spirits in prison, it flashed across my mind, as quick as lightning, that the Savior did that between the time of His crucifixion and resurrection. The analogy of the thing struck me with such force that I could not get it out of my mind. And so scripture after scripture and testimony after testimony come to my mind, proving that the principles he advanced were true. But had I ever thought of them, or had the Christian world for ages? No, not until Joseph revealed them. The Catholics, even for praying for the deliverance of the dead from purgatory, were scouted and ridiculed, yet this principle of administering for the spirits in prison was unfolded to my mind, and in and of itself was great and glorious. Said I, if they who were disobedient could be administered to by the Savior of the world, how much more reasonable is it to suppose that they can be administered for, who have not been disobedient, but who have died without a knowledge of the gospel? This seemed reasonable and consistent to me, and the principle was sustained by the Scriptures of divine truth which I had been taught to believe from my youth up. When the apostle used the expression—"If the dead rise not, then why are ye baptized for the dead," he was instructing the Church at Corinth on the principle of the resurrection, some of them apparently having been imbued with the doctrine of the Sadducees who denied the resurrection of the dead. I saw the reason and

propriety of the expression. I never had comprehended it before; I did not know God, nor His Son Jesus Christ, nor the relationship that we, His children, bear to Him. That is the condition of the Christian world at the present day. They do not comprehend God, themselves, their past, nor their future.

These principles have come to us by revelation through the Prophet Joseph. There may be those here who have not received these principles; it will do no harm to talk upon that awhile, and it may not harm those who have. They are incontrovertible. Arguments to sustain them can be adduced if necessary, but I do not think they need it. Still it has a tendency to open up the mind and prepare it to receive those principles which have been made manifest in this our day for the salvation and exaltation of mankind. It showed to me that there was a work to be done, and that the time, so long talked of for its accomplishment, was hastening on. I saw that there was a necessity for it, for truly all people seemed to me to be blinded concerning the things of God. Like the Jews at the appearance of the Savior, they multiplied words, made long prayers, made great pretensions in religious matters, but their hearts were far from God. The fact of some of the Jews denying the resurrection, after hearing the Savior and his Apostles elucidate it so clearly, proves to me that they were nearly if not quite as ignorant with regard to the things of God as the Christian world at the present day. They read the Scriptures without understanding, they administered in the ordinances without power, and they changed the ordinances, substituting one thing for another, thinking the change would, doubtless, answer the same purpose and suit their convenience a little better.

It was thus that schisms crept into the church, and men began to reason themselves out of the principles of their most holy faith, as was touched upon here a short time ago by the President. I can see how this parity of reasoning would carry men off. To illustrate for a moment. We say that Jesus died for all mankind, that his blood was shed for everybody, but will this save them unless they comply with the requirements of the gospel? Why, no. Some say that the doctrine of one being born to be saved and of another being born to be damned would set that aside. That is the extreme view. Others come along and say, "If men's salvation depends upon their actions, where is the need of the atonement, for with all the efficacy of the atonement men cannot be saved without repenting of evil, and if they do this they will be saved anyhow."

This is fallacious reasoning. Jesus died that all might live. As we read in the Scriptures, "As in Adam all die, even so in Christ shall all be made alive." Every son and daughter of Adam may be saved if they will live according to the principles of the gospel. Salvation is within the reach of every human being, because the restitution is as good as the fall. Here is the platform, and if men are not saved it is their own fault. The plan of salvation devised by our Father in heaven is amply sufficient to reach the whole of the human family. He will be justified and we condemned, if we do not receive the principles of the gospel. We can receive the principles of the gospel with its virtues and the attributes of God, or we can go on in the practice of evil until we go down to death and destruction, if we choose.

Here comes another man, however, who reasons that the virtues and

attributes of God are what make God, and that without these attributes He would not be God, hence that the attributes alone are God. Do you not see how fallacious this reasoning is? What is a principle without being acted upon? It is no more than the iron in the ore, it is inert and dead. Of what benefit are principles in the abstract, however good they may be? They are of no benefit to humanity unless manifested through organized intelligence. Food when appropriated to its natural use imparts vigor to the system, but unappropriated it is comparatively worthless. The same is true of water and other beverages—they are good to quench thirst if rightly used, otherwise they are of little value. By partaking of the Spirit of God, our thirst for knowledge will be satisfied, and it will be within us as a well of water springing up to eternal lives. But if we partake not of that Spirit we will sink, and our course will be continually downward. Hence we see, that in and of itself, the attribute is no more than the iron in the ore, to be beneficial it must be developed by use. If there is a disposition in me to live according to good and true principles, they are bound to elevate and exalt me, just the same as the growth of a child is promoted by proper supplies of nutritious food, whereas if it did not partake of this food it would starve and die. It is just so in spiritual matters. It is not in those matters themselves, but in the individual, and the capacity of the individual who receives and applies them to his own use, and practices upon them, that they are calculated in their nature to elevate and exalt him.

Such views as I have referred to, do away with God entirely; they do away with the Savior and the virtue

of the atonement. They are worse than infidelity. They turn things completely around. Men advancing them say if such things had been so so and so, other things would have been so and so. For instance, "What would have been the condition of the world of mankind if the Savior had not died?" I do not know anything at all about it. It was in the plan devised in the councils of the Gods before man was brought forth to inherit the earth. One came with, and as a consequence of, the other. I do not know what the condition of man would have been if the Savior had not died. I do not suppose man would have been here if that had not been part of the arrangement. It is not a supposable case with me. I take things as they are. The Lord has arranged it, and if I do not like His arrangement it will not make any difference to Him, though with mankind generally it might. It is for me to submit to the arrangement as I find it, having faith and confidence that it is the best and the only way for us, as the children of God, to walk in, that we may obtain salvation and exaltation in His kingdom.

Do you suppose that our heavenly Father would have sent us through this probation of sin, trial, misery, and death, if it would have been as well for us to have stayed in our spiritual state in the eternal world? I do not suppose any such thing, but I believe there is a wise purpose in sending us to pass through this mortal state, and that was so well understood by our spirits, that they were willing to come and run all risks, and descend below all things, that they might have the privilege of rising above all things. The principle of the thing is plain, beautiful, and correct to my mind. I begin to understand my origin and the pur-

pose of God my Father in sending me to this state of existence, and the relationship in which I stand to Him.

To those called to mourn the departed who have died in the faith, these principles are a source of great consolation; their contemplation causes the heart to bound with joy and exultation, and to rejoice in God and the holy gospel which He has revealed. You can bear testimony to this as well as I can. You had no knowledge pertaining to the principles of salvation, the knowledge of God and things pertaining to eternal life, until you received it through the gospel. The sectarians of the Christian world, although they are professedly engaged in the promulgation of these things, are as ignorant in relation to them as the beasts that perish. They do not know anything about the principles of salvation, and they are so prejudiced that they will not be taught; they ignore the only source whence they can be obtained in these days, because it is unpopular, and they will be damned, because great is the sin of unbelief. As it was with the Jews in the days of the Savior, so it is now with the Christian world. Light is offered them, and they reject it, and this will be their condemnation. It was said anciently that no good thing could come out of Nazareth, and to-day the Christians say that no good thing can come from the "Mormons" or from Joseph Smith. By and by they will find that a great many good things can come from just such a source.

That is the way the Lord works. He takes the poor weak things of the earth to confound those who are wise and mighty in their own estimation. God will have the glory, it is His right. He will accomplish His work and His purposes in His own

due time. It is His right to do so, and to have the glory and the honor of it. If the Lord were to choose those who are great and wise, according to the notions of the world, they would want to dispute with Him because of their great attainments, and they would claim the honor for this and for that, and would say that such a man should be canonized because of his holy and righteous life, and great honor should be paid to another because of his learning, and because he has divulged so many things. If the Lord were to reveal principles of truth to such men they would claim the honor, and would make merchandize of the gospel. Some may inquire how I know this? I know it by what they have done and are doing. They are selling men's souls and their own for filthy lucre's sake. There is a scramble among the clergy for the loaves and fishes. They will take children and make ministers of the gospel of them without any authorized ordination, and whether the Lord wants them or not, no matter whether their minds are touched with the principles of truth or not, provided they become learned in the law and have Rev. or D.D. appended to their names. Such things are abominable in the sight of Heaven! It is not likely that the Lord would avail Himself of such people to make known His law to the children of men. There is no room in such hearts for Him to make an impression upon. It is a great deal more likely that He would select such a one as Joseph Smith, who was free from tradition, and on whose mind He could make an impression as easily as He could with a pen on a piece of white paper—an honest, sincere soul, seeking the way of eternal life. It is far more reasonable to me to suppose that the Lord could make an impression on such natures, than that He

could on learned doctors of the law.

The prophet has said that when this thing came forth, the poor and the meek of the earth should rejoice in the Holy One of Israel. They do, they have rejoiced in Him. This gospel commends itself to their understanding, whether it does to the understanding of the rich and learned or not. They whose understandings have been touched with the principles of salvation have enjoyed a great privilege, and our elders who go forth can teach the whole world the way of life and salvation. It is that which makes them bold to stand up in any place, for they know that if the people will heed their teachings they can lead them into the celestial Kingdom of God. I was bold to declare this to the elders while abroad in the nations, in order to strengthen and encourage them, for they know more than any other set of men on the face of the earth, pertaining to the things of God and eternal life. Therefore I encourage them to stand up in all confidence, trusting in God, and declare the things they had received, and I assured congregation after congregation, when attending conference where the elders were, that if they would listen to the teachings and principles which the elders would unfold to them, they would lead them into the celestial Kingdom of God.

It becomes the Latter-day Saints, then, to live so that they may show by their good works that they do believe in these glorious principles, and that they will cleave to them with full purpose of heart. This course will increase faith, which is the source and root of power; it will give confidence in God and in the principles of the gospel. When a man has gone before the Lord and prayed for the recovery of the sick, and his prayer has been answered, can he not go a

second time with more confidence? Most assuredly; and if he continues to live a pure and virtuous life, keeping himself from the contaminations of the wicked and ungodly, he will go on step by step, continually increasing in faith in God and the things of eternal life. The world is full of sin, iniquity, contamination, and everything that is calculated to destroy man's existence here on the earth. And what does Christianity, in its present phase, accomplish for the redemption of the human family? Has not wickedness continued to increase, until now it pervades all classes of society, and it is impossible to stem the torrent? Look at those who are numbered with the Christian world, they are but a small portion of the people on the face of the earth, and then, again, how few of them believe, or even profess to believe in the principles of Christianity. There are a few sects, but a great number of people do not join themselves to any of them, though, as I have already said, they are just as well without. Then, how uncharitable in those few sectarians to believe that they are the only ones in the way of eternal life! The "Mormons" are sometimes accused of being uncharitable, but the fact is, "Mormonism" will save all who can be saved.

Then a large portion of the sectarian world do not believe in many of the principles I have referred to pertaining to the plan of salvation. For instance, they do not believe that anything can be done for a man after death, although he may have died without a knowledge of the gospel. Look what myriads would be debarred from salvation through this alone, according to popular religious notions. There are the Baptist and Presbyterian churches, that number but a few thousands on the earth, and yet according to their theories nearly

everybody but themselves must be damned and go to hell. It is the same with the Catholics. Take them all combined, and there are but a few millions on the earth who call themselves Christians, and yet, in their midst and numbered with them, except in Catholic countries, are the old and the young, and, in fact, a majority of all classes, who never attach themselves to any church, and these latter, according to the doctrine of their orthodox brethren, will be damned. In Catholic countries the majority of the women belong to the church, and the children, too, until they reach maturity, when they become infidel, and when, instead of attending church on a Sunday morning, they spend their time in restaurants. In the afternoon, males and females all spend their time in enjoyment, going to balls, races, restaurants, &c. In countries where the Protestants and Dissenters prevail they make more profession in relation to the observance of the Sabbath. A great many faithfully attend church, while others stay at home or go out riding, or on excursions, or otherwise enjoy themselves.

I have heard men standing at the corners of streets praying for their sinful brethren—for one who had been on an excursion, perhaps, spending his time on the Sabbath in pleasure; and for mercy on another man who had been beating his wife; pleading for the Lord to have mercy on this and on that class of what they termed sinners, and saying that all these would be consigned to eternal torments unless He did have mercy on them, though they are denominated Christians, in the general classifications, and that all but the few who believed as they did, whether such ever heard the contracted creeds

taught by them or not, would be doomed to hell to suffer through all eternity; and this they say because of their illiberal ideas and uncharitable notions. But the gospel of Jesus teaches us, that while those sinners whom they prayed for must repent of their sins and do right, as well as those who, like the Pharisees, prayed for them at the street corners, all the human family who ever did, do now, or will yet live upon the earth, may be saved if they will obey the principles of the gospel, except such as have been "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," for "if they shall fall away" it is impossible "to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." But to all will the gospel be preached, if they are in the flesh that they may act for themselves, and if they are in the spirit world, that they may be administered for in this world, "that they may be judged according to men in the flesh, but live according to God in the spirit." This shows that, after all, the principles which the "Mormons" have embraced are calculated to save more of the human family than any other known to men on the earth. Then how can they call us uncharitable? They cannot without injustice.

May God bless us and help us to be faithful, and to pass along from knowledge to knowledge, and from virtue to virtue, practising those things through our lives which are calculated to exalt us eventually in the presence of our heavenly Father, which is my prayer in the name of Jesus. Amen.

REMARKS by *Elder John Taylor, delivered in the Bowery, Great Salt Lake City, July 21st, 1867.*

[REPORTED BY DAVID W. EVANS.]

CONDITION OF THE WORLD AND OF THE SAINTS—GOD HAS COMMENCED TO REGENERATE THE WORLD BY REVEALING THE GOSPEL : ITS PURITY AND ITS UNION—PRESIDENT YOUNG A BENEFACTOR TO THE HUMAN FAMILY.

I have been very much interested in the remarks made by br. Bywater this afternoon, and in fact I was very much interested in listening to the remarks made this morning. It is difficult for anybody to rise here and place themselves under the influence and dictation of the Spirit of God, and not advance ideas and principles that are calculated to enlighten the mind, expand the capacity, enlarge the understanding, and enable us to appreciate more fully the blessings of that life, light, truth, and intelligence which God has been pleased to manifest to us, in these last days, for our salvation and exaltation. It was said in former days, and may with equal propriety be said to-day, "Happy is that people whose God is the Lord," and if we fall short of obtaining truth, light, and intelligence from Him, whatever our situation may otherwise be, it is very deplorable for us as rational, intelligent, eternal beings. The principles that are made known by the Lord and enunciated by His servants are eternal, and they are not only calculated to promote our happiness on the earth, but also our happiness hereafter; they go back to far distant times and show our associations with and relationship to God. They have a bearing on our present existence and happiness, and they look forward to something in the future that is really certain and

tangible. When we talk about the world and the confusion, folly, and evil of its inhabitants, we look at them as they are, we value them at their present worth. We do not expect to compare ourselves and our hopes with them and their hopes. We have come out from among the world, guided by the light of revelation, by the Spirit of eternal truth, by the everlasting gospel which God has sent among us. He has gathered us from the world, we are no longer of them, and we do not expect to compare ourselves with them; and what their ideas, views, and notions with regard to us may be, we care but very little, it is to us a matter of very little importance. We feel desirous to know what the will of our heavenly Father is, we feel desirous to comprehend what are the duties and responsibilities that devolve upon us, and we feel an emulation in our own bosoms to overcome the ignorance, evil, folly, and vanity with which we are surrounded; that, as the servants of God who have dedicated themselves to, and made a profession of faith in Him, we may participate in the spirit that dwells in and with God; that we, as individuals, as cities, and as communities, in this land of Saints, may act as becomes the Saints of the Most High, walking in the paths of truth, virtue, holiness, and purity.

A remark was made by br. Bywater to the effect that perhaps one of the weakest arguments that could be adduced in support of any movement amongst us as a people, was one that touched our temporal affairs, or our pockets. If we were all perfect this would be a very weak argument, but we are not, we are very imperfect, we are surrounded by all the infirmities of human nature, and we exhibit them in the varied actions of life, and men have to be dealt with as they are, and not as if they were angels or the spirits of the just made perfect. We are surrounded with all our infirmities, weaknesses, and follies, and, until they are overcome, we have to be governed, more or less, on the principle that I have heard the President express. Says he, "I would like to lead this people a little faster, but, if they will not come up to my speed, I must make mine correspond with theirs." If he did not do this he would soon be beyond the reach of the people, but he has got to be one with us, and we have got to be one with each other, and we must all seek to be one with the Lord.

We have been brought up in error, we have been born in sin and cradled in iniquity, we have sucked in superstition, folly, and vanity with our mother's milk. We have scarcely imbibed one principle that is true and that will stand the test or scrutiny of eternal truth, and bear to be compared with the laws of life, as they emanate from God. The Lord has to deal with us as He best can, just as He does with the world. We talk sometimes about the world. What could any ruler do with a depraved, corrupt world, with men lost to every sense of propriety, honor, integrity, and truthfulness, men wallowing in vice, licentiousness, fraud, and corruption of every kind? What ruler could govern such a people? No one,

unless he listened to correct principles. The Lord understood this very well when He commenced gathering people from among the nations of the earth by the preaching of the gospel. Says He, "My sheep hear my voice, and know me, and follow me, and a stranger will they not follow, because they know not the voice of a stranger." God sent forth His servants to the world to declare the principles of truth. His sheep heard the voice of mercy and obeyed the gospel, and the same spirit and influence that operated upon them there, operates upon them here; hence it is that, under the auspices of the Spirit of God, we were gathered together; not in a political capacity, but in a religious capacity. Our moral sense was appealed to, our love of honesty, truth, and integrity was appealed to, the light of the gospel, as it existed in former days, was made manifest to us, we admired it, believed in, and obeyed it, and through obedience, we received a portion of the Spirit of God, and felt a disposition to listen to His laws and to be governed by the principles of truth. And yet how weak that feeling is still within us! How frequently those evil propensities and powers that operated upon us in former days still operate upon us, and our minds become befogged, beclouded, and dimmed by the darkness with which the enemy of truth seeks to inspire us! How little we appreciate our relationship to, and standing before God, and the destiny that is before us! It is very difficult for us to comprehend correct principles, and it is more difficult still to bring ourselves into subjection to, and to be governed by them. Hence we have to be treated not like men but like children. Yet, notwithstanding the weaknesses and infirmities of His creatures, neither God nor His servants feel like destroying them,

cutting them off, and sending them to perdition. The Lord has never dealt with His people in that way; He is full of magnanimity, kindness, love, and regard for the human family. We read that the Savior, while upon the earth, "Was tempted in all points like unto us, yet without sin; therefore he is a faithful high-priest, and knows how to deliver those who are tempted." We have our weaknesses, our infirmities, follies, and foibles. It is the intention of the gospel to deliver us from these; it operates upon the mind and intelligence of man, that we may be led from strength to strength, from intelligence to intelligence, from knowledge to knowledge, from one degree of faith to another, victory over one evil and then over another, until we shall see as we are seen and know as we are known. If we make any little stumbles the Savior acts not as a foolish, vindictive man, to knock another man down. He is full of kindness, long suffering, and forbearance, and treats everybody with kindness and courtesy. These are the feelings we wish to indulge in and be governed by; these are the principles, and this is the spirit, that ought to actuate every elder in Israel, and by which he ought to govern his life and actions. Having gathered us together in the position we now occupy, we are prepared, more or less, to be governed in regard to other things; we know that the goal before us is one of the brightest that has ever attracted the attention of the human mind, one in which God calculates to elevate and exalt us, not only on the earth but in the heavens. God has commenced to establish His kingdom on the earth, and He will accomplish His own purposes in His own time, and bring to pass His designs with regard to a world lying in wickedness.

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We sometimes reflect on the situation of the world, and feel as though we would be glad to see them destroyed. Now no right feeling man has a wish of this kind in his heart. We should be glad to see iniquity destroyed, but unfortunately the workers of iniquity would have to share in that catastrophe. We should be glad to see evil rooted out of the earth, and we know that if men will not submit to the law of God, by and by, however painful it may be, their destruction will be consummated, and we know, as has been referred to, that all governments and kingdoms having the elements of destruction within themselves, must necessarily dissolve, and we know that if we could have just laws, a just administration—if we could have the revelations of the great God for our guide, and men inspired by God for our rulers, if we could have what the Israelites prayed for and what the prophets have prophesied about, the Lord for our king, the Lord for our judge and law-giver, and have Him to reign over us—there is no right thinking man on the earth, no matter what his principles may be, but what would appreciate such a system of things as that. But they despair of accomplishing it, and they may well despair, for with the materials that they have it would be impossible to bring about such a result. You may take a graft from any poor tree there is in existence, and graft it once, or ten thousand times, and it will still bear its like. But if you can get a better graft, and have that implanted there, then you may have a chance of having better fruit.

The Lord has commenced on this principle. He has revealed himself from the heavens, and has restored correct principles which are calculated to elevate, ennoble, and exalt the human mind, and having com-

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menced this, it will be like the little leaven Jesus speaks of—it will work and work until the whole lump is leavened, and has become indocinated or inducted into the family of God, and become heirs of Him and joint heirs with Jesus Christ, having a relationship to our Heavenly Father that will live and exist “while life and thought and being last or immortality endures.” It is upon this principle, and upon no other, that the knowledge of God will ever cover the earth as the waters cover the deep.

This is the work that lies before the Saints of God, but it will not be done all at once, it will be the work of time and progress, and will require a continual warfare with evil, corruption, error, and vice, in all their varied forms. It is the greatest blessing that can be possessed by this or any other people on the face of the earth, to have the word of God among them, and then it is a great blessing when men can appreciate that word, and honor God and His servants, and obey His laws. This is what we are seeking to attain—to bring our passions, thoughts, reflections, and feelings, and everything pertaining to us, in subjection to the law of God, that as wise children, under the guidance of our Heavenly Father, we may be able to fulfil our destiny on the earth, whatever that may be, and prepare ourselves for an everlasting inheritance in the celestial kingdom of our God.

The fact is, God has commenced to regenerate the world, but the world does not know it, and we, sometimes, hardly understand it. We become captivated and carried away by every little foible and folly that we see around us. We can only understand these things as we live our religion, and as the Spirit of God reveals them to us, and if we want to know more

we must seek for more of the Spirit of God, which gives wisdom, light, and intelligence, and enables us to see things as they are and as they ought to be. If men are living in the enjoyment of that Spirit there is no difficulty about false doctrines or errors of any kind, or evil passions, for it will lead them into truth, and will enable them to overcome all that is evil, and if we enjoy that Spirit we shall feel better and happier, and we shall not see so many faults in our neighbors, or in the Priesthood, or anything associated with the Kingdom of God, for as the light of God, the revelations of the Most High, inspires the hearts of the Saints, they will be one with each other, with the servants of God, with God our Heavenly Father, and with Jesus Christ our Lord and Savior. Jesus prayed most devoutly for this when about leaving the earth. Said he, “Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one.” This is the kind of feeling we should cherish.

With regard to the world. I know there is a feeling that President Young is illiberal in his remarks sometimes, and that we ought to feel more like catering to their prejudices and feelings. I do not think so. I think it is one of the greatest blessings we can have to have somebody to tell us when we are wrong; and does President Young, or do any men of intelligence in this Church and Kingdom, have feelings of enmity towards the world? I do not think they have. I have seen President Young travel thousands and thousands of miles, without purse or scrip, to preach the gospel of salvation to the world. Does that show that he is an enemy to the world? There is no man of reflection and good judgment but what would say to the re-

verse. We have come out from among the world, for the express purpose of serving God and keeping His commandments, building up Zion, and establishing His Kingdom upon the earth. Are there not men in the world who seek to do right and try to be just and equitable in their acts? Yes, and there are a great many who seek to do wrong, who are full of lasciviousness, corruption, and evil; a great many who would seek to lead us down the paths of death and destruction. And shall not the shepherd who stands on the walls of Zion lift up his warning voice? What is the good of a shepherd if he does not do that? Who does not know that combinations have been entered into, from time to time, right here in our midst, for the purpose of undermining the virtue of this people? Who does not know that the public prints in the east have been very profuse in their recommendations to send out fine fast young men to Utah? What for? to corrupt our virtue and to bring us down to their own level. Who does not know that we have had organizations in our midst, plotting night after night, to effect the political and social destruction of this people, and seeking to undermine their virtue? Are we—the servants of God—to sit still and not lift a warning voice in relation to these things? Are we to go hand and glove with the world? No, we are not of the world; God has chosen us out of the world to be His people, that we may be subject to His laws and bow to His authority. Do we plot against the virtue of any man? God forbid! Is there any man on the face of the earth who can bring a charge of this kind against the elders of Israel? I defy them.

We sustain all virtuous principles here and everywhere in the world where our lot may be cast. Did we ever go, as elders, or as messengers of any kind among the nations of the earth, and interfere with the rights and privileges of the people, or seek to overturn the government of any nation? Never. We were always subject to the law, authority, rule, and dominion prevailing in the nations in which we have sojourned. What right have others, then, to interfere with us? None. Shall we allow them to do it? No, in the name of Israel's God we will not. [The congregation said, amen.] We will root out the workers of iniquity, and maintain purity and virtue. When men come among us who are honorable and virtuous we will treat them accordingly; but when men come among us and seek to destroy our virtue, supplant our institutions, and try to put a sword to the neck of the good, honest, and virtuous, in the name of Israel's God we will oppose them with all the might God shall give to us. [The congregation said, amen.] These are our principles. What good honorable man in the world would not sanction them? There are none but what would. Every virtuous man and woman would submit to principles of this kind, and say it is right.

There is another point to which I would refer here: that all men are not depraved, as it is said by some, but the natural instinct of man, as President Young has remarked, is to do good.

May God help us to do right and keep His commandments, that we may be saved in His kingdom, in the name of Jesus. Amen.

DISCOURSE by *Elder Orson Pratt*, delivered in the *Bowery, Great Salt Lake City*, Sunday, August 11th, 1867.

[REPORTED BY DAVID W. EVANS.]

EXPERIENCE IN MISSIONARY LABORS—ANCIENT PROPHECIES CONCERNING THE PEOPLE OF GOD IN THE LAST DAYS.

I have long looked forward with joyful anticipations to the time, when I should again meet with the people of God in these mountains, and have the privilege of standing before them. I feel very thankful to my Father in heaven for this great privilege. I have been absent from this city and place over three years, and have performed one of the longest missions of my life. I feel thankful to God that you gave me this privilege, and that I have had the opportunity of adding one more lengthy mission to the long catalogue of missions which I have taken abroad among the nations. It is a great satisfaction to me to have the privilege of being numbered with this people, and to have my name enrolled among those who profess to be Latter-day Saints. With them is safety; with them are joy, peace, and satisfaction. And I feel to say, as one said in old times—that with this people I desire to live, and, if it is necessary to die, I desire to have the privilege of dying with them. But I do not know whether it will be necessary for all of us to die, perhaps there may be some who will escape this curse in some measure, and who may meet with a change equivalent to that of death.

I have been abroad for the purpose of doing good, that was the only object I had in view in leaving this Territory three years ago last spring.

Whether I have done much good or not remains for the day of judgment to reveal; it is not altogether for me to judge in relation to this matter. We are well assured that our Father, who reigns in yonder heavens, keeps a journal, or, in other words, a record—a great record in which He records the doings of the children of men. We know, from a certain declaration of Jesus in the Book of Mormon, concerning the records of heaven, that the acts and doings of all men are recorded by the Father in that book, and the time is fast hastening when I, as an individual, and all others, must be brought before the Judge of all the earth, and our acts and doings here, in this short space of time appointed to us as a probation, will be read before us, or if not read they will be perfectly remembered by us and by those who sit in judgment, so that a righteous judgment will be rendered on our heads, and we will receive the reward of our doings, whether they be good or evil. I have enjoyed myself remarkably well on this mission. I hope that some good has been done, and that the Lord will remember the good that I have intended to do, even though it may not have been fully accomplished. He knows the desire of my heart has been to fulfil the numerous missions which I have taken during the last thirty-seven years of my life.

Since I came home, I have contrasted the present condition of myself and this people with what existed when I first became acquainted with this gospel. Then we were a little handful of people—there were, perhaps, not a hundred persons in all the States who had received the truth. I received it about five months after the organization of this Church, and, although but a boy, was immediately called to the ministry. In my inexperience I went forth, with gladness of heart, to bear my humble testimony to what I knew to be true. You may ask me if I had a knowledge before I commenced preaching this gospel. I answer, yes. I went forth from a farming occupation in the eastern part of the State of New York, and traveled alone between two hundred and three hundred miles, for the purpose of beholding the Prophet Joseph Smith. I found him in Fayette, Seneca County, New York, at the house of father Whitmer, where this Church was organized with only six members. In that house I found not only Joseph, the Prophet, but David Whitmer, John Whitmer, Christian Whitmer, and many of those witnesses whose names are recorded in the Book of Mormon. Those were happy days to me. To see a prophet of the living God, to look on a man whom the Lord had raised up to bring forth one of the most glorious records that ever saluted the ears of mortal man, was to me almost equal to beholding the face of an holy angel! Yet, when I took that journey, and first beheld his countenance, I did not certainly know that he was a prophet. I believed him to be such because of the purity of the doctrine that I had heard preached which he had brought forth. I knew it was a scriptural doctrine, agreeing in every respect with the ancient gospel. For although but a

boy, I had already become acquainted, in some measure, with the doctrines of the various religious sects of the day, but none of them satisfied me, none of them seemed to coincide with the word of God. I stood aloof from all, until I heard this, when my mind became fully satisfied that God had raised up a people to proclaim the gospel in all its ancient beauty and simplicity, with power to administer in its ordinances. That was a great satisfaction, so far as faith was concerned, but still I sought for a knowledge. I felt as though I was not qualified to stand before the people, and tell them that the Book of Mormon was a divine revelation, and that Joseph Smith was a prophet of God, unless I had a stronger testimony than that afforded by ancient prophets. However great my assurance might be, it seemed to me, that to know for myself, it required a witness independent of the testimony of others. I sought for this witness. I did not receive it immediately, but when the Lord saw the integrity of my heart and the anxiety of my mind—when He saw that I was willing to travel hundreds of miles for the sake of learning the principles of the truth, He gave me a testimony for myself, which conferred upon me the most perfect knowledge that Joseph Smith was a true prophet, and that this book, called the Book of Mormon, was in reality a Divine revelation, and that God had once more, in reality, spoken to the human family. What joy this knowledge gave me! No language that I am acquainted with could describe the sensations I experienced when I received a knowledge from Heaven of the truth of this work.

In that early day the prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles. A manuscript

revelation to this effect, given in 1829—before the rise of this Church—was laid before me, and I read it. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying. I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence—as being almost super-human. They were, indeed, great men—not by virtue of the flesh, nor their own natural capacities, but they were great because God called them. When Joseph told me that I would be one of the Twelve, I knew all things were possible with God, but it seemed to me that I would have to be altogether changed to occupy such a great position in the Church and Kingdom of our God.

But I will pass over the first years of the organization of the Church and come down to the time when the Twelve were chosen. It was in the year 1835. In the preceding year a few of us, by commandment and revelation from God, went up to the State of Missouri in company with the Prophet Joseph Smith. By the direction of Joseph I was requested to stay in Clay County for a few months, to visit the Saints scattered through those regions, to preach to and comfort them, and to lay before them the manuscript revelations, for they were not then fully acquainted with all the revelations which had been given. After having accomplished this work, and proclaimed the gospel to many branches of the Church in the western part of Missouri, I returned again a thousand miles to the State of Ohio, preaching by the way, suffering much from the chills, and the fever and ague, while passing through those low sickly

countries, wading swamps and sloughs, lying down on the prairies in the hot sun, fifteen or twenty miles from any habitation, and having a hearty shake of the ague, then a violent fever, thus wandering along for months before getting back to Kirtland, Ohio, where the Prophet lived. In the meantime, however, I built up some few branches of the Church, and then started for the capital of the State of Ohio—the city of Columbus. I entered the city, a stranger, on foot, and alone, not knowing that there was a Latter-day Saint within many miles, but, while passing along the crowded streets, I caught a glimpse of the countenance of a man who passed, and whirling around instantly, I went after him, and inquired of him if he knew whether there were any people called “Mormons” in the city of Columbus. Said he: “I am one of that people, and the only one that resides in the city.” I looked upon this as a great marvel. “How is it,” said I, “that here in this great and populous city, where hundreds are passing to and fro, that I should be influenced to turn and accost the only Latter-day Saint residing here.” I look upon it as a revelation, as a manifestation of the power of God in my behalf. He took me to his house, and, when there, presented me with a paper published by our people in Kirtland. In that paper I saw an advertisement, in which br. Pratt was requested to be at Kirtland on such a day and at such an hour, to attend meeting in the Temple, that he might be ready to take his departure with the Twelve who had been chosen. The day and hour designated were right at hand; the Twelve were chosen, and were soon to start on their first mission as a Council. I had been travelling among strangers for months, and had not seen the paper.

I saw that I had not time to reach Kirtland on foot, as I had been accustomed to travel, and consequently could not thus comply with the request; but, with a little assistance, I got into the very first stage that went out, and started post-haste for Kirtland, and landed at Willoughby, or what was then called Chagim, three miles from Kirtland, to which I travelled on foot, reaching there on Sunday morning at the very hour appointed for the meeting, which I entered, valise in hand, not having had time to deposit it by the way. There I met with Joseph, Oliver Cowdry, David Whitmer, Martin Harris, and others of the witnesses to the Book of Mormon, besides several of the Twelve who had been chosen and ordained a short time previous. They were meeting on that day in order to be fully organized and qualified for their first mission as a council. And, strange to relate, it had been prophesied in that meeting, and in prior meetings, I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was. They knew I had been in Missonri, and that I had started from there, several months before, but the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting. When they saw me walk into the meeting, many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly. I look at these things as miraculous manifestations of the Spirit of God.

I was ordained, and went forth with the Council of the Twelve. We performed an extended mission through the eastern States, built up churches, and returned again to Kirtland.

It is not my intention to give

many items of our history. I merely touch upon these points, as they present themselves to my mind. I have continued, from that day until the present, to bear testimony to that which I know to be true. I do not speak enthusiastically when I say I know. It is not a spirit of excitement which prompts me to declare these things, but I testify now, to that which I know by revelation to me from heaven, as I have testified to hundreds and thousands of people, both in America, in England, and on the Continent in Europe. I know this great work which you, Latter-day Saints, have received, to be the work of Almighty God. I have the same certainty that I have that you are now sitting on these seats. This religion is not a whim; it is not a wild enthusiastic creed, invented by human wisdom, but the origin of this Church is divine. This book, called the Book of Mormon, God gave, by the inspiration of His holy Spirit, to Jeseoph Smith, whom you and I believe, and not only believe, but know to be, a prophet. This book I consider the choicest book communicated to the children of men for many centuries. The choicest! Why do I say the choicest? Are there not many useful and interesting books of great value, containing much information and many things of importance, that have been sought out by the judgment, skill, and learning of men? Yes; but among all those which have appeared since the first century of the Christian era, there is one common characteristic—viz., they were written by the wisdom of man. No doubt, in many respects, though unknown to their authors, they were measurably dictated by the inspiration of the Spirit of the living God. But God Himself is the author of the Book of Mormon. He inspired the ideas it contains, and gave them

by the urim and thummim. He sent forth His angel from heaven, clothed in brightness and glory, to chosen witnesses, commanding them to declare to all nations, kindreds, tongues, and people, that this precious book was a divine revelation. How great, then, is the importance of this work!

It was a very interesting period of my life, when but nineteen years of age, to visit the place where this Church was organized—the room of old father Whitmer—where the Lord spoke to His servant Joseph and others, as printed in the Book of Doctrine and Covenants. In that same room a revelation, through the prophet Joseph, was given to me, November 4th, 1830, which is also printed. That house will, no doubt, be celebrated for ages to come, as the one chosen by the Lord in which to make known the first elements of the organization of His Kingdom in the latter days.

But there are many wonderful things connected with this dispensation—not only in the manifestations of the Spirit of God to His servants, in the many revelations that were given to individuals, in healing the sick, in casting out devils, in restoring the blind to their sight, in making the deaf to hear, and in causing the lame man to leap as a hart—but what is still more wonderful, the gathering of the people from distant nations. It is a wonder to me to look upon the great sea of faces now before me in this bowery. Twenty years ago on the twenty-first day of July, I stood solitary and alone on this great city plot, near the place where now stands bishop Hunter's house, being the first man of the Latter-day Saints that ever stood on this ground: this was in the afternoon of the twenty-first day of July, 1847. Brother Erastus Snow entered the valley with me in the

afternoon. We travelled down to the south-east of the city. Br. Erastus lost his coat off his horse, and went back to hunt it up, and told me if I wanted to look over the country he would wait for me at the mouth of what we now call Emigration Canyon. I started from where we parted, and came up and stood on the bank of City Creek. I gazed on the surrounding scenery with peculiar feelings in my heart. I felt as though it was the place for which we had so long sought. Brother Brigham had requested me to proceed on and search out the road. Several of the brethren had been taken sick at Yellow Creek, and they appointed me and a small company to go on and see if we could find anything of Salt Lake Valley or a country suitable for a location. What did I see when I came into this valley? I saw some few green bushes on yonder bench, but saw but little life throughout the valley, except a certain insect that was afterwards called a cricket. I saw them cropping the few isolated bushes, and gnawing everything green around them. The land on yonder bench was all parched up, and the soil, as we went down still further, also dry and baked; but as we neared the waters we could see there was a little moisture round the banks. It was really a solitary place, and is well described by the prophet David in the 107th Psalm. He exclaims in this beautiful language: "O give thanks unto the Lord, for He is good, for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hands of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south." But David describes the country to which this people were to be gathered. He calls it a dreary desolate land.

“They wandered in the wilderness in a solitary way; they found no city to dwell in.” Are there not many sitting on these seats who can reflect back to the time when they wandered over the solitary plains, the arid deserts, and rugged mountains? Are there not here some of the pioneers who were numbered among the one hundred and forty-three who travelled fifteen hundred miles from Nauvoo and a thousand from our Winter Quarters on the Missouri river, who can bear testimony that we did “wander in the wilderness in a solitary way?” Oh, how solitary it was except for the red men, buffalo, a few antelope, some elk, deer, and howling wolves! It was indeed solitary; no road broken for us, no bridges across the streams; we were unable to tell what latitude or longitude we were in only by taking astronomical observations—getting the altitude of the sun, moon, or stars, and determining our latitude and longitude to find out where we were, as sea captains do on the great deep. And thus we continued, month after month, to wander in this solitary way, in this wilderness, as it were, and when we entered these valleys we found no city already built for us. David said that the people who should be gathered from all lands would “find no city to dwell in”—no city already prepared for them.

Did we have any suffering, affliction, hunger, thirst, and fatigue? I can bear testimony that the pioneers, and many others who followed in their track that season, can look back to that period of their lives as to a time when they experienced the fulfilment of David’s words:—“Hungry and thirsty their souls fainteth in them. Then they cried unto the Lord in their trouble, and he delivered them out of their

distresses.” This was literally fulfilled, for we were faithful in calling on the Lord; we bowed before Him in the morning, we humbled ourselves before Him in the evening, and we prostrated ourselves before Him in our secret places. Some of us went out upon the hills by ourselves, and called upon the Lord, according to the order of the Holy Priesthood, which order many of you who have received your endowments understand. Many times we were thirsty, and our souls were ready to faint within us, but we came forth by the direction of the Almighty. His hand was with us, He heard our cries, our prayers came up before Him, and He delivered us from all our afflictions. Yet we found no city to dwell in, no splendid houses, mansions, and palaces, and everything conducive to happiness and comfort, as our emigration from foreign countries find in these times.

Finding no city to dwell in, the Lord permitted us to prepare a city for habitation. I have stated that the Lord had accomplished wonders—great wonders—besides healing the sick and doing those things already named, and one of those great wonders is the city of Great Salt Lake. It is a miracle to my eyes, it is a miracle to the Latter-day Saints who dwell within it, it is a miracle to all the inhabitants of the Territory, it is a miracle to all our enemies scattered abroad, and a wonder to all the nations of the earth who have read its description. Let me tell a secret that some of you, perhaps, have not fully understood. Do you know, Latter-day Saints, that this city is already celebrated in distant nations, across the sea, as one of the most beautiful cities upon the American Continent? It is even so. What renders it beautiful? It is not because all the houses have been joined

house to house, and story piled on story. No; that does not add to the beauty of a city. That is after the fashion of old Babylon, or like the cities of the nations. They, it is true, build some very superb buildings, of the most beautiful and costly materials—granite and marble stone, magnificent in style, and adorned with all the beauties of modern architecture. We see this in the cities of the eastern states, in old England, on the Continent of Europe, and wherever modern civilization extends; but what is all this when compared to the beauty of our habitations? When emerging from Parley's Kanyon in the stage, I put my head out of the window to look for the city of Great Salt Lake, but it was so completely shrouded in trees that I could scarcely get a glimpse of it. Now and then I caught sight of a chimney peeping out above the stately shade trees and smiling orchards; I could also see this great tabernacle that you are now building, towering up, like a little mountain; but it was impossible to get a full view of the city generally, it was so completely covered with orchards and ornamental shade trees. I thought to myself that I never saw a grander sight. Where did these trees come from? You brought them down from the mountains, then little saplings; many of you brought them on your shoulders, others piled them on their wagons, and then you set them out on land that had the appearance of being a parched desert, and in soil that to all human appearance was unproductive. And during the twenty years that have rolled over your heads, you have beautified this city, and made it a paradise. It surpasses all the cities of the east in beauty, and your industry is spoken of abroad as something wonderful and marvellous. For a

people without capital driven from their former homes, having nothing, as it were, but bone and sinew, to bring to pass the marvels we now behold, is considered without a parallel.

But David says, that this people, gathered from all nations, who would find no city to dwell in, should finally prepare a city for habitation. Thank you, brethren, for having fulfilled the prophecy. Many other things, in this same Psalm, are now being fulfilled. The inspired psalmist predicts that the Lord would cause waters to break out in the wilderness, and in the desert springs of water, and that the thirsty ground should become pools of water. Has this been fulfilled? What aspect is presented over the country, for miles and miles around, when you irrigate your farming lands? Do you cast your eyes over them sometimes, and see standing pools of water? If you do you behold the fulfilment of the psalm. In the twenty-ninth chapter of Isaiah—the very place where this book (the Book of Mormon) is spoken of, and the marvellous work that should be accomplished by its means, we also read that a forest “shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.” David also says, that you were not only to make a city for habitation, but you were to plant vineyards, sow fields, and eat the increase thereof, and he would not suffer your cattle to decrease.

I have been gone about three years, and I would like to inquire of those who keep cattle, whether they are on the increase in this Territory? I think if they were to answer they would say they are. Brother Kimball says the Territory is perfectly alive with them, and I have no doubt that the hills, mountains, and valleys are sprinkled over with them, and

that they are on the increase. This is what David says:—"He suffers not their cattle to decrease;" and he also informs us that that barren, thirsty land, that solitary place, that wilderness through which His people should be led, should become, as it were, a fruitful field—this you know has been literally fulfilled. We are further informed that "blessed are they who sow beside all waters and send forth thither the feet of the ox and the ass." How do you farm in this land? You answer, by the side of the water streams. They do not farm in this way in the old countries, but wherever they find a beautiful piece of soil, whether on mountain or plain, they convert it into a farm, it is no matter if it be many miles from the water. But Isaiah saw that this people would be put in possession of a land where it would be necessary to "sow beside all waters," and in passing up and down this Territory it is universally the case that all our farming lands are located alongside the water streams which come out of the mountains.

Do you want a blessing, brethren? If you do, Isaiah has given you one, for he exclaims, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." David also declares, in the Psalm already referred to, that "He setteth the poor on high from affliction, and maketh him families like a flock." What does the Psalmist mean? Does he mean to say that the families of a poor man who has been gathered should increase like a flock? This is what he predicts; why do the world find fault with it? Are there not some fault-finders? I hope not. Br. Kimball says they are all dead; if so, it is to be hoped that we will be troubled with them no more.

We should rejoice to think that

God has brought us into this desert country, and made it so fruitful, like the Garden of Eden, where the poor man, who in the old countries could scarcely live, has, in the course of the twenty years, not only got flocks and herds, but "families" (for David actually puts in the plural) "like a flock." To go around these valleys, and occasionally count the families of a poor man, is like counting a flock of sheep. Gentiles (we merely repeat the name they have given themselves) feel like finding fault with us in regard to this matter, but if we are satisfied, why should they find fault? If the poor man has been lifted up on high, just as David said he should be, and if the Lord has made him to have families like a flock, why should you find fault with this poor man? Is he not better off here than in the old countries, where for twelve or sixteen hours daily labor he received only eight shillings per week, for himself and family—and was scarcely able to keep body and soul together—living and dying in the most squalid poverty?

I cannot see any harm in the people coming to this distant land, and gathering around them flocks, and herds, and fields, and each multiplying his own families, till they resemble a flock. All seem to feel tolerably well about it. The wives of these poor men have smiling faces, and seem happy. I do not know but some of them quarrel, but that does not prove that the principle is not good and true. Monogamist families also quarrel sometimes, but you would not do away with marriage, and say that a man ought not to have one wife, because they pull hair occasionally. Why find fault, then, with the poor man David speaks about, whose families should be like a flock, because now and then one gets up a quarrel? The system is good; the

quarrel is no part of the system, but is a violation of it, and is the introduction of discord into that which the Lord intended to harmonize. Plurality of wives is something a little different from what our fathers have taught us, and it will take us a little while to learn this ancient scriptural order. You would not find fault with a little child because it did not learn the alphabet, spelling lessons, and get into reading in one day. Let all have a chance to learn by experience, and by that which God has revealed in ancient and modern times, to rule, govern, and control these great flocks and families so that they may be worthy to rule in the Kingdom of God.

There are many curious things written in the ancient prophecies and in the writings of the Psalmist. The people abroad in the world generally think a great deal of what David said. There are some churches so pious that they would not have a hymn, composed in modern times, sung by their congregations. They would think their chapels were polluted by singing a hymn composed by any poet or poetess in these days. You may think I am misrepresenting them, but I am not. You go to Scotland if you wish to see the truth of these words. Will the Scotch Presbyterians permit hymns of their own composition to be sung in their sanctuaries? No; what do they substitute? The Psalms of David—the man after God's own heart, who was so righteous when but a boy that God was with him, and who, long before he was raised to the throne of Israel, and while yet a youth, as it were, had eight wives, and into whose bosom God afterwards gave all the wives of his master Saul. This man knew how to make psalms, for he made them by inspiration for the Scotch Church to sing; he under-

stood it, and when he looked upon and realized what a flock of wives and children he had, he no doubt felt a glow of pleasure in anticipation of the time when the same order should be established among that people who were to be gathered from all lands. When have any people ever fulfilled these ancient prophecies if this people are not doing it now.

Go back, now, historians, and tell us what people have ever fulfilled these sayings, except the Latter-day Saints. Did the ancient church ever fulfil these prophecies? No; why not? Because the dispensation of gathering had not then come. They were commanded to build up churches in Rome, Corinth, Galatia, Ephesus, and various parts of the earth, and when they had built up these churches they were permitted to stay at home. David says the people of God are to be gathered from all lands, and we see that it was not done by the ancient church. Now come down from the days of the introduction of Christianity into Palestine to the present period and place your finger, if you can, on a people who have fulfilled these prophecies. You can find nothing that has had the appearance of it until the appearance of the Prophet Joseph Smith. Since his day you can see what the Lord has done in sending abroad His missionaries, as swift messengers, to preach the gospel to all nations, kindreds, tongues, and people, baptizing all who would repent, and building up churches to His holy name, then proclaiming in the ears of all the Saints, "Go from all these nations to the great western hemisphere, locate yourselves on the high portions of the North American Continent in the midst of the mountains, and be gathered in one, that you may fulfil the prophecies that have been uttered concerning you." When we

see this, we see God fulfilling that which He spake many long centuries ago. And the work is still rolling on, just as fast as the wheels of time can roll it. The Prophet Isaiah, in the 35th chapter, says "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Latter-day Saints lift up your hearts and rejoice with joy unspeakable, for you are the very ones who have the privilege of fulfilling this, you see it directly before you. Has this prophecy been fulfilled here? Was there a wilderness here? Was there a desert here, and does it blossom as the rose? I was not here this spring, but I will venture to say that if I had been within three miles of this city, in April or May, I should have seen, for five or six square miles, peach, pear, plum, and apple trees all in bloom, literally making the wilderness to blossom as the rose. What a

miracle compared with twenty years ago, when I stood, solitary and alone, by the side of City Creek, near this temple block, and surveyed the scene! The prophecy of Isaiah has been fulfilled, thanks be to Him who rules, controls, and guides all these things.

If there ever was a people that needed blessings, it seems to me that the Latter-day Saints are the ones. How much you have suffered in years past and gone! How great have been your trials for the truth's sake! How great your exertions to gather out from among the nations of the earth! How great has been your toil in this desert country to fulfil these prophecies! God bless you, and your generations for evermore, and give you a hundred fold, besides these valleys, to make you and your posterity rejoice, is my prayer in the name of Jesus Christ. Amen.

REMARKS by *President Brigham Young, delivered in the Bowery, Great Salt Lake City, June 30th, 1867.*

[REPORTED BY DAVID W. EVANS.]

CONDITION OF APOSTATES—THE YOUNG MEN OF THE SAINTS—BIBLE CHRISTIANS—MORMON BATTALION—HIS TESTIMONY TO STRANGERS—COUNCIL TO MOTHERS AND DAUGHTERS ON POLYGAMY.

We have heard good instruction and good news from our brethren in the south and in the east, and we hear good news concerning Zion. But this is not good to the world, for Zion and the spirit of Zion are not loved by the wicked. There is good news, and it may be summed up by saying that God is carrying on His work most admirably. He has

commenced His work in the last days, for the last time; and into this work He will gather all things. We are here in these mountains. Accidentally? Perhaps so. If we had Brother George A. Smith to tell the story, he would say we came here because we were obliged to come, and we stay here because there is no other place to which we can go. We

have built cities in this mountainous region, because there was no other place where we could do so. We have not got through with our work here yet. The people have hardly commenced to realize the beauty, excellence, and glory that will yet crown this city. I do not know that I will live in the flesh to see what I saw in vision when I came here. I see some things, but a great deal more has yet to be accomplished. We go abroad and preach to the people and gather them home to Zion, and it appears to be the feelings of a great many that when they get here they have done all that the Lord requires of them—their mission is out, and they are then ready to go and work for themselves. I heard of one man who came here twenty years ago, who stayed a few years and got more property than he ever had before, then sold it, and went to California, feeling and believing that he had worked long enough for the Lord, and that henceforth he would work for himself. The last I heard of him he was in poverty, distress, and disgrace. Loved of the Lord? No; if the Lord did not hate him, he did not love him. Angels did not love him, Saints did not love him, and the devil despised him, as he does all apostates.

On this particular point I said a little a Sunday or two ago. I will now take the liberty of saying a little more. If there is a despicable character on the face of the earth, it is an apostate from this Church. He is a traitor who has deceived his best friends, betrayed his trust, and forfeited every principle of honor that God placed within him. They may think they are respected, but they are not. They are disgraced in their own eyes. There is not much honesty within them; they have forfeited their heaven, sold their birth-

right, and betrayed their friends. What will the devil do with such characters? Will he have them in his kingdom? Yes, he will be obliged to, because he is an apostate himself. He apostatized from the Celestial Kingdom, and was thrust down to hell. Yet, when apostates get to his kingdom, he will say—"I do not like you, for you are just as mean as I am. I was a traitor and a liar, and I am yet. I despise myself and every character that betrays his trust." That is all I wish to say on that point. Let apostates go.

A word now to the Elders of Israel, especially to the young elders. There are a great many young men born and brought up in this Church, and if they do not go to the nations of the earth to preach they are not, therefore, obliged to make shipwreck of their good education and the faith they have received. Brother Pitkin was talking about young men being ruined through acquiring bad habits and forming bad associations here. If we had sent such young men to preach they would, in all probability, have disgraced themselves and the cause; for I am satisfied that if any man or woman, old or young, wished to be honest, upright, truthful, and virtuous, there is no community on the face of the earth that honors and seeks to promote every holy principle to such an extent as this does. Do you know it? If you do not, just go into the world and mingle with the people, and you will soon find it out.

If there are any ladies and gentlemen present who have not joined the Church, I wish to say a few words to them. Are men or women honest with themselves and their God when they refuse or neglect to search diligently to know the truth of the latter-day work? I could not be, with the sensibility God has blessed

me with. A man or woman desirous of knowing the truth, upon hearing the gospel of the Son of God proclaimed in truth and simplicity, should ask the Father, in the name of Jesus, if this is true. If they do not take this course, they may try and argue themselves into the belief that they are as honest as any man or woman can be on the face of the earth; but they are not, they are careless as to their own best interests. Before I heard the gospel I searched diligently to know and understand whatever could be learned among the sectarians respecting God and the plan of salvation. It was so with the majority of the Latter-day Saints. But very little can be learned among Christian professors; they are ignorant about God and His kingdom, and the design He had in view in the formation of the earth and peopling it with His creatures. The Christian world are deficient in these matters; and many among them who believed the Bible was true have felt this, and Martin Luther, John Calvin, John Wesley, and other great Reformers and revivalists have felt this, and have had the spirit of conviction upon them that God was going to reveal something or other to His creatures. My brother Joseph once said to me (and we were both Methodists at the time), "Brother Brigham, there is not a Bible Christian in the world; what will become of the people?" For many years no person saw a smile on his countenance, in consequence of the burden of the Lord being upon him, and realizing that the inhabitants of the earth had all gone out of the way and had turned every man to his own views. I am not speaking now of the world morally, but of their ignorance of the gospel of the Son of God and of the way to be saved in the celestial kingdom of our

Father. There was not a Bible Christian on the face of the earth who was known to us. I cannot say what is to be found in the frozen regions of the north, or a little beyond; if any nook or corner among the icebergs contains an Apostle, I do not know it, but I suppose none have been able to find one. No people on this earth had the Priesthood of the Son of God at their command or within their grasp, and there was no delegation from God to the children of men.

Now, we come proclaiming that the Lord has spoken from Heaven, and has sent His angels to administer to the children of men. If you ask "where is my proof?" my reply is, I am a witness. Have we any more witnesses? Yes, here is this whole people. What else has brought them together? Do you think they have been gathered for the sake of making money, or for raising a political kingdom? Try it, you statesmen and philosophers, and see if you can gather a people together as we came here. How did we come here? We came comparatively naked and barefoot, driven from our homes into these mountains, robbed of our horses and cattle, and our houses rifled by mobs. Were we sustained by any government? Did England put forth her hand to sustain us, or did France donate anything for the assistance of this poor people? No not anything. Did the Government of the United States? No, but I will you what they did do—they imposed a trifling tax upon us. When they were at war with Mexico they said, "Now, you Mormons are going into the wilderness, but we will prove whether you are loyal or not—we want five hundred of your men." Did we give them? Yes, we took the men from their wagons, from their aged fathers and mothers, their

wives and children, and they went to fight the battles of the United States. Who helped us here? The Lord Almighty, and He has fed and clothed and sustained us, and given us the ability to gather around us the comforts of life. And now we declare that the principles we preach are the principles of the gospel of the Son of God, and no man nor nation beneath the Heavens can contradict or confute what I say. And here are my witnesses—some few thousands in this congregation, who would rise and testify by the power of the Holy Ghost that this is the gospel of life and salvation. Can men and women be honest who let this pass by as a thing of nought, and say—“These poor despised ‘Mormons’ and their religion are not worthy of our notice, they are beneath our dignity and refinement.” Stop! Pause and think! Do you know what refinement is? Do you know what belongs to honor and greatness? If you do, you will never make use of such expressions. Those who are honorable will honor their being, and prepare according to the best of their ability and knowledge, and the revelations God has given, to preserve their existence and identity, and to dwell for ever in the presence of the Father and the Son. Every person who is honorable and loves truth will do this. I do not want men to come to me or my brethren for testimony as to the truth of this work; but let them take the Scriptures of divine truth, and there the path is pointed out to them as plainly as ever a guideboard indicated the right path to the weary traveller. There they are directed to go, not to Brothers Brigham, Heber, or Daniel, to any apostle or elder in Israel, but to the Father in the name of Jesus, and ask for the information they need. Can they

who take this course in honesty and sincerity receive information? Will the Lord turn away from the honest heart seeking for truth? No, He will not; He will prove to them, by the revelations of His Spirit, the facts in the case. And when the mind is open to the revelations of the Lord it comprehends them quicker and keener than anything that is seen by the natural eye. It is not what we see with our eyes—they may be deceived—but what is revealed by the Lord from Heaven is sure and steadfast, and abides for ever. We do not want the people to rely on human testimony, although that cannot be confuted and destroyed; still, there is a more sure word of prophecy that all may gain if they will seek it earnestly before the Lord. This is to my friends or my enemies who do not believe in the Lord Jesus Christ and in the gospel which He has revealed in these days. Now, mark my words, if you are honest to yourselves you will inquire as to its truth. You are invited to inquire, and it is your duty to do so, of the Father in the name of Jesus, if these things are so. “Well,” say a great many, “when Jesus was on the earth he wrought miracles.” Very true, and have we not done so? You read all the history of the world, laying aside the Book of Mormon containing the history of the people who once inhabited this continent, and you cannot produce anything that will compare with the labors of this people in these mountains. Everything is thrown into the shade when compared with it. Have we any witnesses with regard to the healing of the sick by the power of God? Plenty of them. “O,” say you, “we do not know anything about that.” We do not want you to know anything about it until you learn for your-

selves. Miracles, or these extraordinary manifestations of the power of God, are not for the unbeliever; they are to console the Saints, and to strengthen and confirm the faith of those who love, fear, and serve God, and not for outsiders. When Jesus was spoken to with regard to miracles, he said, "An evil and an adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas," and this principle is as true with regard to individuals as to generations. Here is the truth—God has spoken from the heavens, calling upon the inhabitants of the earth to repent, and we call upon them to repent. Is there anything immoral or in the least unchristianlike in this? Not in the least. We also call upon all men to be baptized for the remission of their sins. Is this a heresy, is it immoral or unchristianlike? No, everybody will agree that it is not in the least. Then we say to all, if you have been in the habit of lying, stealing, or committing any sin whatever, do it no more, but live righteously and godly as long as you stay on the earth. Who can complain of this.

Now, the sermon which I design preaching to the ladies comes right before me. It is said—"If it were not for your obnoxious doctrine of plurality of wives we could believe in the rest very well." It is not that. That is not the touchstone at all, but it is because our wives and daughters cannot be seduced; it is because this people are strictly moral, virtuous, and truthful. Now, taking the history of creation as given by Moses, let me ask the question—"Mother Eve, did you not partake of the forbidden fruit, as also did Adam, and thus bring sin and iniquity into the world?" "O, yes," says mother Eve. Then, why cannot you bear

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the affliction of it? Why not say—"If I was the cause of bringing evil into the world, I will firmly bear all that God puts upon me, and maintain His word and His law, and so work out my salvation with fear and trembling, for it is God working within me." I ask this question of you, mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden. But you say this is cruel. No, it is not cruel at all. Is there a passion in man that he cannot subdue for the sake of the gospel of salvation, that he may be crowned with glory, immortality, and eternal lives? Shame on the elder who, if duty calls, cannot go and preach the gospel until he winds up his earthly career and never permit a female to kiss him. I do not wish to say much upon this subject, but I say, woe to you Eves if you proclaim or entertain feelings against this doctrine! Woe to every female in this Church who says, "I will not submit to the doctrine that God has revealed." You will wake up by and by and say, "I have lost the crown and exaltation I might have gained had I only been faithful to my covenants and the revelations which God gave. I might have been crowned as well as you, but now I must go to another kingdom." Be careful, O, ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. Be careful! "Well," but say you,

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“these men, these elders of Israel, have it all their own way.” That is not so, and we are not going to have it all our own way, unless our way is to do just right. And the man and woman who set up their will against the providence of God, will be found wanting when accounts are squared. They will have to say, “the summer is past, the harvest is ended, and we have not received our crowns.” Will you think of this, sisters, you who are not married as well as you who are? I have a good many daughters, but it would be better for every one of my daughters, and for every female in this Church, to marry men who have proved themselves to be men of God, no matter how many wives they have, than to take these miserable characters who are running around here. For myself, I desire to please God, whether it is ever to see another wife or child while I live or not. Have I proved it? Yes, God, the heavens, and the Saints know it. When Joseph called upon me and my brethren here, we were always ready. We made it a point ever to be ready to leave fathers, mothers, sisters and brothers, wives and children to go and preach the gospel to a perishing world, and save as many as would hearken to our counsel. We have proved this years

ago. We have been willing to leave all for the sake of the gospel, and therein the Lord has made us rich. But who is going to complain about it?

I want the daughters of Israel, both old and young, to remember that part of my sermon intended especially for them; and I want our friends who come here, who are not of us, to hear what the Latter-day Saints have to say. If we have the words of eternal life for you, and you will not receive them at our hands, we want you to be left without excuse. The Lord has spoken from the heavens; He has sent His delegation to the earth, and He has commissioned men on the earth to preach this gospel and to bring people into the Church. If they disobey they must take the consequence; it is they and the Lord for it. As we have always told them, the gospel of Jesus which we believe and preach, which they call “Mormonism,” is the doctrine of life and salvation, and if they do not believe it, they can pray to the Lord and ask Him for knowledge. All this they can do if they please. We do our duty in telling them what they should do, and the result is with them and their God. May God bless you. Amen.

REMARKS by *President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, November 17th, 1867.*

[REPORTED BY G. D. WATT.]

THE WITNESS OF THE SPIRIT—HOW TO CONTINUE TO BE SONS OF GOD—
NECESSITY OF PRAYER.

We have great reason to be thankful for the blessings we enjoy as individuals and as a people. There is no other people on the earth, that we have any knowledge of, who are blessed to the same extent as this people called Latter-day Saints. If we are blessed more than others, we should be more thankful than others. The blessings and bounties of the Lord upon us are bestowed according to our faithfulness and obedience to the requirements made of us. We have seen times in our history as a people, that if the hand of God had not been immediately over us, we must have perished. But to secure His blessings the Lord requires the strict obedience of His people. This is our duty. We obey the Lord, Him who is called Jehovah, the Great I AM, I am a man of war, Eloheim, etc. We are under many obligations to obey Him. How shall we know that we obey Him? There is but one method by which we can know it, and that is by the inspiration of the Spirit of the Lord witnessing unto our spirit that we are His, that we love Him, and that He loves us. It is by the spirit of revelation we know this. We have no witness to ourselves internally, without the spirit of revelation. We have no witness outwardly only by obedience to the ordinances.

About the time I was preparing

myself to embrace the gospel, there were great reformation meetings, and many professed to be converted. Those were very stirring times. The cause of religion was the great topic and theme of conversation, and preachers were full of zeal to bring souls to Christ through repentance and faith in His name. I recollect very distinctly that if I permitted myself to speak in any of their meetings, the spirit forbade me mentioning or referring to the testimony of Jesus, only in a superficial way. A few who believed in the everlasting gospel which had been revealed through Joseph, the prophet, testified in their meetings that they knew by the spirit of revelation that God had done thus and so, and they were hooted at immediately by those reformers. If I spoke at all in their meetings, I had to guard every word I uttered, lest I should offend those who professed to understand the gospel of life and salvation, but who did not. Gradually we broke through this fear, and ventured to utter the sentiments of our hearts, in faith before God, delivering that to the people which the Lord had revealed to us. Such is the condition of the professed religious portions of Christendom to-day. They refuse to receive the testimony of Jesus through revelation from His spirit; but they believe in the mutterings,

whisperings, and rappings of low, foul, degraded spirits, who delight to lead astray rather than to guide to the truth. They "Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God for the living to the dead?" Unless we are willing to be guided by the revelations of the spirit of the Almighty, by obeying and living up to the principles of His gospel, we are as apt to believe one thing as another, and to be influenced by, and follow the dictations of a bad spirit as a good one. We have the same testimony as the faithful followers of the Lord Jesus had anciently.

The scriptures made use of by Elder George A. Smith this morning, show the way in which the former Saints became the sons of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Who did receive Him and believe on His name? Did the Jews as a nation? No. Did the Gentiles as nations? No. A few Jews and a few Gentiles only received Him and believed on His name. When the gospel was preached to the Jews and to the Gentiles, a few had ears to hear, eyes to see, and hearts that understood by the spirit of revelation; they believed the sayings of the Savior, and received the Lord Jesus Christ as the promised Messiah. It is written, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." Again, it is written, "For I have given unto them the words which thou gavest me." The disciples believed the words of the Savior, and proved to Him and to

His apostles that they were sincere and honest in their belief. Thus they were entitled to the spirit of revelation through their obedience. They asked and they did receive, "not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father. The spirit itself bearing witness with our spirit that we are the children of God." While the same Holy Spirit, or comforter, becomes the testimony of Jesus to all true believers, "He will reprove the world of sin, and of righteousness, and of judgment;" for in the days of the Savior many who did not receive the gospel were pricked in their hearts, and they did perish, although convinced of its truth. And so it is to-day; wherever the gospel is preached by the Elders of this Church many are pricked in their hearts, and they testify in their own conscience that it is from heaven, and yet they will not receive the gospel, and perish in their sins. They smother the spirit of conviction within them, and go into greater darkness than before. "Whosoever believeth that Jesus is the Christ is born of God." When a man or woman anciently renounced the Jewish religion, or any of the sects of it that then existed among the Jews, forsaking every mode of worship excepting that which Jesus introduced, it was regarded as a sufficient testimony that they were honest—that they were born of God—and all the sincere and honest believers received the testimony of Jesus, which is the spirit of prophecy, and received power to become His sons.

I think, however, that the rendering of this Scripture is not so true as the following, namely: "But as many as received Him, to them gave He power to *continue* to be the sons of God." Instead of receiving the gospel to become the sons of

God, my language would be—to receive the gospel that we may continue to be the sons of God. Are we not all sons of God when we are born into this world? Old Pharaoh, King of Egypt, was just as much a son of God as Moses and Aaron were His sons, with this difference—he rejected the word of the Lord, the true light, and they received it. For “this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.” Then we receive not the gospel that we may become the sons of God, but that we may remain the sons of God without rebuke. Inasmuch as all had apostatized, they had to become the sons of God by adoption, still, originally, all were the sons of God. We receive the gospel, not that we may have our names written in the Lamb’s book of life, but that our names may not be blotted out of that book. “For,” saith the Lord, “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life.” Why? Because he had overcome through his faithfulness. My doctrine is—that there never was a son and daughter of Adam and Eve born on this earth whose names were not already written in the Lamb’s book of life, and there they will remain until their conduct is such that the angel who keeps the record is authorized to blot them out and record them elsewhere. These are my views on that intricate point, but we are satisfied to use this Scripture as it is rendered by our translators.

I now wish to make an application of this to our own day. By what means shall the people of this generation become the sons and daughters of the Almighty? By believing on the Lord Jesus Christ? Yes. How

shall they know that they believe in Him? By yielding obedience to the gospel as it is revealed to us in this generation, at the same time believing in all that has been revealed to others until now, concerning the children of men, the character of God, the creation of the earth, the ordinances of the Lord’s house, the oracles of truth—believing in all things that have been revealed to mankind from the time that the Lord first began to reveal His will to them. Now, we say to the people of the nineteenth century, and we speak the truth and lie not, whosoever believes that Joseph Smith, jun., was a prophet sent of God, and was ordained by Him to receive and hold the keys of the Holy Priesthood, which is after the order of the Son of God, and power to build up the kingdom of God upon the earth, to gather the house of Israel, to guide all who believe and obey to redemption, to restore that which has been lost through transgression—whosoever believes this, believing in the Lord, and obeying His commandments to the end of their lives, their names shall not be blotted out of the Lamb’s book of life, and they shall receive crowns of glory, immortality, and eternal life. This is for the nineteenth century, for the generation of people now living, and who lived thirty or thirty-seven years ago. I am not now preaching to a congregation of unbelievers, but to the Saints; and I now say to you, Saints, and to the unbelievers, that all who reject the gospel, who despise the principles of life and salvation that have been delivered to us, they must taste of the second death if they do not repent. There may be some, however, who are so ignorant that repentance is yet left for them. This is the gospel that we preach, the testimony which we send forth to the

world, inculcating strict obedience to the requirements of heaven, which is expected from all who embrace this gospel. For example, Joseph, the prophet, said to the Colesville branch, "sell your farms." So he said to other branches, "gather up and let us go to the Ohio," and they went, and from the Ohio to Missouri. Before we went to the Ohio, Oliver Cowdery, Peter Whitmer jun., Parley P. Pratt, and Ziba Peterson started in the fall of 1830 to visit the land where the centre take of Zion was afterwards located. When Joseph went up he located the city. Those who had farms and stores were instructed to sell out, to forsake all, to give to the poor, and to impart of their substance to sustain this elder, clothe another elder, and to send another on his mission, which they did, and up they got, and to the Ohio and to the Missouri they moved. What other people would have done this? They are not to be found in Christendom. While in Missouri they moved from county to county, and then back east into Illinois; for, thus said the Lord, through the prophet Joseph, return to Illinois, and there the prophet was killed. Then the word of the Lord to us was: gather up my people, and flee to the mountains, and hide yourselves, and there wait until you shall see the hand of the Lord made bare, and the wrath of the Almighty poured out upon the wicked nation that has consented to the death of my prophets. Impart of your substance, was the word of the Lord to them, and who were there in all those trains of Saints that did not impart of their substance? When we left Missouri we covenanted before the Lord that we never would cease our endeavours until the last man, woman, and child should be brought out of Missouri to Illinois who wanted to be moved. A

few tarried in Missouri and apostatized. When the persecuted and driven Saints reached Illinois, the word of the Lord through the prophet Joseph was—gather up to Commerce, which was afterwards named Nauvoo. We did not lose sight of one Saint in Missouri, and gave our means to gather out the last and least Saint that would leave. When the word came—"gather to the mountains from Nauvoo"—we agreed before we left that city that we would use our means and our influence to gather the last Saint to the mountains. I have sent, time and time again, to inquire if there was a Saint in Nauvoo who wished to be gathered to these mountains. If there are any, let them come, for we have means and teams to bring them. This proves that we have kept our covenants. Now the word of the Lord is go forward—press on. The kingdom of God is onward and upward. The proof of this declaration is before me to-day.

Who believes Joseph Smith to be a prophet? These my brethren and sisters who are now sitting before me. They entertain no doubts on this subject. They may sometimes be tempted and tried, and neglect their prayers, until they hardly know whether "Mormonism" is true or untrue. The cares of the world, we know very well, flood in upon them; but let me tell you one thing—and I want you to seriously remember it—if you are in darkness, and have not the spirit of prayer, still do not neglect your prayers in your families in the morning. You, fathers and husbands, get down on your knees, and when the cares of this world intrude themselves upon your devotions, let them wait while you remain on your knees and finish your prayers. [Brother Daniel D. Hunt's blessing over a dinner in Missouri,

when he and Benjamin Clapp first met, is a very good prayer for us all. It was: "O, Lord, save us from error." If you can say no more than this very short but comprehensive prayer, go down upon your knees and say it. When you have labored faithfully for years, you will learn this simple fact—that if your hearts are aright, and you still continue to be obedient, continue to serve God, continue to pray, the spirit of revelation will be in you like a well of water springing up to everlasting life. Let no person give up prayer because he has not the spirit of prayer, neither let any earthly circumstance hurry you while in the performance of this important duty. By bowing down before the Lord to ask Him to bless you, you will simply find this result—God will multiply blessings on you temporally and spiritually. Let a merchant, a farmer, a mechanic, any person in business, live his religion faithfully, and he need never lose one minute's sleep by thinking about his business; he need not worry in the least, but trust in God, go to sleep and rest. I say to this people—pray, and if you cannot do anything else, read a prayer aloud that your family may hear it, until you get a worshipping spirit, and are full of the riches of eternity, then you will be prepared at any time to lay hands on the sick, or to officiate in any of the ordinances of this religion. I do not recollect that I have seen five minutes since I was baptized that I have not been ready to preach a funeral sermon, lay hands on the sick, or to pray in private or in public. I will tell you the secret of this. In all your business trans-

actions, words, and communications, if you commit an overt act, repent of that immediately, and call upon God to deliver you from evil and give you the light of His spirit. Never do a thing that your conscience, and the light within you, tell you is wrong. Never do a wrong, but do all the good you possibly can. Never do a thing to mar the peaceable influence of the Holy Spirit in you; then whatever you are engaged in—whether in business, in the dance, or in the pulpit—you are ready to officiate at any time in any of the ordinances of the House of God. If I commit an overt act, the Lord knows the integrity of my heart, and, through sincere repentance, He forgives me. Before Joseph's death he had a revelation concerning myself and others, which signified that we had passed the ordeal, and that we should never apostatize from the faith of the holy gospel; "and," said Joseph, "if there is any danger of your doing this, the Lord will take you to Himself forthwith, for you cannot stray from the truth." When men and women have travelled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God or His kingdom; for, rather than they should do this, He will at once take them to Himself. Probably this is so with many of the elders who are taken from us, and over whom many ignorantly mourn. I say, to God give thanks, for who knows but that had they lived there might have been trials to pass through which they could not overcome. It is all right, blessed be the name of the Lord.

May the Lord bless you. Amen.

REMARKS by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, November 3rd, 1867.

[REPORTED BY G. D. WATT.]

THE WITNESS OF THE SPIRIT—BISHOPS SHOULD BE EXAMPLES—THE SAINTS NOT IGNORANT.

I will, in the commencement of my remarks, take up a subject upon which much has been said in the pulpit and in the chimney corner. It is regarding the Spirit of the Lord manifesting His will to His children. There is no doubt, if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges. If this is true, it is necessary that we become more fervent in the service of God—in living our religion—and more truthful and honest with one another, that we be not slack in the performance of any duty, but labor with a right good will for God and truth. If this people, called Latter-day Saints, live beneath their privileges in the holy gospel of the Son of God, are they justified in every respect before Him? They are not. If we do not live in the lively exercise of faith in the Lord Jesus, possessing His Spirit always, how can we know when He speaks to us through His servants whom He has placed to lead us? It was observed here this morning, by one of the brethren, that he never attempted to perform a duty required of him unless the Spirit manifested

to him beforehand that he would be justified in doing it. Now, let me ask, how many of you know, by the manifestation of the Spirit of revelation, that the Lord has whispered to His servants, the necessity of this people observing the Word of Wisdom? Some submit to it, and say that it is right, because their President says so; but, how many of the Saints have received the manifestations of the Spirit to themselves that this is the will of God? Again, how many know by the Spirit of revelation that they should contribute of the substance the Lord has given to them to gather home the poor Latter-day Saints from Europe? Many may have received a testimony from the Holy Spirit that this is their duty, but there may be one-half of the community who have not received such a manifestation. Now, is it the duty of those who have not lived so as to enjoy the Spirit of revelation, as others do, to perform this labour of love and charity, the same as those who have received the Spirit of revelation, to witness to them that it is right? We think that it is. I can call to mind revelations which the Lord delivered to His servant Joseph, that when they were written and given to the people there would not be one in fifty of the members of the Church who could say that they knew, by the revela-

tions of the Lord Jesus, that they were of the Lord; but they would have to pray and exercise faith to be able to receive them, and in some instances some apostatized in consequence of revelations that had been given. This was the case when the "Vision" was given through Joseph Smith and Sidney Rigdon.

At that time there was not as many in the whole Church as there is in this congregation. Yes, many forsook the faith when the Lord revealed the fact to Joseph Smith and Sidney Rigdon, as He did to His ancient Apostles, that all would receive a salvation except those who had sinned a sin unto death, of which the Apostle John said—"I do not say that ye shall pray for it." I prayed and reflected about it, and so did others. I became satisfied that, when a revelation came to Joseph for the people to perform any labor or duty, it was their privilege to go to with their might and do it collectively and individually, not waiting for the manifestations of the Spirit to me, but believing that the Prophet knew more than I knew, that the Lord spoke through him, and that He could do as He pleased about speaking to me. This is a close point; but I will tell you what is right, what is the duty of the Latter-day Saints, unless they can, by undeniable proof, show that the word of the Lord has not come through the President, they have no right to hesitate one moment in performing the duties required of them. This is the way I understand revelation. It is the privilege of the Latter-day Saints to know and understand the mind and will of God concerning them; yea, it is even the privilege of the wicked world to know this. The Spirit of the Lord bears witness to all people according to the faith, honesty, and humility which dwell

in the individual who hears and in those who administer the word. In a great measure it depends upon this with regard to the witness of God to them. It is hard, however, for people to understand these things. The intelligence we possess is from our Father and our God. Every attribute that is in His character is in His children in embryo. It is their duty to improve and develop those attributes; and it is, consequently, necessary to pay strict attention to every requirement of Heaven, that we may better understand the mind and will of God concerning us and our duty. If we will live so as to enjoy the Spirit of revelation, we may know concerning ourselves and those we preside over.

If the people are ready and prepared to receive the word of the Lord continually, it can be given to them. An elder may declare the truth philosophically, and the light of Christ may kindle up the candle of the Lord within those who hear him, and they see, understand, and are convicted of its truth, although the elder who preaches it to them may himself be void of the Spirit of revelation. Again, a man may preach to a people whose ears are closed, and their hearts hardened against conviction, they will not believe the gospel, yet the man who testifies to them may be full of the power of God. For example, we will say, here is a man on the right or the left, who declares that he cannot perform this or that duty unless he receives a witness to himself, direct from the Lord, that He requires the duty at his hands. Upon what principle has he the right to question any requirement made by the constituted authority of God on the earth? Is he entitled to any such right? He is not. He is not entitled to the right of bringing up any argument in his

own mind, as to the right or wrong of it, or to in any way remonstrate against any requirement the Lord has made of him through His servants. He is under obligation to obey, whether the Spirit of the Lord gives him a manifestation or not. When the authorities call for so many loads of rock to be hauled for the Temple, should every man wait to know by direct revelation to himself whether he should draw rock or not? Or should all acknowledge the call as the word of the Lord to us, and promptly and willingly obey? When we asked the brethren to build this New Tabernacle, did they wait to get a revelation to themselves before they commenced the work? No; but while they were engaged in that work, when they knelt down to pray before the Lord, His Spirit was with them, and it justified the act. And so will it be with every duty that is required of this people, if they perform the same in faith before God. Our beloved brother did not speak as he meant. He will be understood to mean simply this: If a requirement is made of this people, it is their privilege to have a testimony that it is of God. This is what I mean, and it is what my brother meant who spoke this morning. I wish now to say a few words to the Bishops. It is a common saying, "as with the priest so with the people." I will change that a little, and say as are our bishops so are the people. We have said much to the people with regard to laying up provisions to last them a few years. This is our duty now; it has been our duty for years. How many of our bishops have provisions laid up for one year, two years, or seven years? There may be a few bishops who have got their grain laid away to last their families a year, but the great majority of them have not.

The people do, or should look to their bishops for example. Each bishop should be an example to his ward. If the bishop of a ward lays up wheat to last his family a year, two years, or seven years, as the case may be, his neighbors on the right and on the left will be very apt to do the same; they will very likely build good bins and try to fill them. But I need not talk much about this. Do you ask me if I have wheat laid up? Yes, I have it all the time. I have been furnishing this tithing office in part with my own flour for the building of the New Tabernacle, and I calculate to furnish it still. I have so many hundreds of people to feed, it cannot be expected that I can save much; yet I have enough laid by to last my family for years.

I wish now to refer to what was said this afternoon regarding this people's knowledge. I think of this frequently. It is said by our enemies that the Latter-day Saints are an ignorant people. I ask all the nations of Christendom if they can produce a people, considering all the circumstances, who are better educated in all the great branches of learning than this people, as a people. Many of them have been brought from poverty, and have been placed in comfortable circumstances in these mountains, where they have been taught how to get their living from the elements, and to become partially self-sustaining. How much do you know among the nations? Can you make an axe helve? "Yes," and so can we, and make an axe to fit it, and then we know how to use it. We can make a hoe-handle and a hoe to fit it, and then we know how to hoe the ground with it. Can we make a plough? Yes, and know how to use it as well as any people on the earth. We can make every agricultural implement, and can

use it. We can make a cambric needle; and we can make the steam engine and vessel to carry it. We can direct the lightning, and make it our servant, after Franklin showed us how; and the philosophers of the day are as dependent on his discoveries as we are. We have all the improvements that have been made in the arts and sciences, and know how to use them to our advantage. We can make boots and shoes for the sturdy, plodding agriculturist in the field, and for the delicate lady in the parlor, and we know how to make the leather as well as others do. We can read the Bible and understand it, and our lexicographers can make dictionaries. Wherein, then, are we more ignorant than others? We have good mechanics, good philosophers, good astronomers, good mathematicians, good architects, good theologians, good historians, good orators, good statesmen, good school teachers, and we can make a good prayer and preach a good sermon. I heard a very sensible prayer the other day at camp Wasatch. In the prayer were these words—that “the militia might be enabled to keep their guns bright and their powder dry.” We know how to make cloth, how to make it into garments, and wear it; we know how to provide for ourselves, how to protect ourselves, and we ask nobody to help us but God our heavenly Father. Then, wherein are we so woefully ignorant as some people make us out to be? We know how to build houses, and can make the furniture to furnish them; we know how to plant gardens, set out orchards, and plant vineyards. We know how to raise all kinds of vegetables, fruit, and grain, and everything else that will flourish in this latitude. Wherein are we ignorant?

We may not be able to get out a

great burst of words, which mean nothing, as many of the preachers and reverend divines abroad can. They speculate a great deal about walking the golden streets of the New Jerusalem, and about going into the presence of God to sing psalms forevermore, but when they are asked seriously where they are going when they leave this earth, they are unable to tell you. If you ask them what they are going to do in the next existence, when the labors of this world are ended, they are still in the dark. You may ask them where God lives, and they do not know—they say in heaven; but where is heaven? They do not know. If you ask them what He looks like, still they do not know. Some have gone so far as to say that He dwells beyond the bounds of time and space, and is seated on a topless throne, being Himself without body, parts, and passions. Numerous are the wild speculations of religionists regarding God and His habitation. We can instruct the world on these matters; wherein are we ignorant? We know and read history; we understand the geography of the world, the manners, customs, and laws of nations. Our astronomers describe to us the geography of the heavens, measure the distances between the earth and the sun, moon, and planets. We have learning to speculate on all these works of God, and revelation unfolding reliable knowledge on many of the wonders of the heavens. Now, wherein are we more ignorant than other people? Is it because we believe the Bible, which declares that man is made in the likeness and image of God, that He has ears to hear our prayers, eyes to see His handiwork, a stretched-out arm to defend His people, and to make bare to punish the wicked nations of the earth? Wherein are we ignorant?

We understand the laws of domestic and civil government; we know how to conduct ourselves like men of sense, like gentlemen and christians; we understand natural philosophy and medicine; and are satisfied of the emptiness of the vain philosophy of the world. If believing and knowing what we do constitute ignorance, then let us be ignorant still, and con-

tinue in the way which will lead us to the perfection of knowledge which the world call ignorance.

Now, let me say to you, it is our imperative duty to use a portion of our substance to send for our poor brethren and sisters who are still back in the old countries. May the Lord bless you. Amen.

REMARKS by *Elder Brigham Young, jun., delivered in the Old Tabernacle, Great Salt Lake City, November 17th, 1867.*

[REPORTED BY G. D. WATT.]

THE SAINTS A PECULIAR PEOPLE—GATHERING OF THE POOR FROM EUROPE.

I am grateful for this privilege of speaking to you for a short time this afternoon, and I trust that the Spirit of the Lord will be present to bless and edify both the speakers and hearers. By our experience we can testify that the Spirit of the Almighty is always present where His Saints congregate, and no person can come into their assemblies without feeling the influence of that Spirit, although he may not personally possess it. I have met with religious bodies of people in various nations, but I have never experienced that heavenly influence in any of their meetings that I have invariably felt while assembled with the Latter-day Saints.

There is something about this people that is truly peculiar, and this peculiarity consists in their enjoying the Holy Spirit to a greater degree than it is enjoyed by any other peo-

ple of the present day and for many ages past. The possession of this Spirit makes us happy under every circumstance of life, except in committing sin. The Lord has enlightened our minds by the spirit of revelation; hence, wherever you find a Latter-day Saint upon the face of the whole earth, you will find a happy person. Faithful Latter-day Saints everywhere triumph over all the ills that humanity is subject to, because they know that the Lord has redeemed them, and brought them forth to bless them with salvation in His presence.

We, as a people, cannot sufficiently realize what the Lord has done for us. When we reflect upon the situation of this people in Missouri, Illinois, Iowa, Ohio, and other places, and contrast our present position with our circumstances then, we can, in a measure, realize what the Lord has

done for us, and we begin to understand that He has led us from the midst of our enemies, and planted us where no man maketh us afraid. This has not been done by the feeble effort of man, but by the power of the Almighty, and the praise and thanksgiving of all His Saints are justly due to Him.

This people are greatly blessed by receiving the Spirit of the Almighty, and by being privileged to go into His house and making covenants with Him, and in return receiving the keys of eternal life from his hands. We are peculiar in this. There is no other people upon the face of the earth that we know anything about who are permitted to make such covenants with the Most High God. If we do not appreciate these blessings it is because we do not live faithfully to the covenants we have made—because we do not do all in our power to fulfil the commandments of the Almighty, and obey, fully and freely, the words and counsels of those who hold God's authority upon the earth, who have led us thus far efficiently, and who can lead us into the presence of our Father and God.

These servants of the Most High have called upon us, as a people, to step forward and do our utmost to deliver our brethren and sisters who are now in the old countries. The Lord has placed means in our possession to do this. He has led us forth from the midst of our enemies, where the lives of our leaders were constantly sought, and where no man durst say, he knew that Jesus was Christ, and that he lives. In delivering us, He has given us new life, and all that we require to sustain us and to make us happy and comfortable. Now, shall we use a portion of these means which He has given us to gather the Saints? The

people of this city are better prepared to-day to emigrate every Latter-day Saint from foreign lands to these mountains, than the whole people of Nauvoo and surrounding country were prepared to emigrate one hundred families. I believe this statement to be true, and that it will bear scrutiny. While we feel very poor, we are really increasing in wealth; yet as we increase in wealth, our wants increase. If we have a fine carriage, we must then have a fine horse and harness to go with it; but instead of spending our means upon unnecessary luxuries, it is far better for us to sacrifice everything in property that our hearts are set upon, and let it go where it can be used to the gathering of Israel. This is the standard to which all the faithful are approaching, and the sooner we reach it the better for us. We must, sooner or later, give our whole hearts to our Father and God, if we wish to gain salvation. We owe to Him every energy of our souls, and all the earthly wealth we can amass, if He calls for it through His servants. We should look upon God as being unjust were He not to give us the blessings we are entitled to through His promises.

There are hundreds in this congregation who know the situation of the poor Saints in the old countries, for they were once in the same condition themselves. It has not improved any since you left; but you were not able to realize it then as you should now be able to. When you were there in the midst of your enemies, when your children wanted bread, and were destitute of clothing and the comforts of life, there were none to help you to preserve them from perishing with hunger. Here you are comfortable, and the great majority of this people in these mountains are wealthy, and it has all been given them of the Lord. Then, shall

we refuse to subject all we have to Him? When we identified our interests with this Church, we made a Covenant with Him to aid all in our power to gather together the honest from every land, kindred, tongue, and people, but we are too apt to forget our covenants, and to be slow in the performance of our duties. An immense labor has already been performed; many thousands are now in this Territory who have been gathered from the nations of Europe, and from other parts of the earth, still there are thousands in those lands who are praying for deliverance, and whose greatest hope in life is to identify their interests with ours in this our mountain home, and join with us in building up cities and temples to the most High God. They look to us for help, shall they look in vain? Shall we not, with uplifted hands, covenant afresh that we will devote the means which God has given us for the building up of His kingdom, and the gathering of His people of the house of Israel? Those who are not living under broken covenants will feel ready and willing to do this.

If we do not put forth our hands to strengthen the cause of Zion on the earth with all we have and are, it is a dereliction of duty on our part, to say the least of it, and for which we stand accountable to God. In a few months the emigration of the year 1868 will leave England, and now is the accepted time for the means to be supplied. The sooner we put forth our means for this purpose the better, that our agents may

not be pressed for time to make every necessary arrangement.

If you will show me a member of this Church, in this or any other country, who has faithfully paid his tithing, although he might only get ten shillings a week, and have to support a large family out of it, if he has been obedient to the counsels of the servants of God, there you will find a man who has prospered continually. It is invariably the case that men who have been honest with God have been greatly blessed of Him, even until they had not room to contain His blessings. I have known men in the old country whose wages did not exceed \$2.50 per week, and out of this small sum they have supported a family of nine persons, paid their tithing, and in three years saved money enough to emigrate the whole of them. This could not have been done if the Lord had not blessed them. This is their testimony. I have seen it, and it is my testimony. We have seen His blessings so often and so visibly bestowed upon the faithful, that there is no room to doubt His word or His ability to bless us with all that we need. The words of the Apostle may be very fitly applied here: "And he that doubteth is damned—for whatsoever is not of faith is sin." Every intelligent Latter-day Saint, who has made himself acquainted with the dealings of God with this people, has no room to doubt the hand of the Almighty. We cannot doubt and at the same time enjoy the blessings which are for the faithful.

May God bless you. Amen.

REMARKS *by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, December 8th, 1867.*

[REPORTED BY EDWARD L. SLOAN.]

SALVATION—ALL KNOWLEDGE THE RESULT OF REVELATION—FREEDOM OF THE KINGDOM OF GOD—HOW TO CARE FOR THE POOR.

The subject of salvation is one which should occupy the attention of the reflecting among mankind. Salvation is the full existence of man, of the angels, and the Gods; it is eternal life—the life which was, which is, and which is to come. And we, as human beings, are heirs to all this life, if we apply ourselves strictly to obey the requirements of the law of God, and continue in faithfulness. The first object of our existence is to know and understand the principles of life, to know good from evil, to understand light from darkness, to have the ability to choose between that which gives and perpetuates life and that which would take it away. The volition of the creature to choose is free; we have this power given to us.

We have reason to be thankful more than any other people. We have no knowledge of any other people on the face of the earth who possess the oracles of God, the priesthood, and the keys of eternal life. We are in possession of those keys, and, consequently, we are under greater obligations, as individuals and as a community, to work righteousness. I hope and trust we will continually manifest before the Lord that we appreciate these blessings. There is no question but every person here who seriously reflects upon his own existence, his being

here, and the hereafter which awaits him, must many times feel that he comes short of doing all the good for which our Father in heaven has brought us forth. This I conclude from my own experience. Every mind that thinks deeply upon the things of time and eternity, sees that time, which we measure by our lives, is like the stream from the mountains which gushes forth, yet we cannot tell from whence it comes, nor do we know naturally where it goeth, only it passes again into the clouds; so our lives are here, and this we are certain of. We do know that we live and that we have the power of sight. We do know and can realize that we possess the faculty of hearing. We can discern between that which we like, and that which we dislike. Give a child candy and it is fond of it, it wishes more; but give it calomel and jalap, and it turns from it with loathing. It has the power of discerning between that in which it delights and that in which it does not delight. It can taste, smell, see, and hear. We know we are in possession of these faculties. This life that you and I possess is for eternity. Contemplate the idea of beings endowed with all the powers and faculties which we possess, becoming annihilated, passing out of existence, ceasing to be, and then try to reconcile it with our feelings and

with our present lives. No intelligent person can do it. Yet it is only by the spirit of revelation that we can understand these things. By the revelations of the Lord Jesus we understand things as they were, that have been made known unto us; things that are in the life which we now enjoy, and things as they will be, not to the fullest extent, but all that the Lord designs that we should understand, to make it profitable to us, in order to give us the experience necessary in this life to prepare us to enjoy eternal life hereafter.

These principles are before us. We are now acting upon them. We feel to exhort ourselves and our fellow-beings, not only those who have embraced the gospel, but all mankind, to hearken to the words of truth and wisdom, to hearken to the still, small voice that whispers to the conscience and understanding of all living beings according to the knowledge and wisdom which they possess, instructing them in right and wrong, entreating them, wooing them, beseeching them to refrain from evil. There is not a person so sunk in ignorance but has that principle in him teaching him that this is right and that is wrong, guiding him in the way that he will not sin a sin unto death. Can we realize this? Yes. There are many who possess the spirit of revelation to that degree that they can understand its operations upon the creature, no matter whether they have heard the gospel preached or not, nor whether they are Christians, Jews, or Mahomedans. They are taught of the Lord, and the candle of the Lord is within them, giving them light.

This principle we are in possession of, and it should be nourished and cherished by us; it is the principle of revelation, or, if you like the term better, of foreseeing. There are those

who possess fore-knowledge, who do not believe as we believe with regard to the establishment of the Kingdom of God on the earth. Take the statesman, for instance; he has a certain degree of knowledge with regard to the results of the measures which he may recommend, but does he know whence he derives that knowledge? No. He may say: "I foresee if we take this course we shall perpetuate our government and strengthen it, but if we take the opposite course we will destroy it." But can he tell whence he has received that wisdom and foreknowledge? He cannot. Yet that is the condition of the statesmen in the nations of the earth. If the philosopher can gaze into the immensity of space, and understand how to fashion and make glasses that will magnify a million times, that knowledge comes from the fountain of knowledge. A man of the world may say: "I can foresee, I can understand, I can frame an engine, make a track, and run that engine upon it, bearing along a train of loaded cars at the rate of forty, fifty, or sixty miles an hour." Another may say: "I can take the lightning, convey it on wires, and speak to foreign nations." But where do they get this wisdom? From the same source where you and I get our wisdom and our knowledge of God and godliness. Realizing these things, I look upon my brethren and sisters, and ask what manner of persons ought we to be? We are apt to think wrong and to speak wrong. Our passions will rise within us, and without reflection the organs of speech are put in motion and we utter that which we should not speak. We have feelings which we should not have, and we neglect the great and glorious principles of eternal life. We are grovelling, of the earth earthy. We

look after the the things of this life, are attached to them, and it is hard for us to see and understand the final result of things, even though we have the spirit of revelation.

What will be the final result of the restoration of the gospel, and the destiny of the Latter-day Saints? If they are faithful to the priesthood which God has bestowed upon us, the gospel will revolutionize the whole world of mankind; the earth will be sanctified, and God will glorify it, and the Saints will dwell upon it in the presence of the Father and the Son. We need to exert our powers, and call forth all the ability within us, and put into requisition every talent that God has given us, to bring about this glorious result, to bear off this Kingdom, and see that the gospel is preached to all the inhabitants of the earth. This is our duty and calling. It is obligatory upon us to see that the House of Israel have the gospel preached to them; to do all that is in our power to gather them to the land of their fathers, and to gather up the fulness of the Gentiles before the gospel can go with success to the Jews. We are under obligations to establish the Zion of our God upon the earth, and establish and maintain its laws, so that the law of the priesthood of the Son of God may govern and control the people.

Go into the world, among the inhabitants of the nations of Christendom, whether Infidels, Episcopalians, Baptists, Methodists, Presbyterians, or people of any other religious sect, and tell them plainly that the law of God is going to be the law of the land, and they would be terrified, they would fear and tremble. But tell them that the law of liberty, and equal right to every person, would prevail, and they could understand that, for it is according to the Constitution of our country. To do the

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greatest good to the greatest number of the people is the principle inculcated in it. But tell them that the law of Zion will be the law of the land, and it grates upon their ears, they do not like to hear it. Many have read with regard to the effects of Catholicism, when it exercised great power among the nations, and the thought of any church getting such a power strikes a terror to them. That church professed to be the church of God upon the earth, and some dread similar results to those which attended that. Supposing the early Christians had not departed from the truth, but had retained the keys of the kingdom, there never would have been a man put to the test with regard to his religious faith. If an Infidel had abused a Christian, it would have been stopped, and the wrong-doer would have been compelled to cease his violence, but no religious test would have been applied. The law of right would have prevailed. Some suppose that when the Kingdom of God governs on the earth, everybody who does not belong to the Church of Jesus Christ will be persecuted and killed. This is as false an idea as can exist. The Church and Kingdom of God upon the earth will take the lead in everything that is praiseworthy, in everything that is good, in everything that is delightful, in everything that will promote knowledge and extend an understanding of truth. The Holy Priesthood and the laws thereof will be known to the inhabitants of the earth, and the friends of truth, and those who delight in it, will delight in those laws and cheerfully submit to them, for they will secure the rights of all men. Many conclude, from reading the history of various nations, that Catholicism never granted any rights to any person, unless he would believe it as he was

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required to believe. But it is not so in the Kingdom of God; it is not so with the law nor with the Priesthood of the Son of God. You can believe in one God, or in three gods, or in a thousand gods; you can worship the sun or the moon, or a stick or a stone, or anything you please. Are not all mankind the workmanship of the hands of God? And does he not control the workmanship of His hands? They have the privilege of worshipping as they please. They can do as they please, so long as they do not infringe upon the rights of their fellow-beings. If they do well they will receive their reward, and if they do ill they will receive the results of their works. You and I have the privilege of serving God, of building up Zion, sending the gospel to the nations of the earth and preaching it at home, subduing every passion within us, and bringing all subject to the law of God. We have also the privilege of worshipping Him according to the dictates of our own consciences, with none to molest or make us afraid.

I am now going to preach you a short sermon concerning our temporal duties. My sermon is to the poor, and to those who are not poor. As a people, we are not poor; and we wish to say to the Bishops, not only in this city, but through the country, "Bishops, take care of your poor." The poor in this city do not number a great many. I think there are a few over seventy who draw sustenance from the General Tithing Office. They come to the Tithing Office, or somebody comes for them, to draw their sustenance. If some of our clever arithmeticians will sit down and make a calculation of the hours lost in coming from the various parts of the city to the Tithing Office, and in waiting around there, and then value those hours, if occupied in some

useful employment, at twelve and a half cents each, every eight of them making a dollar, it will be found that the number of dollars thus lost by these seventy odd persons in a week would go far towards sustaining them. We have among us some brethren and sisters who are not strong, nor healthy, and they must be supported. We wish to adopt the most economical plan of taking care of them, and we say to you Bishops, take care of them. You may ask the question, "shall we take the tithing that should go to the Tithing Office to support them, or shall we ask the brethren to donate for that purpose?" If you will take the time consumed in obtaining the rations drawn by them out of the General Tithing Office—for every person who is not able to come must send some one for them—and have that time profitably employed, there will be but little more to seek for their sustenance. Get a house in your Ward, and if you have two sisters, or two brethren, put them in it, make them comfortable, find them food and clothing, and fuel, and direct the time now spent coming to this Tithing Office wisely in profitable labor. Furnish the sisters with needles and thread to work at sewing, and find something for them to do. Take those little girls who have been coming to the Tithing Office, and have them taught to knit edging, and tidies, and other kinds of knitting, and make lace, and sell the products of their labor. Those little girls have nimble fingers, and it will only take a little capital to start them at such kinds of work. Where you have brethren who are not strong enough to saw and split wood, or do some kind of out-door labor, agree with some chairmakers to have his chairs bottomed, and get rushes, and set the brethren to bottoming the chairs. If you cannot get that for them to do, procure some flags or

rushes, and let them make foot-mats, and sell them, but do not ask too high a price for them; do not ask a dollar or two dollars each for them, for one can be made in an hour or two. And if the market should get stocked with them, get some willows and have willow baskets made, and you can scarcely stock the market with them, for they wear out almost as fast as they can be made. In the spring have these brethren sow some broom-corn,—they will enjoy working a little out of doors in the nice spring weather,—and then in fall they can make brooms with the corn. By pursuing this course a Bishop will soon be able to say, “I have accomplished a good work; the brethren and sisters whom I had to help are now in a condition to help themselves.” And in a short time, if their labor and time are wisely employed, you can build for them the finest house in the ward. You may call it a poor-house if you choose, though it should be the best house in the ward, and there its inmates can enjoy themselves, the younger ones can be taught music, and thus a source of enjoyment be created, as well as being taught in various kinds of profitable employment, and the lives of all be made a blessing to themselves, they being in the enjoyment of happiness and comfort. You may think that I am painting a fancy sketch, but it is practicable, and those are places I intend to visit by and by.

Now, Bishops, you have smart women for wives, many of you; let them organize Female Relief Societies in the various wards. We have many talented women among us, and we wish their help in this matter. Some may think this is a trifling thing, but it is not; and you will find that the sisters will be the main-spring of the movement. Give them the benefit of your wisdom and expe-

rience, give them your influence, guide and direct them wisely and well, and they will find rooms for the poor, and obtain the means for supporting them ten times quicker than even the Bishop could. If he should go or send to a man for a donation, and if the person thus visited should happen to be cross or out of temper for some cause, the likelihood is that while in that state of feeling he would refuse to give anything, and so a variety of causes would operate to render the mission an unsuccessful one. But let a sister appeal for the relief of suffering and poverty, and she is almost sure to be successful, especially if she appeals to those of her own sex. If you take this course you will relieve the wants of the poor a great deal better than they are now dealt by. We recommend these Female Relief Societies to be organized immediately.

Another thing I wish to say. You know that the first Thursday in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of a person selected for the purpose of taking care of it and distributing it among the poor. If we were to do this now faithfully, do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No, there would be more than could be used by all the poor among us. It is economy in us to take this course, and do better by our poor

brethren and sisters than they have hitherto been done by. Let this be published in our newspapers. Let it be sent forth to the people, that on the first Thursday of each month, the fast day, all that would be eaten by husbands and wives and children and servants should be put in the hands of the Bishop for the sustenance of the poor. I am willing to do my share as well as the rest, and if there are no poor in my ward, I am willing to divide with those wards where there are poor. If the sisters will look out for rooms for those sisters who need to be taken care of, and see them provided for, you will find that we will possess more comfort and more peace in our hearts, and our spirits will be buoyant and light, full of joy and peace. The Bishops should, through their teachers, see that every family in their wards, who is able, should donate what they would naturally consume on the fast day to the poor.

You have read, probably, that we are starting the school of the prophets. We have been in this school all the time. The revelations of the Lord Jesus Christ to the human family is all the learning we can ever possess. Much of this knowledge is obtained from books, which have been written by men who have contemplated deeply on various subjects, and the revelations of Jesus have opened their minds, whether they knew it or acknowledged it or not. We will start this school of the prophets to increase in knowledge. Brother Calder commences to-morrow to teach our youth and those of middle age the art of book-keeping and

impart to them a good mercantile education. We expect soon to have our sisters join in the class and mingle with the brethren in their studies, for why should not a lady be capable of taking charge of her husband's business affairs when he goes into the grave? We have sisters now engaged in several of our telegraph offices, and we wish them to learn not only to act as operators but to keep the books of our offices, and let sturdy men go to work at some employment for which by their strength they are adapted, and we hope eventually to see every store in Zion attended by ladies. We wish to have our young boys and girls taught in the different branches of an English education, and in other languages, and in the various sciences, all of which we intend eventually to have taught in this school. To-morrow evening we shall commence our course of lectures on theology. To that class I have invited a few, but not many. I believe I have invited the First Presidency, the Twelve Apostles, Bishop Hunter and his Counsellors, the first seven presidents of Seventies, the Presidency of the High Priests' quorum, the Presidency of this Stake of Zion, the High Council, the Bishops and their Counsellors, and the City Council. A few more will be invited, enough to fill the room. I wish us to profit by what we hear, to learn how to live, to make ourselves comfortable, to purify ourselves, and prepare ourselves to inherit this earth when it is glorified, and go back in the presence of the Father and the Son.

God bless you. Amen.

REMARKS *by President Brigham Young, delivered in Tooele City, August 17th, 1867.*

[REPORTED BY G. D. WATT.]

THE WORD OF WISDOM—DEGENERACY—WICKEDNESS IN THE UNITED STATES
—HOW TO PROLONG LIFE.

I desire to say much to the people, but I fear I shall have to deny myself the satisfaction, unless I am strengthened of the Lord. I will present before you a few things with which I am more particularly impressed. I desire you to hearken to that which has been said during the session of this Conference, and to that which may yet be said during the continuation of our meeting.

We can enjoy the blessings of heaven, or we can deprive ourselves of that enjoyment. Intelligent beings have the power to exercise their free will and choice in doing good, equally as much as in doing evil. All have the privilege of doing evil if they are disposed so to do, but they will always find that the wages of sin is death. The Latter-day Saints, by their righteousness, can enjoy all the blessings which the Lord has promised to bestow upon His people, and they can, by their unrighteousness, deprive themselves of the enjoyment of those blessings. We, for instance, exhort the Saints to observe the Word of Wisdom, that they may, through its observance, enjoy the promised blessing. Many try to excuse themselves because tea and coffee are not mentioned, arguing that it refers to hot drinks only. What did we drink hot when that Word of Wisdom was given? Tea and coffee. It definitely refers to that

which we drink with our food. I said to the Saints at our last annual Conference, the Spirit whispers to me to call upon the Latter-day Saints to observe the Word of Wisdom, to let tea, coffee, and tobacco alone, and to abstain from drinking spirituous drinks. This is what the Spirit signifies through me. If the Spirit of God whispers this to His people through their leader, and they will not listen nor obey, what will be the consequence of their disobedience? Darkness and blindness of mind with regard to the things of God will be their lot; they will cease to have the spirit of prayer, and the spirit of the world will increase in them in proportion to their disobedience until they apostatize entirely from God and His ways.

This is no new or strange thing that you are required to do. Thirty-five years ago we were called upon to reform in our lives, by giving heed to the same Words of Wisdom; and if any man comes to you and tells you that you must have a little tea and a little coffee, by the same rule he may urge you to take a little tobacco and a little intoxicating liquor, or a little of any other substance which is hurtful to man. This destroys their claim and right to the spirit of revelation, and they go into darkness. There is not a single Saint deprived of the privilege of asking the Father,

in the name of Jesus Christ, our Savior, if it is true that the Spirit of the Almighty whispers through His servant Brigham to urge upon the Latter-day Saints to observe the Word of Wisdom. All have this privilege from the apostle to the lay member. Ask for yourselves.

We are called to be Saints, to be the chosen people of the Lord Almighty, to be the saviors of the children of men, to gather the house of Israel, and save the house of Esau. Are we trifling with our high and holy calling before the Lord? Are we trifling away our precious time? If we are, we are trifling with our salvation. Then hearken, O ye Latter-day Saints, and hear the Words of Wisdom which the Lord has given unto you. It is written: "For the children of this world are in their generation wiser than the children of light." There is a just reason for this saying. But the Latter-day Saints who hearken to the words of the Lord, given to them touching their political, social, and financial concerns, I say, and say it boldly, that they will have wisdom which is altogether superior to the wisdom of the children of darkness, or the children of this world. I know this by the revelations of the Lord Jesus Christ, and by the results of my own actions. They who have hearkened to the counsels given to them in temporal matters, have invariably bettered their condition temporally and spiritually. The day has gone by in which the people of God are to be trodden under foot by their enemies, in which they are to be poor outcasts to wander in sheep skins and goat skins, etc., but they had better continue to do that, and dwell in the caves of these mountains, and dress as the Indians do, than to forsake their God and their religion. Who is there among this people who cannot handle

the things of this world without loving them in preference to the things of God? If there is such a person, I pray God to make him or her poor. Some among us are so foolish as to lift up their heels against the Almighty as soon as He blesses them sufficiently to make them a little comfortable and independent. This is lamentable. It is a disgrace to humanity to suffer the paltry things of this mortality to decoy away our affections from God and turn them to the beggarly elements of this world.

If you observe faithfully the Word of Wisdom, you will have your dollar, your five dollars, your hundred dollars, yea, you will have your hundreds of dollars to spend for that which will be useful and profitable to you. Why should we continue to practise in our lives those pernicious habits that have already sapped the foundation of the human constitution, and shortened the life of man to that degree that a generation passes away in the brief period of from twenty-seven to twenty-nine years? The strength, power, beauty, and glory that once adorned the form and constitution of man have vanished away before the blighting influences of inordinate appetite and love of this world. Doubtless we are about the best looking people to-day upon this footstool, and about the healthiest; but where is the iron constitution, the marrow in the bone, the power in the loins, and the strength in the sinew and muscle of which the ancient fathers could boast? These have, in a great measure, passed away; they have decayed from generation to generation, until constitutional weakness and effeminacy are bequeathed to us through the irregularities and sins of our fathers. The health and power and beauty that once adorned the noble form of man must again be restored to our race;

and God designs that we shall engage in this great work of restoration. Then let us not trifle with our mission, by indulging in the use of injurious substances. These lay the foundation of disease and death in the systems of men, and the same are committed to their children, and another generation of feeble human beings is introduced into the world. Such children have insufficient bone, sinew, muscle, and constitution, and are of little use to themselves, or to their fellow creatures; they are not prepared for life, but for the grave; not to live five, six, eight, and nine hundred years, but to appear for a moment, as it were, and pass away. Now, when a person is fifty years of age he or she is considered an old man or an old woman; they begin to feel decrepit, and think they must feel old, appear old, and begin to die. Premature death is in the marrow of their bones, the seeds of early dissolution are sown in their bodies, they feel old at fifty, sixty, and seventy years, when they should feel like boys of fifteen, sixteen, and seventeen. Instead of feeling decrepit at those years they should feel full of strength, vigor, and life, having attained to early maturity, prepared now to enter upon the duties of a long future life, and when two hundred years have been attained, they should then feel more vigorous than the healthiest of men do in this age at forty and fifty years.

Let me assure you, my friends, that there does not exist another people in all the world who will take good counsel as readily as the Latter-day Saints do. All men are free to do right or to do wrong, to take good advice or reject it, to pursue the path that leads to eternal life, or to go down to death their own way. I am as independent in praying, and living a righteous life, as I would be if I

were to violate the laws of God and man. This is my philosophy with regard to the human mind. We have cried to the nation of the United States, and to other nations for over a third of a century, saying, the wages of sin is death. Every man and woman who wishes to forfeit their right to the tree of life have the privilege of doing so. The nation that kills the prophets of God in any age must expect to reap cursings instead of blessings, unless it speedily repent. Judgment must begin at the house of God first, and we are perfectly willing it should. In 1857 they sent an army to Utah to annihilate "Mormonism," but the scourge with which they intended to overwhelm this people has come upon their own heads, and the end is not yet. I told General Thomas L. Kane, that friend to humanity, when he visited us in 1857, that the coming of that army was the entering wedge to split the Government of the United States in pieces, and that soon. He, of course, could not see how this could ever be. They then were in great prosperity, and were going to annex the whole continent and neighboring islands, and so continue to annex until the whole world should take shelter under our national banner. He only saw this from a political stand point, basing his expectations of such grand results upon the goodness of the Constitution and laws. I acknowledged to him that we have the best system of government in existence, but queried if the people of this nation were righteous enough to sustain its institutions. I say they are not, but will trample them under their feet. I told General Kane that the Government of the United States would be shivered to pieces. Will this Government ever be restored to its former peace and tranquillity, and the institutions thereof ever be main-

tained and honored? If they are, it will be by this people. Everything they are doing at present in Congress is only calculated to widen the breach, and alienate and destroy every vestige of love and affection that may yet be existing; and this they will continue to do until they have severed the last tie and worked out the entire destruction of the Government. They think they are doing the best that can be done. Many of them are honorable men, and would do good to the nation if they knew how. The results of their acts will be dissolution, strife, war, and bloodshed, until they are wasted away. The Lord will waste away the wicked as He said He would. A curse will come upon them to the third and fourth generation, saith the Lord Almighty, if they repent not, and refrain not from their sins. There is no likelihood of their doing this.

The destruction of property and life during the war has been enormous; but I am satisfied that the destruction of the love of virtue—the love of every exalted principle of honor, and of political and social government—has been greater, comparatively, than the destruction of property and life. Religious societies abound in the nation. Although it never was more wicked than at the present time, it is strange to say that it never was more religious in profession. Religion is the ruling power. The conscience of the masses in regard to religion, to politics, and social life is moulded from the pulpit. In my early life I was acquainted with ministers of the sects of the day, and am satisfied that many of them lived honorably in their families, praying, and desiring, and seeking for guidance from on high. While on the other hand, to my certain knowledge, many of them encouraged a practice which to-day exists to an alarming extent,

and which is openly and shamelessly acknowledged as a necessity of the age. To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminent. That which was practised then in fear and against a reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime, which no doubt, to a great extent, prevents the necessity of infanticide. The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of life, are fast destroying the American element of the nation; it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the Old World. The wife of the servant man is the mother of eight or ten healthy children, while the wife of his master is the mother of one or two poor, sickly children, devoid of vitality and constitution, and if daughters, unfit, in their turn, to be mothers, and the health and vitality which nature has denied them through the irregularities of their parents are not repaired in the least by their education. A great proportion of the leading men of our nation have sprung from wealthy and influential families, have been reared and educated in the midst

of circles where the vices of the age flourish the most vigorously, destroying moral force and the love of truth and virtue, making education and refinement mere cloaks to cover sins of the blackest dye. The great majority of that class of persons appear in society as polished gentlemen, whose suavity of manners would deceive, if it were possible, the very elect. They have been educated in our seminaries of learning, and this class of men are now seeking to denude the Constitution of the United States of all its protective and saving powers.

Why all this? They killed the Prophet. The mob that collected at Carthage, Illinois, to commit that deed of blood contained a delegation representing every State in the Union. Each has received its blood stain. In the perpetration of this great national sin, they acted upon their own free volition which God implanted within them, as much so as if they had been willing to hearken to the advice of the Prophet and his friends when they showed them how to preserve the nation from destruction, how to do good to all, and how so introduce every holy principle that is calculated to bless and exalt a people. But, said they, "we will not hearken to the counsels of this man;" for, like the Jews of old, they were afraid if they let him live he would take away their place and nation. They not only feared the principles which he taught, but they feared the increasing numbers which followed him; they feared that if they let him alone he would incorporate in his religion all the religion there is that is good for anything, or that is according to the Bible, and all the honest, truthful, and virtuous of the nation, they feared, would follow him; and they feared that thereby they would be deprived of their rich

emoluments and livings, so they concluded to get rid of him by slaying him. [In killing the Prophet Joseph Smith, they did not kill "Mormonism," and they cannot kill it unless they kill all the "Mormons," for if they leave a single Latter-day Saint living he will cry to the people to repent of their sins and return to the Lord, and the Lord will work with him to gather the righteous, build up His kingdom, build up Zion, and establish Jerusalem no more to be thrown down. Well, they will go on their way, and we will go on ours. If they had hearkened to the counsel of Joseph Smith, this nation would have had no wars; there would have been no division in the Government, but it would have gone on in harmony and prosperity.] So this people if they will take the counsels which the Lord gives to them through His servants with regard to their grain, and prepare for all contingencies to which they are subject in this mountainous country, we shall never see a famine; but if we neglect this counsel, refusing to hearken to good advice, we shall, by taking this course, bring distress upon ourselves and upon all who depend upon us for a subsistence. Let us pursue a course to preserve ourselves and avert every calamity. This we can do. It is not necessary for calamity to come upon us, if we will only take a course to prevent it. [According to present appearances, next year we may expect grasshoppers to eat up nearly all our crops. But if we have provisions enough to last us another year, we can say to the grasshoppers—these creatures of God—you are welcome. I have never yet had a feeling to drive them from one plant in my garden; but I look upon them as the armies of the Lord, and with them it is easy for Him to consume a great nation. We had better lay up bread

instead of selling it to strangers, and thus avoid a great calamity that otherwise might overtake us. If the people refuse to hearken to this timely counsel they will commit a great error. Good actions always result in blessings. The history of the people of God in all ages testifies that whenever they have listened to the counsel of heaven they have always been blessed. All this people are satisfied that they will be more blessed to hearken to good counsel than not to do so.

Instead of doing two days' work in one day, wisdom would dictate to our sisters, and to every other person, that if they desire long life and good health, they must, after sufficient exertion, allow the body to rest before it is entirely exhausted. When exhausted, some argue that they need stimulants in the shape of tea, coffee, spirituous liquors, tobacco, or some of those narcotic substances which are often taken to goad on the lagging powers to greater exertions, but instead of these kind of stimulants they should recruit by rest. Our artificial wants, and not our real wants, and the following of senseless customs subject our sisters to an excess of labor. To supply these wants—to get a ribbon, an artificial flower, this, that, and the other gewgaw, rather than substantial necessities—our farmers sell their wheat. Work less, wear less, eat less, and we shall be a great deal wiser, healthier, and wealthier people than by taking the course we now do. This whole Yankee nation eat so much, and so many good things, that they are always poor in their bodily habit; now and then only you will see a fleshy person among them; it is also the case with the people of the southern portion of the nation. It is difficult to find anything more healthy to drink than good cold

water, such as flows down to us from springs and snows of our mountains. This is the beverage we should drink. It should be our drink at all times. If we constantly drink even malt liquor made from our barley and wheat, our health would be injured more or less thereby. It may be remarked that some men who use spirituous liquors and tobacco are healthy, but I argue that they would be much more healthy if they did not use it, and then they are entitled to the blessings promised to those who observe the advice given in the "Word of Wisdom." Some few persons who have been addicted to the use of hot drinks, &c., have reached the age of eighty, eighty-three, and eighty-four years, but had they not been addicted to such habits of living they might have reached the age of a hundred or a hundred and five years.

We profess to be Saints of the Most High. We are the children of that Being who lives in the heavens, who is filled with all intelligence, and possesses all power. We cannot be prepared to dwell with Him unless we instruct our minds and sanctify ourselves in all things. I am happy to see our children engaged in the study and practice of music. Let them be educated in every useful branch of learning, for we, as a people, have in the future to excel the nations of the earth in religion, science, and philosophy. Great advancement has been made in knowledge by the learned of this world, still there is yet much to learn. The hidden powers of nature which give life, growth, and existence to all things, have not yet been approached by the wisdom of this world. There exists around us, in the works of God, an everlasting variety—no two leaves, no two blades of grass are alike. Natural philosophy, so far as

known, marks these phenomena of nature, and reveals her wonders, but is incapable of revealing the *modus operandi* of the production. All this is veiled in impenetrable mystery to mortals. It is information which cannot be approached by science and philosophy known to man; it can only be reached through the revelations of the Almighty, the Great Author of Nature's work. Great perfection has been attained in the application of important discoveries to the wants and necessities of mankind. I can, in a moment, transmit my wishes to the east, and in a few minutes to the city of London. Great perfection has been attained in the art of telegraphy, yet there is much more to be learned, and the same may be said of the power of steam, and its application to the wants of mankind. While the wonders of art and science in the present age astonish us, yet there was much useful knowledge possessed by the an-

cients which is lost to us. One little simple art that they understood was that of tempering copper and making it equal to our finest tempered steel.

Let the children in our schools be taught everything that is necessary with regard to doctrine and principle, and then how to live; and let mothers teach their daughters regarding themselves, and how they should live in their sphere of existence, that they may be good wives and good mothers. Let the sisters study economy in the labor and management of their homes. I am satisfied that more than one-half of the labor that is done in our houses can be saved by a judicious exercise of thought and good judgment. Then be wise in these things, and we shall not need tea and coffee, or any other stimulant stronger than our natural food. I say, God bless you, and I bless you in the name of the Lord Jesus Christ. Amen.

REMARKS by President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, December 29th, 1867.

[REPORTED BY G. D. WATT.]

SAINTS IMPROVING SLOWLY—GUIDANCE OF THE SPIRIT AND DICTATION OF THE PRIESTHOOD—FASTING, AND GATHERING THE POOR

It is said that short visits make long friends, and short sermons perhaps make interesting meetings. I am sure this is the case sometimes. I am thankful for the privilege of being instructed, and of meeting with a people who manifest by their lives a desire for improvement. I am

thankful that we have the privilege of meeting in this tabernacle from Sabbath to Sabbath. Last Sabbath I referred to the meagre congregations that generally attend in the morning, and to-day I really expected to see every seat in this house occupied. I cannot think that the

people are sleigh riding, for there is no snow; neither can I conclude that they are in the kanyon, for the roads cannot be travelled. I do not think that they are fishing at this season of the year; neither can they all be in attendance at Sabbath schools. Then what are they doing? Are they praying, resting, sleeping, or wasting their time in frivolous and unprofitable employment? We are happy to see large congregations of the Saints in the afternoons. This is the only public meeting house in which meetings are held in the morning and afternoon on the Sabbath day in this city. The people of Great Salt Lake City make to one point to attend meeting in the morning and afternoon, unlike the people of the large cities of the world. I have seen them go to meeting in some of those cities, and I cannot compare them to anything that will describe them as they appeared to me better than the inhabitants of an ant hill. They run in all directions, the Methodists jostle against the Baptists, and the Baptists against the Presbyterians, and the Presbyterians against the Quakers, &c.

Let the people come to meeting, and hear what is said, and if any of you are not instructed to your satisfaction, be so kind as to send up a card to the stand, intimating your desire to speak, and we will give you an opportunity of doing so, to display your wisdom; for we wish to learn wisdom and get understanding.

We are in a great school, and we should be diligent to learn, and continue to store up the knowledge of heaven and of earth, and read good books, although I cannot say that I would recommend the reading of all books, for it is not all books which are good. Read good books, and extract from them wisdom and understanding as much as you possibly

can, aided by the Spirit of God, for without His Spirit we are left in the dark. I have very frequently urged upon the people to live so that they can enjoy the spirit of revelation, even that intelligence which proceeds directly from heaven—from the fountain of all intelligence. Do this people live so? Yes, measurably. We improve slowly, and as brother George A. Smith has said, we do not improve fast enough. I acknowledge that this people are improving, and I am proud of it. When I address the throne of grace in prayer, I am happy to be able to thank God that the Latter-day Saints are striving to order their lives correctly before Him. I am pleased, I am happy, I am full of comfort, of joy, of peace, because of the progress this people are making; and yet I see how easy it is for a person to slide backward, and get into darkness and blindness of mind. We are prone to wander, and do that which our inclinations bid us do; like the boys with their sleds, we go up hill very slowly, but rush quickly down again. We are too apt to be slow to learn righteousness, and quick to run in the ways of sin. The adversary of our souls is constantly watching to decoy us from the path of truth and duty to God, until we become reckless in our disobedience to His commandments and to the counsels of His servants. There is one path—one line to follow to obtain and continue in the love and light of the Lord, which is, as it were, a compass to direct the Saint to the haven of safety, and it will not vary, for its directions are sure.

We have many duties to perform, and a great work is before us. We have Zion to build up, and upon this we are all agreed, but we differ more or less respecting the *modus operandi* for we wish, in the majority of instances, to follow the dictates of our

own inclinations. We do this too much for our good. If the people will live so as to be directed continually by the light of the Spirit of the Lord, they never will go much astray. In many instances our anxieties, our desires, and our wills are so great that we actually plead with the Lord to allow us to bend duty a little particle for the purpose of accomplishing what we wish. We are pleased to do this, and to do evil also, hence "man is born to trouble as the sparks fly upward." We are very prone to wander. Let the people watch themselves lest they take a course that will lead them into darkness, and they know not the things of God, and be left to believe a lie instead of the truth. What is that which turns people away from this Church? Very trifling affairs are generally the commencement of their divergence from the right path. If we follow a compass, the needle of which does not point correctly, a very slight deviation in the beginning will lead us, when we have travelled some distance, far to one side of the true point for which we are aiming. When men take upon themselves strength, depending upon their own wisdom, light, and knowledge, saying—"I am right, and I care not what anybody else says;" and, "I will do thus and so on my own responsibility," asking no odds of God and His servants. "If I wish to go to the north, south, east, or west, or follow this or that employment, or pursue this or that course to obtain the necessaries of life, it is my affair, and I cannot see that any other man has anything whatever to do with it." I say, if we thus arrogate to ourselves strength, wisdom, and power, and think that we can judge for ourselves in all things independent of God and His servants, then are we liable to be led astray.

Every man and woman who walks in the light of the Lord can see and understand these things for themselves; but through our anxiety, and over desire to have our own way, we often swerve and turn to the right or to the left of the true line of our duty. How often have we sealed blessings of health and life upon our children and companions in the name of Jesus Christ and by the authority of the Holy Priesthood of the Son of God, and yet our faith and prayers did not succeed in accomplishing the desires of our hearts. Why is this? In many instances our anxiety is so great that we do not pause to know the spirit of revelation and its operations upon the human mind. We have anxiety instead of faith. When a man prophesies by the power of the Holy Ghost, his words will be fulfilled as sure as the Lord lives; but if he has anxiety in his heart, it swerves him from the thread of the Holy Gospel, from the true thread of revelation, so that he is liable to err, and he prophesies, but it does not come to pass, he lays his hands upon the sick, but they are not healed. It is in consequence of not being completely moulded to the will of God. Do we not realize that this is so? And do we not realize that we should constantly strive to live in the counsel and light of God day by day, and hour by hour? If we do this we shall certainly make sure to ourselves a celestial inheritance.

We have gathered the best people from among the nations of the earth, and yet we are not so good as we should be. Why are we not as good as we should be? Because we have eternal light and knowledge here, and no person is deprived of the privilege of asking and receiving of God for himself, but we do not all avail ourselves of this great privilege. We are not like others who are called by

men to go on missions to the world, we are called of God, and carry with us true credentials, not the credentials of Paul, Peter, or any of the old Apostles and servants of God, who used them a thousand years ago, but we have the living oracles and the Holy Priesthood restored in our day, giving authority to men in the nineteenth century as in days of old. Having this authority, and these great advantages, we should be better than anybody else. We have believed in the Lord Jesus Christ, we have received in our faith the fullness of the gospel, we have yielded obedience to God's commandments, obeyed the ordinances of His house, receiving them in our faith and practice, and these we have received through apostles and prophets, called of God, in our own age, as was Aaron. These blessings and callings the Almighty has revealed in this as in all ages for the benefit of finite beings, that through obedience to the gospel, eternal life in the presence of God might be brought upon all who endure to the end in righteousness. By obeying the ordinances of God, mankind glorify God, but if they do not obey Him, they do not detract one particle from His glory and power. Although all His children should wander from the holy commandments, God will be glorified, for they are left to choose for themselves, to choose death instead of life, darkness instead of light, pain instead of ease, delight, and comfort. This liberty all beings enjoy who are created after the likeness and image of God, and thus they become accountable for their own actions. The commandments of God are given to us expressly for our benefit, and if we live in obedience to them we shall live so as to understand the mind and will of God for ourselves, and concerning ourselves as individuals. This is a subject

upon which a great deal can be said, but I shall not follow it at this time.

I exhort my brethren continually to live so that they may have the light of the Holy Spirit in them, to know their duty, and when they know their duty fully it will be to follow truly those whom God has placed over them to lead them as a community, as a people, as a kingdom of God; it will be to obey the counsel that is given them from time to time. What does the man who understands the spirit of his religion believe with regard to his own affairs, with regard to his life, with regard to his business transactions, &c.? He believes that it is his privilege to be dictated by the constituted authorities of the church of God and the spirit of revelation in all things in his mortal life. There is no part of his life that he will consider exempt from the guidance and dictation of the Priesthood of the Son of God.

We wish the Latter-day Saints to meet at their respective houses, erected for that purpose, on the day appointed for a fast, and take with them of their substance to feed the poor and the hungry among us, and, if it is necessary, to cloth the naked. We expect to see the sisters there; for they are generally first and foremost in deeds of charity and kindness. Let the hearts of the poor be made glad, and let their prayers and thanksgiving ascend unto God, and receive an answer of rich blessings upon our heads. I think I told you last Sabbath that I would mention this subject again to-day.

If you would be healthy, wealthy, full of wisdom, light and knowledge do all you can for the kingdom of God. I expect that there are brethren who are well to do, who can command their thousands, who consider that their business crowds them this year, and they do not see how

they can give anything for the gathering of the poor Saints. I have a word of consolation for such. You, merchants, mechanics and farmers; yea, every one; let me console you, and say to you, keep your money, and pay your debts, and buy your teams, and your farms, and your goods. You think I am speaking to you ironically. Well, I acknowledge to you that I am. You keep all, and do not apply one dollar for any purpose outside of your business, and I will promise you, in the name of the Lord, that you will be poorer than you would have been if you had given of your substance to the poor. Do you consider these hard words? They are true words. The earth is the Lord's and the fullness thereof, the gold and the silver are all his; and he throws up the precious metals to view whenever he pleases, and when he pleases he sends his messengers to hide them in the bowels of the earth, beyond the reach of man. He also closes the eyes of wicked gold hunters that they cannot see them; but they walk over them, and leave them for the righteous to gather in the due time of the Lord. Now, you who think that you must keep your means and that you cannot spare a portion to gather the poor another year, remember that you will not get rich by so doing. You may ask what I am going to do? I am going to get rich, for I calculate to give considerably more to gather the poor than any other man; because I want to be richer than any other man. I want more, because I believe I know what to do with it better than most of men.

These are a few words of consolation to the brethren who wish to keep their riches, and with them I promise you leanness of soul, darkness of mind, narrow and contracted hearts, and the bowels of your com-

passion will be shut up, and by and by you will be overcome with the spirit of apostacy and forsake your God and your brethren.

I see around me a great people. Joseph Smith was called of God, and sent to lay the foundation of this latter-day kingdom. He presided over this people fourteen years. Then he was martyred. Since that time your humble servant has presided over and counselled this people; he has directed the Twelve Apostles, the Seventies, the High Priests, and every quorum and department of the Melchisedec and Aaronic Priesthoods, guiding them through the wilderness where there was no way into a dry, barren land. For the space of twenty-four years he has watched over their interests, holding at bay their enemies, teaching them how to live, and redeem this country from the barrenness and desolation that have, for many generations, made it unfit for the habitation of man. What man or woman on the earth, what spirit in the spirit-world can say truthfully that I ever gave a wrong word of counsel, or a word of advice that could not be sanctioned by the heavens? The success which has attended me in my presidency is owing to the blessings and mercy of the Almighty. Why I have referred to this is to show you that I realize the importance of obeying the words of the Lord, which he gives through his acknowledged servants. When a revelation is given to any people, they must walk according to it, or suffer the penalty which is the punishment of disobedience; but when the word is, "will you do thus and so?" "It is the mind and will of God that you perform such and such a duty;" the consequences of disobedience are not so dreadful, as they would be if the word of the Lord were to be written under the

declaration, "Thus saith the Lord."

Now, I say to the people, will you gather the poor? To the Elders I say, will you carry the Gospel to all the world? Blessed are they who obey when the Lord gives a direct commandment, but more blessed are they who obey without a direct commandment. For it is written: "It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned." I say this that you may understand that I feel just as patient, and just as kind towards the Latter-day Saints as a man's heart can feel, and am careful to take every precaution in directing their steps to the possession of eternal life in the presence of God that none may be lost. My course is not to scold, but to persuade and entreat the people to do their duty, holding before them the reward of faithfulness. It requires all the care and faithfulness which we can exercise in order to keep the faith of the Lord Jesus; for there are invisible agencies around us in sufficient numbers to encourage the slightest disposition they may discover in us to forsake the true way, and fan into a flame the slightest spark of discontent and unbelief. The spirits of the ancient Gadiantons are around us. You may see battle-field after battle-field, scattered over

this American continent, where the wicked have slain the wicked. Their spirits are watching us continually for an opportunity to influence us to do evil, or to make us decline in the performance of our duties. And I will defy any man on earth to be more gentlemanly and bland in his manners than the master spirit of all evil. We call him the devil; a gentleman so smooth and so oily, that he can almost deceive the very elect. We have been baptized by men having the authority of the holy Priesthood of the Son of God, and consequently we have power over him which the rest of the world do not possess, and all who possess the power of the Priesthood have the power and right to rebuke those evil spirits. When we rebuke those evil powers, and they obey not, it is because we do not live so as to have the power with God, which it is our privilege to have. If we do not live for this privilege and right we are under condemnation.

I know that the Bishops in this Church are improving, and are better men, and they should lead and dictate their Wards still better than they do.

It may be asked, should not brother Brigham lead the people better? No doubt he should. Will you hearken to one little saying? I can say, follow me as I follow Christ, and every one of us is sure to go into the celestial kingdom of our God, God being our helper. Can all the Bishops say this? I think not in every case. But are they improving? They are and that is not all, they will continue to improve, and they will become wise leaders of the people. They should be fathers to their Wards. They are looked upon as such by the people; and their example has its effect for better or for worse, and they should be foremost in every good word and work, to be

successful in leading the people into the celestial kingdom of God.

Here is a great people, and we have called upon them to contribute of their substance to gather the poor saints from abroad another year. It is now nearly three months since we commenced to call upon them for means to apply in this way. Means for this purpose does not come in so readily as we think it should. Now, I will mention a single circumstance in this city to show you that there is money in the country. One mercantile house in this city traded in one month forty-one thousand dollars. If one house can sell this amount of goods in a month, surely we can gather considerable for so laudable a purpose as the gathering of our poor brethren and sisters to a place where they can be fed and clothed, and taught further in the things of God.

Yet, for all this, we are improving as a people; but do we serve God with a perfect heart and a ready and willing mind? We do not. If the Latter-day Saints will put into my hands one-twentieth part of the means that go into the hands of their enemies, I think we can gather up every poor saint there is in the old country. Will they do this? I do not expect they will. My brethren are willing to go and preach the gospel in all the world. I would like to see them just as willing to assist in gathering them home. The kingdom of God is the safest institution on earth in which to invest means. We are citizens of His kingdom and members of His church, and we realize that we have to suffer all things for the gospel, but it will make us richer than we can possibly be in any other work. May God bless you. Amen.

REMARKS by Elder John Taylor, delivered in the Tabernacle, Great Salt Lake City, May 19th, 1867.

[REPORTED BY DAVID W. EVANS.]

GOOD SPIRIT OF THE PEOPLE SOUTH.

As we have just returned from a journey from the south, I presume it would be interesting to you to hear some little about how the Saints generally are getting on. We have had quite a pleasant journey, but rather a laborious one, travelling thirty, forty, or fifty miles a day, and preaching from once to three times a day. But we have had very pleasant remarks, feelings, and associations during our absence. We found that the Presi-

dent and those who were with him were welcomed and well received in every place we visited. There seems to be an increase of faith among the Saints, and a desire to live their religion and to keep the commandments of God. We also find that improvements are taking place in almost every place we visited; they are improving in their farming operations, their orchards, gardens, dwellings, &c., and some places we find are

really very beautiful. Down in the far south, in St. George, and through that region of country, the people are beginning to live easier and better than heretofore, so that the matter of living is no longer a problem with any of them. In the early days of the settlement of that country a good many became dissatisfied and left. George A. used occasionally to go down with reinforcements expecting to find quite a large company, but when he tried to put his finger on them, like "Paddy's flea," they were not there. At the present time, however, different feelings prevail; there are many now who desire to go down there as a matter of choice, and a great many there with whom I conversed feel as though it was as good a home as they could find anywhere in the valleys, and they would not wish to leave unless counselled to do so. Many of them stated that it took counsel to take them there and it would take counsel to bring them away. I noticed, too, that there was a very general disposition among the people to observe the Word of Wisdom. Of course we had to keep it; we could not for shame do anything else, for while teaching others to observe it we were morally bound to observe it ourselves; and if we had been disposed to do otherwise we could hardly have helped ourselves, for nobody offered us either tea, coffee, tobacco, or liquor. There seemed to be a general disposition among the people to obey, at least, that counsel, although they had not heard much preaching upon it until we went down and talked things over together. We enjoyed ourselves very much, and the people expressed themselves as being very highly gratified. They met us as you met us here—with their bands of music, schools, escorts, and so forth, and they made us welcome wherever we went, and we found that

it was indeed a very different thing to preach the gospel among the Saints from what it is to preach it in the world. Instead of receiving opposition, contumely, and contempt, we were received with kindness, good feelings, and a hearty welcome.

When I was at Conference at St. George I felt that I was among a very good people, and that there was a great deal of the Spirit of the Lord there; but when I came to reflect on the circumstance I was not surprised that there should be a good people there, because where there is a people that have been called upon to undertake what they consider to be a painful or unpleasant task or mission, and they go and perform that mission without flinching, they feel that they are engaged in the work of God, and that His work and His commands and the authority of the Holy Priesthood are more to them than anything else; and they have the blessing of God resting upon them, which produces peace and joy in the Holy Ghost. That is the reason why there is so good a feeling and so large a flow of the spirit of the living God through that district of country. But where there is a backwardness and a shrinking from duties assigned us, there is a drying up of that spirit, and a lack of the light, life, power, and energy which the Holy Ghost imparts to those who fulfil the dictates of Jehovah. When I reflect upon these things I take this lesson to myself—that is a good and pleasant thing to obey the dictates of the Lord, that it is praiseworthy and honourable to be found walking in the commands of Jehovah, and that it is a blessing to all men to fulfil all missions and to discharge all responsibilities and duties that the Lord lays upon them. When selecting brethren to go down there, I remember the Bishops asked me "what kind of men I wanted?"

I told them I wanted "men of God, men of faith, who would go and sit on a barren rock and stay there until told to leave it." If we get a number of men of that kind to go, there is faith, union, power, light, truth, the revelations of Jesus Christ, and everything that is calculated to elevate, exalt, and ennoble the human mind and to happify the Saints of God. These are my views in relation to the order of the Kingdom of God.

The Lord has established His kingdom on the earth, and He has given us His servants to guide and direct us. We, as a people, profess emphatically to be governed by revelation. We do not believe in this simply as theory, as something that would be beneficial to somebody else, but as something that will be a blessing to ourselves. We believe that God has spoken, that angels have appeared, that the everlasting gospel in its purity has been restored; we believe that God has organised His

Church and kingdom on the earth, and that, through channels which He has appointed and ordained, He manifests His will first to the Saints and then to the world, and we believe that the more we adhere to the teachings of the servants of God the more we shall prosper both temporally and spiritually, the more we shall enjoy the favour of the Almighty, and the more likely we shall be to obtain for ourselves an everlasting inheritance in the celestial kingdom of our God. We believe that the intelligence and wisdom of man cannot guide us, and that we, therefore, need the guidance of the Almighty; and, being under His guidance and direction, it is our duty to submit to His law, to be governed by His authority, do His will, keep His commandments, and observe His statutes, that we may ultimately be saved in His celestial kingdom.

May God help us to be faithful, in the name of Jesus. Amen.

REMARKS by President D. H. Wells, delivered in the Bowery, Great Salt Lake City, August 18th, 1867.

[REPORTED BY DAVID W. EVANS.]

ETERNAL LIFE—HOW TO FIND OUT THE TRUTH—THE SACRAMENT—EXHORTATION TO THE YOUNG.

I feel it a privilege to mingle my voice with my brethren in testifying to the truth of the work of the last days, although, if it were left to my own choice, I suppose I should very seldom speak to the congregation of the people, and I expect that if the Lord were to call upon me as He did

upon Moses, I should do as Moses did—plead with him for a mouth-piece. Nevertheless, if I can say anything to comfort or encourage the Saints, or to strengthen their faith, it is my duty to do so, for I conceive that none have the right to conceal in their own bosoms the light and

truth with which the Lord has blessed them, but that it is the duty of the Latter-day Saints, and of all people on the earth, to make known the good they possess, that all may be benefitted and blessed thereby.

Jesus said, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." He also said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Eternal life is what we are all anxious to obtain. All the children of men on the face of the whole earth are anxious to secure to themselves an eternal existence in the great hereafter. Even those who have but a limited idea of the principles of the gospel look and hope for a beatitude or heaven hereafter, where they may dwell eternally in peace and happiness, free from the power of Satan, sin, and death. All the people of Christendom, and perhaps all the generations of men, have at some time in their lives felt the spirit of the living God convicting them of sin, and they have felt a desire to learn how they might secure to themselves eternal lives in the presence of God.

We read that God created man upright, but that he has sought out many inventions. This is especially true in regard to religious matters. Instead of walking according to the precepts and commandments of God, as taught by His servants holding the Holy Priesthood, they have done as the Prophet foretold—taught for the commandments of God the precepts of men. More particularly is this the case in our day and generation, when the Lord has again revealed

Himself and has opened up the dispensation of the fullness of times. We find a great many religious views, notions, and opinions upon the face of the earth at the present time; but in the absence of truth there is little difference among them, for they are all wrong. But when the truth is revealed it is necessary that mankind should pause, listen, and investigate, that they may learn whether that which is proclaimed as truth be so or not, and if it be, embrace it and walk continually according to its precepts, that they may obtain that exaltation in the presence of the Father and Son which all so earnestly desire. What does it matter to me how eloquent the preacher may be, how beautiful the theory, or how nice the principles that are laid before me, if they are not true? Why should I attach any importance to, or circumscribe my faith and feelings by that which is not true, because it is beautiful or plausible, or because my fathers for hundreds of years before me have considered it sacred? When the word of God, the truth from high Heaven, has come, why not repudiate that which is false although contravening my early prejudices and the traditions of my fathers before me? I know of no reason why we should cling to the traditions of the fathers, more especially when we are told by the oracles of God that we have inherited lies from them. We find this to be true when we investigate, even with regard to the scriptures; for by the aid of the principles now made manifest through the revelations of the Lord Jesus, we can understand them as we never understood them before. Why? Because we have the light of truth, and we see from the stand point possessed by the prophets and Jesus and his apostles; hence the scriptures open up to our minds a new and entirely different field to that

we possessed while under the guidance of teachers who have not come from God, neither hold the power of the Holy Priesthood.

This is a great wonder to some. They cannot understand the difference between the Latter-day Saints and the Christian world. Say they: "There are a great many sectarian churches in the world, and you Mormons are only one added to the list." But this is not so; the principles of truth are not sectarian in their character. Are not the Mormons a sect? No. They are the church of the living God—the church of the First born; they are they who have come out from the world, as Jesus and his followers did in their generation. This people have been touched with the light of truth; they have received the testimony of Jesus, and know for themselves the truth of the holy gospel they have embraced. Having been made participants in the knowledge of God, through the power and gift of the Holy Ghost, they speak with assurance of these things, and not as they speak who only believe and hope.

"But," say they who have not embraced the truth, "we do not know whether that which you say is true or not." Suppose you do not, that does not make the truth false, and I can tell you how you may find it out. Repent of your sins, go forth into the waters of baptism, eschew evil, learn to do well, seek after the Lord your God with full purpose of heart, and you can obtain a testimony as we have done—you may learn to know God and Jesus Christ, whom to know is life eternal. This is the only principle upon which you can obtain that knowledge which you so much desire. Many a person will say—"If I only knew these things were so, I would be with you heart and hand." I have told you how you can find out.

You cannot be healed of your leprosy of sin unless you comply with the requirements of the gospel. When Naaman came to the prophet Elisha to learn what he should do to be healed of his leprosy, he went away in a rage because he was simply told to wash himself in the river Jordan. But his servants came near and said unto him—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, wash and be clean?" Then the Syrian went and did as he was commanded, and he was made whole. So it is with us all, we must comply with the requirements of heaven before we can receive its blessings. We need not expect to be cleansed from sin and made meet receptacles for the indwelling of the Holy Ghost, unless we yield obedience to the gospel, because this is the way appointed of God, our heavenly Father, for bringing us to a knowledge of the truth. Be honest, then, before God, and when you are pricked to the heart, and feel that what is called "Mormonism" may be true, follow up that feeling until you come to understanding, and then obey the gospel, and receive the Holy Ghost, which will give you a full knowledge of those things necessary for your salvation and exaltation hereafter. If the Lord had commanded you to do some great thing—to go to the ends of the earth or some other different undertaking—would you not have done it? How much more willing should you be to comply with these small things when they are for your own good? Eschew evil, repent of your sins, and walk in the ways of truth and righteousness, for they are the ways of peace and wisdom.

It is wisdom in us to pursue a course in this, our earthly probation, that will secure to us eternal life in

the world to come. It is our privilege to do so; we are here for this express purpose. The God who reigns in heaven is the father of our spirits and the God and Father of our Lord and Savior Jesus Christ; and we may become heirs of Him and joint heirs with Jesus Christ by complying with the requirements of the gospel that He has revealed. How plain and simple is the way of life if we will but open our ears to hear, our eyes to see, and our hearts to understand. God has revealed it; He has opened up the dispensation of the fulness of times, which will embrace within its purview all other dispensations since the world began. In this dispensation will be revealed the keys of the resurrection, which will enable men to go forth clothed with power to raise and bring forth the dead. The Lord has commenced this great work; we are engaged in it; and it will go forth until it covers the whole earth. The foundation of that kingdom which shall endure for ever and ever is laid. The principles of the kingdom have gone forth, and have touched the hearts of many of the children of men—one of a city and two of a family—and they have been brought together from the nations of the earth to the valleys of the mountains, as was foretold by the prophets thousands of years ago.

Jesus told the Jews that Abraham saw his day and rejoiced in it. They queried with Him as to how he—not fifty years old—could know anything about Abraham, who had been dead so long. Jesus said—“Before Abraham was I am.” This seemed to puzzle the Jews; they did not understand the principle of pre-existence and that Jesus, who was then clothed with flesh, had possessed an existence in the spirit world, that he was the first born of many sons, and had been

born before Abraham in the spirit. Jesus understood it, and once in a while, as in that case, he spoke upon the principle. The Jews prided themselves on serving the God of their father Abraham, but Jesus told them that the God of Abraham, Isaac, and Jacob was not the God of the dead but of the living, thus teaching them plainly the principles of the resurrection.

I will now say a few words with regard to partaking of the sacrament. This ordinance was instituted by our Savior, and his followers were commanded to partake of it in remembrance of Him. But how many of us partake of it regardless of Him in commemoration of whose death it is administered! I have seen some of the Saints take the cup very irreverently,—blessed and consecrated as it is—and drink to quench their thirst. I do not suppose that such persons think any more about our Lord and Savior than they do when drinking on ordinary occasions. To say the least of such conduct, it is highly improper and irreverent. I have seen brethren and sisters partake of the sacrament with their gloves on, and in a very careless attitude, stretching out the left hand. You should always put forth the right hand when taking either the bread or the cup; and you should take off your hats if you have them on, and partake of the consecrated emblems with reverence, and remember that you do it in commemoration of the death, sufferings, and resurrection of our Lord and Savior Jesus Christ, who will yet rule and reign on this earth, King of kings and Lord of lords. Would I partake of the sacrament with my hat or gloves on? No; I would take them off, and let my soul ascend in prayer and thanksgiving to my heavenly Father that I had been permitted to partake

of the ordinance of the House of God.

I am happy in believing that I am associated with a people in the majority of whose minds such feelings and desires predominate, and to whom the few hints I have dropped will be sufficient in regard to the carelessness to which I have referred. We have the principles of eternal life in our midst, and we practise them in our lives, and when the world witness the good actions of this people, it should be a testimony that they are of God. I say it is a testimony to the world of the truths of High Heaven revealed through this people, and it will bring this generation to judgment unless they listen to and obey the principles we teach. Do I know that? I do. The world may scout at it, and say things that are calculated to hurt our feelings, but that will not alter the truth. We offer the words of eternal life to the people, and if they will receive them they are welcome, but if they will not our testimony will prove unto them a savor of death unto death, instead of life unto life.

That which is good tends to exalt us and to increase in us knowledge, power, understanding, and everything worth possessing, while that which is evil tends to destruction, and if its practice be persisted in it will lead to dissolution and even the loss of our own identity. This is the reward of the wicked; as the prophet has said, "The wicked will come to a fall stop," but the blessing of the righteous is the same as that pronounced upon Abraham—to their increase there will be no end. This is the blessing conferred upon the Saints in their ordinations and endowments under the authority of the Holy Priesthood of the Son of God—the Melchisedec Priesthood, which is without beginning of years or

end of days, without father, without mother, without descent, eternal, in the Heavens. That authority and priesthood have been again restored to the earth, and men are once more empowered to administer in the ordinances of the holy gospel. There is no authority of the kind upon the face of the earth except through that channel. None of the sects and denominations of the world possess that authority. It has not existed upon the earth for many hundreds of years. Do I know that this is true? I do, and you may obtain that knowledge upon the same principle that I obtained it—by working righteousness and obeying the ordinances of the gospel as appointed by Jehovah. Has not the Lord a right to prescribe the method by which we may approach Him; and, when He has done it, shall we scout at the idea and say some other way will do as well? Verily, no other way will answer as well. Let us, therefore, take heed how we prescribe a path for the Lord to walk in, or subvert the ways of truth which the Lord has revealed for the guidance of the children of men. We have no right to do it. It is for us who have received this knowledge to walk therein with fearfulness and trembling, and yet with joyful hearts, seeking to the Lord to guide and direct our steps, that we may always have His spirit to be with us to enable us to endure to the end, that we may make sure of our salvation in the world to come, and inherit thrones, dominions, and exaltations in the presence of the Father and the Son.

How few there are of all who have been on the face of the earth that will find eternal lives?—for strait is the gate and narrow the way that leads thereto. It is the privilege of the children of men to attain to this if they will be obedient to the require-

ments of the gospel. But in this they can exercise their volition. They have been clothed upon with a tabernacle taken from the dust of the earth, and have become subject to the power of sin and death. They have come to pass through an earthly probation in order to be tempted and to prove whether they would be carried away by the wiles of Satan, and enjoy the pleasures of sin for a season, or whether, faithful to their trust, their integrity, and their God, they would endure the trials of this life, and come forth in the resurrection clothed upon with immortality and eternal lives.

The world say we are exclusive because we do not hold communion or fellowship with the Sectarians. How can we do so when they scorn us and say we are a poor, ignorant, deluded set of people, without knowledge or intelligence? How can we, when we know that they and their leaders are blind, and that they will all fall into the ditch unless they repent of their evil deeds? We send forth our Elders to the nations of the earth to proclaim the principles of the gospel to the people, and to plead with them to turn from their evil ways, that they may be redeemed from the sin and iniquity which, like a flood, are overwhelming the nations. Yet, they call us uncharitable because we will not fellowship them. Far from being uncharitable, we exercise more charity than all the Christian world put together, for whilst they consign to perdition all who have not obeyed the gospel as they preach it, we believe that the great majority of all people who have ever lived on the face of the earth will be saved, and will enjoy a far greater glory than they ever anticipated. In this we are sustained by the testimony of the Scriptures, for the Apostle tells us that Jesus went to preach to the

spirits in prison who were disobedient in the days of Noah, that they might live according to God in the spirit and be judged according to men in the flesh. If they who died disobedient to the gospel, having heard and rejected its principles, could be administered to by the Savior of the world, how much more reasonable is it to suppose that they who have lived according to the light they possessed, but yet died without a knowledge of the gospel, can enjoy the same privilege? How much more consistent it is to suppose this; and the dispensation of the fullness of times has opened up these great principles to the understandings of the Latter-day Saints. Do not say, then, that we are uncharitable. We believe not only that they who have died without the gospel may be saved, but we believe that they who rejected the gospel, who were disobedient in the days of Noah may be saved also.

We have become the happy recipients of this knowledge, the knowledge that leads to life and exaltation in the presence of our Father, through yielding obedience to the gospel He has revealed in our day. Herein we differ with the Sectarian world. We differ also in our Church organization. In the Sectarian churches they place bishops at the head. I do not know that it matters, when they are altogether wrong; but I mention this to show that it is not the order of God. In His Church there is—firstly, Apostles, and afterwards helps of various kinds, the Bishops being those who administer in temporal things, and belonging to the lesser Priesthood. The Sectarians, however, do not understand the two orders of Priesthood—the Melchisedec and Aaronic. They substitute one thing for another—such, for instance, as sprinkling and pouring for baptism. They have perverted the principles

of truth, and changed the ordinances of the gospel, and if the Lord does not hold them in derision now He will by and by, for He is not the author of such confusion. He has established His kingdom and has set His house in order, and has conferred His authority upon His servants, and told them to go forth and administer in the ordinances of salvation for the edification of the true and living Church. Then let us have respect to these things and live our religion, shun all associations with the wicked and ungodly, and walk faithfully before the Lord our God all our days, that we may be entitled to dwell in that holy city whose streets will be paved with gold and whose maker and founder is God.

This is especially applicable to our young people, for Satan uses the wicked and ungodly to allure them into forbidden paths, and to captivate their hearts by fine dresses, nice deportment, smooth speeches, lively manners, and so on. I would say to my young sisters, that one of these boys or Elders, who is ready to stand forth for the defence of Israel, to go and preach to the nations, work in the kanyon, or do anything he may be required to do, though he may be dressed in homespun and appear rather uncouth, is worth more than a thousand smooth-tongued, hypocritical deceivers, who seek your society only to lead you astray. Be careful, my young sisters, of the associations you form, and do not let your minds be captivated by the giddy and worthless, or the first thing you know you will wake up in darkness, having made shipwreck of your faith through forsaking the ordinances of the House of God. How can you who have received these ordinances go and fellowship such persons and their practices? If you associate with the wicked and ungodly you will cut

yourselves off from eternal lives and exaltation in the presence of our Father, for the wicked can never lead you there—no, never. As far as they lead you it will be in the ways of misery, death, and destruction. Parents should be careful to preserve their children in the ways of truth and righteousness, and in the purity of our most holy faith, that they may be faithful in their day and generation.

If I were in the place of a great many of our young men, I would not go out on the road to different places, as many of them do, just for the sake of earning a little money. They too often fall into vile company, and learn to profane the name of the Deity. There is too much of it here in the midst of the Saints. I am sorry to say that some who profess to be Latter-day Saints so far forget themselves as to use the name of the Lord in vain, thus breaking the commandment, which says, "Thou shalt not take the name of the Lord in vain." Instead of the brethren being so heedless, thoughtless, and reckless as to profane the name of the Lord, they should hold it in the highest reverence. I would say to all, never speak irreverently of baptism or of any of the ordinances of the House of God. I have heard people, if they happened to fall into the water, say that they were baptized, and they would laugh over it and speak very irreverently. All such things tend to evil. Do not indulge in such levity. I remember once, before I was in the Church, being at a party given by one of my neighbors. One of the guests was a Latter-day Saint Elder. He said he was anxious to dance off some of his superstition and sectarianism. It chanced that they had a very poor fiddler and a very poor fiddle, and the strings kept breaking. This Elder, thinking, I suppose, to

tickle our ears, who were not in the Church, proposed that we should lay hands on the fiddle. How do you suppose it struck upon my mind? Said I to myself—"You are a poor, miserable hypocrite; you do not believe your religion, and you blaspheme against God by professing to do so." That man's name was William Smith, and although a brother of the Prophet Joseph, and one of the Twelve Apostles, he has gone into darkness. Yet I have heard him speak when he had the spirit of the Lord with him, and I have been much pleased with his remarks.] But by persisting in such an irreverent course a man's mind is gradually darkened, and, if not forsaken, it will finally lead to his overthrow and destruction.

I speak these things by way of exhortation to my young brethren and sisters that they may not depart nor go astray from light and knowledge, but seek after that which is good continually, and so order their course as to be blameless before the Lord their God. I would not wish to make men offenders for a word. God is merciful, and we can forgive our brethren and sisters as long as they manifest a desire to do good. Let us try to be a pattern worthy the imitation of all, through our lives, be more perfect in our intercourse one with another, and do nothing offensive in the sight of God, but live so that we may ever have the guidance of His holy Spirit, which is my prayer in the name of Jesus. Amen.

REMARKS by Elder George A. Smith, delivered in the Tabernacle, Salt Lake City, October 9th, 1867.

[REPORTED BY DAVID W. EVANS.]

EDUCATION—PHONETICS—STORING UP GRAIN—HOME MANUFACTURES.

We are composed of persons from various nationalities. We speak a number of languages. The languages and dialects of the British empire, the Scandinavian, the French, Dutch, German, Swiss, and Italian are all represented here. It appears that God in His divine wisdom revealed the gospel in the English language, which is the native tongue of the majority of the Saints, probably more than half of them having acquired it in America, and a large portion of the remainder in the old world. It is very desirable that all of our brethren who are not ac-

quainted with the English language should learn it. We do not wish to blot out the original languages that they may have spoken, but we want them all—men and woman, old and young—to learn the English language so perfectly that they will be able to thoroughly understand for themselves the teachings and instructions and the published works of the Church, as well as the laws of the country. And while we preach to all classes—all the boys and girls under ninety—to go to school and educate themselves in the various useful branches, we do not want our bre-

thren who do not speak the English language to think that they are neglected or without the pale of this call. We hope the bishops and teachers will make every reasonable exertion to stir up the minds of the brethren and sisters who do not thoroughly understand English to the importance of this particular item of counsel. We, of course, wish them to stir up everybody on the subject of education, and to encourage, in every possible manner, our day and Sunday schools, for the cause of education should be popular in Israel now, as it was in the days of Joseph; and old and young should go to school together. I recollect a school that I attended in Kirtland under the direction of the prophet Joseph; the oldest scholar in my class was sixty-three years old. We shall have long winter evenings directly, and a good deal of time to spend in self-improvement, and it is our duty to become a cultivated people in all the useful branches of education known among mankind. There is a spirit among some of our young men in different settlements to appear rough and reckless; they indulge in rowdiness and cultivate the savage side of human nature. We ought to use all the influence and power we possess to suppress this, and to stir up in the minds of our young and old the necessity of cultivating simple, plain, innocent, and genteel manners. There is an idea out that a man who has to go to the kanyon cannot do it without swearing, or that when he gets to the mouth of the kanyon he must throw off his religion and swear all the way up and back again. Any man who entertains such a sentiment should dispense with it at once, for he needs his religion more there than anywhere else. The roads are rough, and there is danger of him being tipped over and breaking his

neck, or mashing up his wagon or his team, and he needs the influence of his religion as much under such circumstances as under any others. The Elders of Israel should avoid indulging in rough language under all circumstances. Most men, if they thought there was a probability of them dying by some sudden accident, would begin to think about praying. When a man is more exposed to danger than at any other time I am sure he needs his religion, for if he should have a log roll over him, and be sent into eternity with a big oath in his mouth, he might not be recognised as a Saint on the other side of the veil. Hence I would like our brethren, and would recommend them to dispense with the idea, that on some occasions they can lay their religion to one side. It is said that an old Quaker, on a certain occasion when his family were grossly insulted and abused, felt very much like chastising the offender, but his religion forbade him fighting. He bore it tolerably well for a time, but at last his patience was exhausted, and, pulling off his broad-brimmed hat and his broad-tailed coat, said he—"Lie there religion until I lick this man." He might just as well have kept his religion on while doing the flogging. He might have felt as an uncle of Joseph Smith—Rev. Mr. Mack—did on a certain occasion. He was a Baptist minister, and was celebrated for his great physical strength. A professional pugilist went to see him once, and told him that hearing he was one of the strongest men in the state he had come to test his strength. The old man was too pious to wrestle or scuffle. The stranger said he would fight him, but Mr. Mack was too religious to fight. The stranger told him he had no ill will towards him, but said he—"I must and will know which is the strongest." Mr. Mack

did his best to put him off, telling him that he was a minister and so forth, but the stranger would not be disappointed, and, as Mr. Mack turned round, he kicked him. The reverend gentleman's religion could not stand this, and he set to and gave the stranger a good thrashing. He went before his congregation and made a confession, which was something like unto this—"I bore all this patiently, notwithstanding my own nature was to try the man's strength, but after he kicked me I took off my coat and flogged him most properly." I think that kind of a rule might work under some circumstances; but at the same time a man should never lay down his religion, and should never believe that it is necessary to swear, not even in the kanyon. I tell you that every vile word we utter and every vile sentiment we entertain is a wrong for which we, some day, will have to atone. When I hear men—young or old—talking intemperately or improperly, I realize that they have that folly to overcome and repent of.

In speaking of the education of our children, I wish to draw the attention of the Saints particularly to the system of phonetics, or the Deseret alphabet, which has been referred to by President Young and some of the brethren. This is calculated to considerably abridge the labor of our foreign brethren in learning to read English. I think that in all our schools phonetics should form one branch of study, and as fast as works of phonotopy can be obtained they should be introduced, for there is no doubt that a general reformation will be effected in our English orthography. It is said that the Lord will restore to the people a pure language, that they may all call upon Him with one consent. While we urge our brethren to acquire the English lan-

guage, and to make themselves proficient in the useful branches of education, we wish them to remember that the orthography which the English nation has adopted is by no means perfect, for our present mode of spelling might be materially improved. According to the present system, it is a very long and difficult job for a man to learn to spell. I commenced as soon as I was old enough to put three letters together, and I have been at it ever since, and I hardly dare write a letter now without consulting the dictionary to see how some word or other should be spelled. The spelling of the English language is very arbitrary. For several generations it has been undergoing improvements and modifications, and it will, no doubt, go on until English orthography will become so perfect that every letter will have but a single sound, instead of having, as now, in some cases, four or five sounds to the same letter. Now, when a child learns to spell, he learns first to give to the vowel *a* its long sound, as heard in the word male, supposing that to be its only sound. In another position he gives it the Italian or grave sound—as in the word father, and so on, until he finds it has four or five distinct sounds, and then he has to continually exercise his judgment, or has to depend upon the judgment of some other man, to know which of these sounds to use.

I wish our brethren to give this subject their serious and candid consideration, and do their best to introduce into our schools a system that will greatly abridge the time required to gain the various branches of a good education. No greater or more blessed mission can be given to an Elder in Israel than to teach the true principles of education to the rising generation of this Territory. I would

advise our brethren, aside from the ordinary schools, to get up evening reading classes in all our settlements for the instruction of those who cannot attend at other times. The instruction of our wives and daughters is of the utmost importance. The disposition of some to neglect the education of girls is the extreme of folly. If we take pains to have the English language taught correctly to our wives and daughters, they will teach it to their children, and this will lay the foundation for the permanent improvement of the language of the state, of which we form the nucleus. Some of the ablest men in the Territory received the most of their education from their mothers, and it is said that the President of the United States was educated by his wife. I wish to call the attention of the Conference to the text of President Young in relation to storing our wheat. This is a question of vast importance. A few years ago President Young gave counsel to the people of the Territory—most of whom agreed to it—to lay by seven years provisions. We were to have commenced three years ago, and were to have laid up one year's bread over and above the year's supply. The following year we were to add another year's supply, and so have continued until we had our seven years' supply laid up. How faithful the people have been in keeping this counsel I am not prepared to say, but I am afraid that few men in Israel, even among those who have raised breadstuffs and have had the power to control considerable quantities of it, had three years' bread laid aside when the grasshoppers made their descent this season and swept off half the grains, vegetables, and fruit raised in the Territory, and were prepared, if the whole had been swept off, to live for the next three

years without laying in more bread. I am aware that some of our brethren thought this counsel extravagant; they considered that it could not be necessary to lay up such a quantity of bread; and some of them, instead of getting out lumber and making good substantial bins for the preservation of their wheat, turned out their means for teams, and freighted their bread to the north, to the east, and to the west; and not only so, but in many instances they gave it away, if they could only get half price for hauling it. Hundreds and thousands of sacks of flour have been hauled away, when it should have been stored up here against a day of want. I feel just as keenly on this matter now as when this counsel was given, and a little more so, for the army of the Lord—the grasshoppers—may have awakened my mind to the importance of the subject.

All nations have to take more or less precaution for their general preservation, and, as they are occasionally visited with years of scarcity, if they failed to do so the consequences might be disastrous. We are situated in the heart of a great desert, surrounded a portion of the year by impassable mountains. We have no railroads, no seaports, no great navigable rivers and canals by which we can bring provisions from abroad; and if there had been ten grasshoppers this year where there was but one every particle of food raised in the Territory would have been consumed; then where would our bread have been? Where could we have gained our subsistence?

In the empire of China provision is made for the general preservation, and one-fifth of the produce of the country is stored in the public granaries against a day of famine. A famine occurred not long since in one of the provinces of China containing

thirty-three millions of people—a little more than the whole population of the United States—and they lost their entire crop. China, however, is favored with large navigable rivers, some capable of navigation for over two thousand miles. There are also many canals and seaport towns that are used in the coasting trade; the result is that when this famine came on this province the storehouses were opened, and the grain or rice was carried to its inhabitants, and they were kept from starvation. We are differently situated. We have no public storehouses, neither can we bring sufficient provisions from abroad without it costing more than we are able to pay. A good many of us claim our descent from Joseph, who was sold into Egypt. He was the instrument of the Almighty in saving the Egyptians, through the interpretation of the King's dream of the seven fat and the seven lean kine, and the seven full and the seven blighted ears of corn. He prescribed the means by which the storehouses of Egypt were filled with corn, and when the seven years of famine came the whole people were actually saved from death through the wisdom of Joseph in laying up bread. We expect to be saviors on Mount Zion in the last days. We all exercise faith that God may give to our President wisdom and understanding to foresee the evils with which we may be threatened, and to take measures to avert them. Suppose that he comes forward and tells us how to prepare, and we neglect his counsel, then the watchman is clear, and we are liable to the dangers and difficulties resulting from disobedience. If the King of Egypt had not observed the counsels of Joseph almost the whole people would have been destroyed. As it was, those who did not obey Joseph's counsel were under the ne-

cessity of selling all their property, and ultimately themselves, for slaves to the king, in order to obtain that bread which they could have laid up during the seven years of plenty, if they had obeyed Joseph's counsel.

Now, brethren, let us not treat this subject lightly. If we have been neglectful in times past, let us remember that we live in a high altitude, in a country subject to frost and to extreme drouth, that we have several times lost our crops, and that we have twice been reduced to famine or half rations through the crickets or grasshoppers. Let us heed the counsel given about storing up provisions, and, instead of freighting our food away to feed strangers, let us go to work and build good substantial granaries, and fill them with bread-stuff, until every man and woman has enough on hand to last for seven years. Terrible destruction awaits the wicked. They will come to us by thousands by-and-by, saying—"Can you not feed us? Can you not do something for us?" It is said by the prophets they shall come bending, and shall say you are the priests of the Lord. What priest could administer greater earthly blessings than food to the hungry, who have fled from a country where the sword, famine, and pestilence were sweeping away their thousands? I look upon the subject of storing grain and other kinds of food as a very religious matter. How could a man who was half starved enjoy his religion? How on the face of the earth could a man enjoy his religion when he had been told by the Lord how to prepare for a day of famine, when, instead of doing so, he had fooled away that which would have sustained him and his family. I wish our brethren to lay this matter to heart, and not to rest until they have obeyed this particular item of counsel.

I also advise them to live within their means, and avoid getting into debt. I suppose our nation at the present time owes about three thousand millions of dollars, and the several states owe one thousand five hundred million dollars more, and that the counties, cities, towns, and village owe as much more, making a total of about six thousand million dollars. All this is the result of folly, corruption, and wickedness of men in authority. I do advise my brethren to avoid getting into debt. "Well," say you, "how are we going to do it?" A few years ago, during the war, while money was plentiful and almost everybody had greenbacks, the President devised a plan. Said he—"You bishops, go to work and sow rye, and set our sisters and their children to work to make straw hats and bonnets and ornaments for the whole Territory." What does a nice straw cost now? I have bought so few of such things that I am not very well posted as to the prices, but I suppose five or six dollars. What would have been the result if this counsel had been faithfully kept for the last few years? The result would have been a saving of two hundred and fifty thousand dollars that have been paid out of the Territory for straw hats and bonnets and trimmings. "But," say some, "if we had not bought these things we should not have been in the fashion." Why bless you, sisters, in my young days, in northern New York, I wore hats made in the neighbourhood of lambs' wool. Why not produce them here? Why not manufacture and wear the beaver and other furs collected in our mountains rather than send them to the States to be manufactured, and brought back to be sold to us at exorbitant profits. If ninety-nine out of every hundred of you present were wearing these home

made articles at this Conference, she who was not wearing one would have been the only one out of the fashion. Why she would be as odd as Dick's hat band, which was said to go half way round and tuck under. And if the brethren had all worn home made hats, the man wearing any other kind would have been an oddfellow among us. Why not make our own fashions, and keep the money in our pockets to do good with? It is a very simple matter to do, and the hats we can manufacture here are just as pretty and just as comfortable as the imported articles, most of which are made abroad out of materials that can be raised in abundance here! When any of the brethren start in the hat business here we cannot wear them, they are too heavy; we must buy hats that will not last more than a month. Why not go to work and manufacture our own, and have them suitable for either winter or summer? Why not plant the mulberry? President Young imported the seed, and he has on hand a half million of trees for sale. The silkworms are here, and our sisters and children have nimble fingers to handle them, and this is naturally as good a silk producing country as Italy or France. There is nothing on the face of the earth to hinder us, as a people, from making our own ribbons, silk handkerchiefs, and dresses; and it is believed, by those who are acquainted with the business, that we can actually produce silk here at a lower figure than other material for clothing, taking into account the time it will last.

I advise all the brethren to cultivate the mulberry, and raise silk, as well as flax and wool, and let us extend our efforts to the cotton region. There is no mission more important to the welfare and development of Israel than a mission to the cotton

region. We have entered into the Church to build up the kingdom of God, and to labor where the master builder says we can labor to the best advantage. In that region we have a climate and a little land suitable for the production of cotton. What could we have done without what has been already raised there? When cotton rose to a dollar and a half a pound in the States, and it would actually pay to raise it in Santa Clara and send it to San Francisco and St. Louis for sale, what could we have done here but for our home grown article? Look at the thousands of pounds that have been grown and manufactured in this Territory. Where could we have got our clothing without the efforts that have been made in this direction by our brethren in Dixie? God bless them for their exertions. Every man who has done what has been required of him on the southern mission is entitled to the eternal gratitude of the Saints and will have the blessing of the Almighty.

In relation to the Word of Wisdom, I wish to impress upon the minds of the brethren the fact referred to by President Young yesterday—that it is perpetual.

When I was in the States I had a conversation with a professor of some pretensions to learning, who declared that, if we carried out the institutions we had commenced here in the mountains, including the Word of Wisdom and our system of marriage, in about seventy years we should produce a race of men who would be able to walk the rest of the human race under foot. This is just what we expect. Do not let us be negligent or careless on these subjects, but pay strict attention and be diligent. And let us inaugurate a system of fashions of our own. I do not care about the shape of our hats and

bonnets so long as they are of our own manufacture. I would just as soon a man should wear a bellows hat or a stove pipe as anything else, if it please him; but I say, encourage home manufactures instead of paying ten dollars for a hat made in Paris, or in the United States, with the word "Paris" put in the inside. I do not care whether the ladies wear a bunch of flowers, a cabbage leaf, a squash, or a scoop or a saucer on their heads, if it pleases them; but let it be made at home. I would recommend the brethren and sisters to establish societies for the promotion of home manufactures. With the money that has been spent and sent off for hats, bonnets, and trimmings since the President counselled the Bishops to raise rye to manufacture them, we could have built woollen and cotten factories in nearly every country in the Territory, with which we could have manufactured our own clothing, besides establishing other branches of business. These things are a great part of our holy religion. I tell you that the judgments of the Almighty are coming upon the earth, and the Saints will barely escape. God has gathered us here to these mountains to prepare for the storm. We were told in a revelation, given more than thirty years ago, to let the beauty of our garments be the workmanship of our own hands, and a great many have tried to carry it out. The old fashioned spinning wheel, hand loom, and cards have been brought into requisition, but the majority prefer to buy everything that is imported. Our young men are afraid to get married because they cannot afford to buy all these trimmings. Say they—"We cannot do it, it is impossible with our limited means." Young men, when you get married take wives who will be a help to you. You do not want

women who can only waste your means. Choose women who can spin, card, and make a mattress or comforter, if necessary, and, if she cannot do it, let her be willing to learn, and be zealous to make herself useful, for the woman who is really ornamental in society is the one who is useful as well. You go to New England, that is where a great many of us came from, regular old down east Yankeedom, and you will find many of the farms occupied by our grandfathers owned by Irishmen, and the girls who descended from that old Puritanic stock are above work now-a-days, and Irish girls are hired to do it. While the American ladies are living on the proceeds of their fathers' estates, and making a great display in following the fashions—they deem it not fashionable to work or even to have children—the boys are marrying Irish girls. If asked why they do this, they will say they are compelled to do it, for they cannot afford to marry a woman and hire another to wait upon her. Our girls ought to adopt a different policy. Every man and woman in the world ought to be useful. No man is too rich to labor. All men and women, according to their health, strength, and ability, ought to labor to sustain themselves, and for the welfare of the community. "The idler shall not eat the bread of the laborer." This is the law of Heaven. In connection with labor we should also take into consideration our manner of

living. It is really probable that in many houses in this Territory full one-third of the provisions brought in for the support of the family is wasted, and what is cooked is not as palatable and healthful as it might be. Every female should study and become acquainted with the best modes of cooking, and introduce it into their families and wards. A great many of our sisters have come from districts of country in Europe where they have had to work in factories, and to follow other branches of business, and consequently have had but little opportunity to learn cookery and other household work; but I have known many of them, after arriving here, become very proficient housekeepers, and all may, if they will try.

I feel to impress these sentiments on your minds that we may become a practical people, and learn to provide within ourselves the necessaries of life, that in all things we may be pleasing to the Lord. Let us live in accordance with the laws of life, avoiding excess, all vulgarity and unnecessary levity, and endeavor to conduct ourselves wisely, properly, and genteely, and use our influence to promote that class of manners that will command respect everywhere. We shall thus lay the foundation of a great, polished, and highly civilized people, setting an example worthy of imitation in all things to all nations.

May God bless us, is my prayer, in the name of Jesus. Amen.

REMARKS by Elder Lorenzo Snow, delivered in the Tabernacle, Salt Lake City, October 9th, 1867.

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF PERFORMING THE DUTIES REQUIRED OF US AND NOT THOSE REQUIRED OF OTHERS—ALL SHOULD BECOME MORE SPIRITUALLY MINDED.

Knowing our religion to be true, we ought to be the most devoted people on the face of the earth to the cause we have embraced. Knowing as we do, or should know, that the gospel we have received promises all our hearts can wish or desire, if we are faithful, we ought to be very faithful, devoted, energetic, and ambitious in carrying out the designs and wishes of the Lord, as He reveals them from time to time through His servants. We ought not to be lukewarm or negligent in attending to our duties, but with all our might, strength and souls we should try to understand the spirit of our calling and nature of the work in which we are engaged. When Jesus was upon the earth he commanded his disciples to go forth and preach the gospel without purse or scrip, taking no thought beforehand as to what they should eat or drink, or wherewithal they should be clothed, but simply go forth and to testify of those things which had been revealed to them. In doing this they secured to themselves the blessings of the Almighty, and success attended all their exertions. They were bound to succeed; no power could cross their path and prevent them reaping the most sanguine success, because they went forth in the strength of the Almighty to perform His will, and it was His business to sustain and support them and to furnish them all the means of

success. Through obedience to the commands of the Lord they secured to themselves the blessings of life with the privilege of coming forth in the morning of the first resurrection, and they had the assurance that in their labors no power on earth could successfully oppose them. These were the kind of prospects I should have liked had I been in their position, or in any other position, for to the thoughtful mind the idea of ultimate success in any pursuit is very pleasing. Now, had the Apostles, instead of doing as they were commanded, imagined that by doing something else they could have answered the same purpose, they would not have succeeded so well in their operations, neither would they have possessed that assurance of success which, under all the trials and persecutions to which they were exposed, was, doubtless, to them a source of constant pleasure and satisfaction.

Quite a number of young men have been called to go to the southern portion of our Territory for the purpose of developing the resources thereof and building up Zion. Now, should they imagine that they could be as successful by taking upon themselves a mission similar to that given by Jesus to his disciples, they would find themselves very much mistaken. Had the Apostles or Seventies in the days of Jesus imagined that they could have fulfilled the missions

given them by building an ark as Noah did, or building granaries and storing grain as Joseph did, they would have been grandly mistaken.

Joseph, in the land of Egypt, was called upon to perform a certain class of duties, which were made incumbent upon him. He was not called to preach the gospel without purse or scrip, but to build granaries, and to use all his influence with the king, nobles, and people of Egypt to store their grain against a day of famine. I have often thought, in reflecting upon this subject, how little proof they had of the importance of doing what Joseph required of them, when compared with the abundance of proof we possess in relation to the importance of the duties required of us. There was Pharaoh—a Gentile, making no profession of religion—had a dream which none could interpret save Joseph, a stranger in the land, whom no one knew, who had been bought for money, and who was taken from prison into the presence of the king. No doubt the nobles and the people who heard of the interpretation of the dream believed that Joseph made that for his own benefit, glory, and exaltation, and that the king might think well of him; and when they saw him riding round in pomp and splendor, trying to establish granaries all through the country, they, no doubt, thought he was an imposter, and placed no credence in his predictions. In fact, I think I could hardly have believed it myself had I lived in those days. Many of the people placed such little faith in his words that, failing to lay up their food, when the famine overtook them, to save themselves from starvation they had to sell themselves for slaves to the King. Now, supposing that Joseph had gone to work and built an ark, he would not have been accepted of the Lord, neither

could he have saved the people of Egypt nor his father's house. When Noah was commanded to build an ark, supposing he had established granaries, he and his house could not have been saved. So in regard to ourselves, when duties are required at our hands, whether it is to go to the southern part of our Territory, to Europe, to contribute to the Perpetual Emigration Fund, or to build temples, or whatever we may be required to do within the pale of the kingdom of the Almighty, we have to walk in the spirit of these requirements, and perform them, if we would gain power and influence with our God.

I am pleased, indeed, to see the prosperity of Zion. I feel a spirit of solemnity upon me while standing here gazing upon this multitude of Saints. Seeing the difficulties through which we have passed, our present prosperity is astonishing to ourselves and equally so to the world. I feel to thank God for the prosperity of Zion as it presents itself at this time. And when we contemplate our individual position, and see the blessings God has conferred upon us in gathering us from the nations of the earth to the valleys of the mountains, where we are under the guidance of the Priesthood, we should be a contented, joyous, and happy people.

I feel to say a word or two in reference to education. There are very few people who have arrived at the age of fifty and upwards who feel like studying mathematics; they do not feel like attending school and applying their minds to the acquisition of the sciences, but there is a kind of education worthy the best attention of all, and in which all ought to engage—that is the education of the Spirit. As we advance in life we one and all ought to be less passionate, more spiritually minded. The men

ought to be more fatherly at home, possessing finer feelings in reference to their wives and children, neighbors and friends, more kindly and godlike. When I go into a family I do admire to see the head of that family administering to it as a man of God, kind and gentle, filled with the Holy Ghost and with the wisdom and understanding of Heaven. Men and women can increase their spiritual knowledge; they can grow better as years multiply upon them. It was so, in a measure, with the old prophets. When they stood on the verge of the grave, ready to give up the ghost and to pass from this life to another, they were full of the power of the Almighty, and could lay their hands on the heads of their children and tell them what would befall them down to the latest ages. The High Priests and Elders of Israel should cultivate this spirit, and live continually that they can have the revelations of the Almighty to guide them, that they may grow wiser and better as age advances.

Nothing can be more foolish than the idea of a man laying off his religion like a cloak or garment. There is no such thing as a man laying off his religion unless he lays off himself. Our religion should be incorporated within ourselves, a part of our being that cannot be laid off. If there can be such a thing as a man laying off

his religion, the moment he does so he gets on to ground he knows nothing about, he gives himself over to the powers of darkness; he is not on his own ground; he has no business there. The idea of Elders in Israel swearing, lying, and giving way to intoxication is far beneath them; they ought to be above such things. Let us put from us every evil, and live by every word that proceeds from the mouth of God. Let us lay hold of every duty assigned to us with ambition and energy, that we may have the spirit of our God, the light of truth, and the revelations of Jesus Christ within us continually. God bless the Latter-day Saints. God bless the President, the Priesthood, and all Israel, and may we be successful in winning our way onward in the path of eternal truth and glory; and that, as we advance in life, we may not only have the privilege of gazing upon this beautiful scenery within these walls, but of meeting together in a temple built by the power of the Almighty and the united efforts of His Saints; of building the Center Stake of Zion; and above all, when we have finished our course on the earth, that we may have the privilege of coming forth in the morning of the first resurrection with our bodies glorified and singing the new song. Amen.

REMARKS by Elder George A. Smith, delivered in the Old Tabernacle, Salt Lake City, December 29th, 1867.

[REPORTED BY DAVID W. EVANS.]

PRONENESS OF MANKIND TO GO ASTRAY.

In the dealings of God with the children of men, in almost every age of which we have any account, we find that a certain weakness of the human heart has ever manifested itself—that is, its proneness to stray from the Lord. On almost every occasion when the children of Israel began to get prosperous and wealthy, they forgot their duty and strayed from the Lord. After Joshua had led them across the Jordan, subdued their enemies, and placed them in possession of Canaan, he called the people together *en masse*, and exacted of them a covenant that they would serve the Lord, who had brought them out of Egypt and had wrought so many miracles in their favor; and it is recorded of that generation that they served the Lord all the days of Joshua and all the days of the Elders who outlived Joshua. This is about as long a time as Israel ever did abide by the law of the Lord. In reading the Book of Mormon this same trait of character is very noticeable in the history of the Nephites and Jaredites. When the Elders were stirred up to preach and prophecy to the people, or when, through the scourging of the Almighty, they were brought to repentance and to the knowledge of their fathers, it would be but an incredibly short time—a few years of peace and industry with their attendant blessings—before they would again go astray from God, follow new doctrines and

forms of worship designed by men, and wickedness would soon again overspread the land. This was repeated time and again by the Nephites from the time they separated from the Lamanites until their final destruction. It is remarkable, however, in the history given in the Book of Mormon, that after the mission of the Savior to this continent, and the reception of the gospel by the whole of the Lamanites and Nephites, that for several generations they remained faithful to its precepts and principles, and walked before the Lord with such a degree of humility and thanksgiving that they were prospered and blessed in all things. This is the longest period of peace, and the most like a millennium that we have any account of in any of our records where time is given to us. It is true that Enoch and his followers were more faithful than this, for it is said that he walked with God three hundred and sixty-five years; but, as we have no detailed account of the transactions in his cities, or of the regulations in Zion under his direction, we are not prepared to use the short account we have of him and his people by way of comparison.

All these lessons taught in the Bible, the Book of Mormon, and by our own experience are to warn us of the danger of going astray, and to show us how prone we are to lust after the leeks and onions of Egypt,

or to sacrifice principle to gain some temporary advantage or to answer some mercenary purpose; and they should be so firmly fixed upon our minds, and so applied in our lives, that nothing could induce us to do so, for however great the seeming advantage resulting from such a course, it would in the end prove a serious disadvantage, for in following it we sacrifice our integrity, violate our faith, weaken our confidence in God and our power with him, and lay ourselves liable to fall into snares from which it is impossible for us to extricate ourselves.

As I have already said, when I first read the Book of Mormon, this trait of character astonished me, and I have been equally astonished at seeing it manifested by this people during the thirty-seven years I have been conversant with their history. In relation to the Word of Wisdom, see what a variety of opinions and feelings have arisen amongst us. It is now about thirty-six years since that was given by the Lord to His people, not by commandment or constraint, but a principle with promise, and yet to-day many of us find it difficult to leave off our tea or to do without our tobacco. Had we, as a people, pursued an even, straightforward course in obedience to the counsels of the Almighty, many of us who to-day are in bondage to these and other pernicious practices would never have indulged in them.

I moved into Kirtland with five families. The question immediately arose—"Where shall we settle?" Why, right here in Kirtland; the Lord designs to make this a stronghold for a few years, and here we are to settle, which was the counsel of the Prophet.

The very first thing that occurred after this advice was that two out of the five came to the conclusion that

they had better go to the neighbouring town, because they thought they could gain some temporary advantage. To Chagrin they went, in opposition to the advice of the Prophet, and in a few weeks they were in darkness, and not long after they were numbered with the enemies of Zion, and were soon using all their power for the destruction of the Saints. He that gathereth not with us scattereth abroad. Joseph, the Prophet, told us to go to work and build up the cities of Zion, and not to build up strange cities. Kirtland, of course, contained but few Saints, and they were poor, and many of the brethren who were mechanics would go to Cleveland, Painsville, and other places, while the residue were willing to take the advice of the Prophet and stay in Kirtland and get what work they could among the brethren, and make improvements, and at the end of the year it invariably turned out that those who had obeyed counsel had made the most means, and what was more, they had the best spirit, and, as a general thing, they are still in the midst of the Saints; while those who went abroad, contrary to the counsels and instructions of the servants of the Lord, became darkened in their minds, and eventually apostatized. The fact is, in relation to this, that we are to seek first the Kingdom of God and its righteousness, and to use all our efforts to sustain His Kingdom and each other, and to sustain and uphold those who uphold the Kingdom of God, and when we neglect to do this, and suffer temporary interests to drag us to the right or to the left, we lay a foundation for darkness and destruction. However many objections we may feel to abiding the counsels and instructions which are given to the Saints, we will find, under all circumstances, that they are invariably for

the best, and that, when they have not been observed, the result was unfavorable. It seems to me that most of us can look back the last four or five years and see the course that has been pursued by some in their eagerness and determination to disobey counsel. By these lessons and examples in the school of experience we ought to make ourselves acquainted with the principles of progress, and profit by them. If we will do so God will strengthen our hands and enlighten our minds, and enable us to pull unitedly together; and, when we are united as a solid mass, all the powers of earth cannot prevail against us.

Our weakness consists in division

among ourselves, in not living up to our calling, in not abiding by the counsels which the Lord inspires His servants to impart unto us, and not abiding by the covenants which we make when we lift up our hands to Heaven and vote to sustain our President, or Prophet, as a seer and revelator unto us. This failure on our part weakens both his hands and ours. Brother Woolley said this morning—"We are progressing," and there is no doubt we are, but it is slowly.

May the Lord bless us, unite our hearts, and quicken our progress, is my prayer, in the name of Jesus. Amen.

REMARKS by President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, January 12th, 1868.

[REPORTED BY G. D. WATT.]

LIBERTY OF THE SAINTS—WHY THEY ARE GATHERED—OBJECT OF THE
"WORD OF WISDOM."

I feel happy for the privilege of again speaking to the Latter-day Saints in this city; and I am also happy for the privilege of being a member of this Church. In this I am exceedingly blessed, and I can say of a truth, that my soul drinketh of that "river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." I am full of peace by day and by night—in the morning, at noon, and in the evening, and from the evening until the morning. I am extremely happy for the privi-

lege of living with those who are seeking to do the will of God. We are gathered together in the tops of these mountains for the express purpose of building up Zion, the Zion of the last days, the glory of which was seen by the prophets of the Almighty from the days of old. "And they shall call thee," says Isaiah, "the city of the Lord, the Zion of the Holy One of Israel." "The Lord shall be unto thee an everlasting light, and thy God thy glory." We are removed far away from those who bore rule over us and oppressed us,

and who deprived the Saints of their constitutional rights. The Lord has led His people to a land where they can enjoy as much liberty as they are disposed to live for. There is no oppression here; there is no people on earth who have as few encumbrances upon their spiritual and temporal rights as the Latter-day Saints in these mountains. We have all liberty, yet we are not at liberty to do wrong in this community, and have it sanctioned, although many do wrong, which wrongs are in many cases overlooked and forgiven.

The law of liberty is the law of right in every particular—that is, if we understand it to mean the privilege of doing anything and everything to promote the peace, happiness, and well-being of mankind, whether in a national, State, Territorial, county, city, neighborhood, or family capacity, with a view to prepare them for the coming of the Son of Man, and to have a place in the presence of their Father and God. (Shall we say that we enjoy this law of liberty to the fullest extent? We do, in fact, and no power can deprive us of it. We have a good and wholesome government, when it is administered in righteousness and equity, and its laws scrupulously obeyed; and it guarantees to all their political, religious, and social rights. We have the privilege of worshipping God according to the dictates of our own consciences, and according to the revelations of the Lord Jesus Christ. It is true our consciences are formed more or less by circumstances and by the effects of early teachings, until we enter upon the stage of action for ourselves. Parental influences upon the growing organization of the unborn infant have much to do in giving character to conscience. But we always have the privilege of answering a good

conscience.] We have the privilege of praying as many times a day as we please; we have the privilege of praying from morning until evening and from evening until morning without anyone to molest us. We have the privilege to meet in a congregational capacity in our great public meeting-houses, or in our ward meeting-houses, to attend to our sacraments and fasts, and there to tarry, when we are thus assembled, as long as we please without any restrictions whatever.

There are circumstances in which it would be right to restrict a person even in prayer and worship. For instance, if a man should hire another to work for him so many hours a day, for which he agrees to pay him so much, the employed is thereby bound by the conditions of the agreement to work the number of hours stipulated, that he may justly collect his pay, for he is not paid for praying, nor for holding religious meetings and religious conversations with his fellow-workmen. If this may be called a restriction upon the free exercise of religion, it is a just one, for the restriction itself becomes a religious duty in order that mistaken notions of religious freedom may be corrected. In such a case we would not say that a person is in the least degree abridged in the free exercise of his religious privileges, but rather, by keeping him to a faithful observance of his agreement, he is made to exemplify one of the foremost principles of true religion—namely, honesty. If a man has sufficient to supply his wants, and the wants of those who depend upon him, and can, without infringing upon the rights of others, afford to pray all the day long and then all the night long, he is free to do so.

A great many instances might here be introduced to illustrate wherein

men should not be permitted to do as they please in all things; for there are rules regulating all good societies, and the business intercourse of men with each other, which are just and righteous in themselves, the violation of which cannot be countenanced either by civil or religious usages. It is not the privilege of any man to waste the time of his employer under any pretence whatever, and the cause of religion, good government, and humanity is not in the least degree advanced by the practice, but the contrary is really the case. Men should be abridged in doing wrong; they should not be free to sin against God or against man without suffering such penalties as their sins deserve.

I have looked upon the community of the Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the kingdom of God and the spread of righteousness upon the earth. Will this people ever come to this order of things? Are they now prepared to live according to that patriarchal order that will be organized among the true and faithful before God receives His own? We all concede the point that when this mortality falls off, and with it its cares, anxieties, love of self, love of wealth, and love of power, and all the conflicting interests which pertain to this flesh, that then, when our spirits have returned to God who gave them, we will be subject to every requirement that He may make of us, that we shall then live together as one great family; our interest will be a general, a common interest. Why

can we not so live in this world? This people have been gathered together for a further purpose than to prepare them to be one in the faith of the doctrine of Christ, to be one in the proclamation of the Gospel in all the world, to be one in our obedience to the ordinances of the house of God. All this we could have done in the different countries from whence we have been gathered out. We could have lived and died there, as many have, in faithfulness to the spiritual requirements of our religion, if the Lord had not had in view a great spiritual and temporal purpose in gathering His people from the four winds. The order of God among men is not complete without a gathering. Hence Jesus says—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And because they would not be gathered and avail themselves of the great blessings consequent upon it, their house was left unto them desolate, etc.

We are gathered together expressly to build up the kingdom of God. We are not gathered together to build up the kingdom of this world. The voice of God has not called us together from the uttermost parts of the earth to build up and enrich those who are diametrically opposed to His kingdom and its interests. No, but we are gathered together expressly to become of one heart and of one mind in all our operations and endeavors to establish Christ's spiritual and temporal kingdom upon the earth, to prepare for the coming of the Son of Man in power and great glory.

When the everlasting gospel is preached by the power of the Holy

Ghost, the minds of those who are honest and worthy of the truth are opened, and they see the beauty of Zion and the excellence of the knowledge of God which is poured out upon the faithful. Such men and women have seen in the revelations of the Spirit that God would gather His people even before the gathering was taught to them by the servants of God; and they understood the great object of the gathering, they saw that the people of the Lord could not be sanctified while they remained scattered abroad among the nations of the Gentiles. When the people first receive the Spirit you may ask what you will of them, and they will yield it in a moment; their submission to God and the counsels of His servants is almost complete. They are ready to give their substance, their houses and lands, they are ready to leave all and follow Christ; they are ready to leave their good, comfortable, happy homes, their fathers and their mothers, and their friends; and some have left their companions and their children for the gospel's sake, and all this because of the vision of eternity which has been opened to their minds so that they beheld the beauty of Zion, and they sacrifice all to gather to the home of the Saints.

We have been assembled together from among all nations to be corrected in our lives and manners, and for purification before the Lord. We have come up to these mountains through trials and tribulations and perplexities, and what do we see when we come here? The fatigues of the journey have proved and tried the souls of many, so that they have faltered in their faith; the light of the Spirit within them has become darkened and the understanding benighted. They look for perfection in their brethren and sisters, forgetting that in the vision of the Spirit they

saw Zion in her perfection and beauty, and that this state must be obtained by passing through a strict school of experience. When they arrive here they find the people like themselves, subject to many weaknesses of the flesh, and some giving way to them every day. The great majority of the people are apt to lose the Spirit they at first possessed through the cares of the world and the many afflictions they pass through in gathering together from the distant nations of the Gentiles, and through looking for perfections in others which they do not find and which they themselves do not possess. Notwithstanding this there exists no other community so dissimilar in their education and training, and yet so agreed in theological and civil polity as we are.

What does the Lord want of us up here in the tops of these mountains? He wishes us to build up Zion. What are the people doing? They are merchandizing, trafficking and trading. I wish to view them as they are and where they are. Here is a merchant—"How much have you made this year, 1867?" "I have made sixty thousand dollars." "Where did you get it? Did the merchants in the east or the west give it to you?" "No." "Who did give it to you?" I answer that this poor people, the Latter-day Saints, who have gathered together in their penury, have put this means into the hands of the merchant. He has got it from a people, a great number of whom have been helped here by the means of others; and when they get a dime, a dollar, ten dollars, they carry it at once to the merchant for ribbons, artificials, etc., making him immensely rich. We all have our pursuits, our different ways of supplying ourselves with the common necessaries of life and also its luxu-

ries. This is right, and the possession of earthly wealth is right, if we follow our varied pursuits, and amass the wealth of this life for the purpose of advancing righteousness and building up the kingdom of God on earth. But how easy it is to wander from the path of righteousness. We toil days and months to attain a certain degree of perfection, a certain victory over a failing or weakness, and in an unguarded moment slide back again to our former state. How quickly we become darkened in our minds when we neglect our duties to God and each other, and forget the great objects of our lives.

The purpose of the Lord is to get the Saints together, and then preach to them the doctrines of the kingdom of God by the voices of His servants, and it is the duty and the privilege of all His people to conform to them in their lives, in all their daily pursuits, until they become one in all things, in every day's operations in life, for the obtaining of our bread and meat and clothing of every description, being one in the exercise of our ability in gathering together the various comforts of life around us, sustaining ourselves and the household of faith, and still being kind to the stranger. The Lord has not called us here to make our enemies rich by giving to them our substance for considerable less than it has cost us to produce it from the elements. They would use that means for our destruction. This course is against the mind of the Holy Spirit, against the mind of the angels who watch over us, against the commandments of the Almighty, against the mind of every faithful and true Latter-day Saint, and against the cause of God and truth. As Elder Orson Hyde has said, I would that all the inhabitants of the earth would repent of their evil ways and become righteous, and

then work the works of righteousness all their days.

As Latter-day Saints it is our business, morning, noon, and night, all the day long, all the week long, all the month long, all the year long, and all our life long, to sustain those who sustain the kingdom of God. Does not the religion which we have embraced incorporate everything which is in heaven and earth and under the earth? Yes, if there is a truth among the ungodly and wicked it belongs to us, and if there is a truth in hell it is ours. Everything that will produce good to the people is within our religion. With our religion we have embraced all good, but we have not engaged to sustain the powers of Satan and the kingdoms of this world. We have left them and engaged to sustain the good—the wine and the oil—until we become one, and act as with one voice in maintaining every temporal and spiritual interest of the political kingdom of our God on earth, whose officers shall be peace and whose exactors shall be righteousness. Our judges will be of our own selection, who will deal out justice and righteousness to the people. We are looking forward to this state of things. We expect to see the day when there will be none in our midst but those who are for God and truth and who are valiant for His kingdom on earth. As the Prophet has said—“Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” We are longing for this state of things, then why not begin to work for it to-day? Why not commence the work to day by ceasing to do evil, by ceasing to give strength to the hand which would pierce us through with many sorrows? Why not begin to-day by sustaining those

who will sustain the kingdom of God? This is my text for the Latter-day Saints, and I wish it to be constantly held before them until they exemplify it in their lives, by becoming of one heart and of one mind in all things in righteousness and holiness before the Lord.

To observe the Word of Wisdom is nothing more than we ought to have done over thirty years ago. Touching this matter, I tell the people the will of God concerning them, and then they are left to do as they please in obeying it or not. It is a piece of good counsel which the Lord desires His people to observe, that they may live on the earth until the measure of their creation is full. This is the object the Lord had in view in giving that Word of Wisdom. To those who observe it He will give great wisdom and understanding, increasing their health, giving strength and endurance to the faculties of their bodies and minds until they shall be full of years upon the earth. This will be their blessing if they will observe His word with a good and willing heart and in faithfulness before the Lord.

I am talking to the bishops continually almost, giving them instruction and advice, but it is hard for them to get the people to be guided by them. Now, for example, we will take the least ward in the city, and suppose the people all consent to be guided and controlled by the word of the Lord in all things, to be faithful in their labor and in the discharge of every duty, being economical, prudent, and industrious in all their labors, taking care of everything, abstaining from the use of spirituous liquor, tea, coffee, and tobacco, etc., also to let doctors alone, and faithfully abide the word of the Lord relating to the sick, manufacturing what they need to wear, and raising what

they need for food; saving their dollars as they happen to get them by the sale of some of their products, sustaining themselves in all things, wanting only what they can produce in the country from the elements and the labor of their hands—suppose, I say, they were to take this course, three years would not pass away before the people of that ward would be able to produce everything they need in life. Thus, by a union of purpose and a concentration of action, that little ward would soon be able to buy out their neighboring wards, who would persist in pursuing the opposite course; and perhaps fifteen years would not pass away before this prudent ward would be able to buy out and own this whole city, if they continued to do as they were desired to do, and the rest of the wards pursued their own way. I pray my brethren the Bishops, the Elders, the Seventies, the Apostles, yea, every man and woman and child who has named the name of Christ, to be of one heart and of one mind, for if we do not become of one heart and mind we shall surely perish by the way.

Before I close my remarks I will again remind my brethren and sisters that we have a duty to perform in sending for our brethren and sisters who are in foreign lands. We wish to gather them together. As to whether they will stick to the faith after they are gathered I know not, neither do I care. It is better to feed nine unworthy persons than to omit feeding one who is unworthy among the ten. So it is with clothing the needy and sending for the poor. They must have the same opportunities for salvation that we have, for the neglect of which they will be held accountable in the day of judgment as we will also be. Let us send for the poor. We are doing consi-

derable, though we are not doing as much as we should do. If I could only have power sufficient with God I think I should accomplish the desire of my heart in this matter and that of my brethren and sisters. We do desire to have our friends relieved from their bondage, and brought to these valleys of the mountains to share with us the blessings we enjoy. It would be a blessing to the poor if we could only exercise the faith that

Elijah had in the case of the widow's meal and cruse of oil, that the little we do get for the emigration of the poor may accomplish, under the blessing of God, much more than is natural for us to expect from it. If we can only obtain faith to multiply the means we do get, we may make a little reach out so far as to accomplish the desires of our hearts.

May God bless you. Amen.

REMARKS by President Brigham Young, delivered at Provo, Saturday, February 8th, 1868.

[REPORTED BY G. D. WATT.]

SCHOOL OF THE PROPHETS—IMPROVEMENT OF PROVO CITY—LITIGATION—INJUDICIOUS TRADING.

I am happy in the privilege of meeting with you. We have come here to lay before you matters pertaining to the building up of the kingdom of God upon the earth. The remarks which you have just heard from Brother George A. Smith are to the point. As far as I am acquainted with the inhabitants of Provo I think they are as good a people as those who dwell in Salt Lake City or in any other settlement in Utah Territory. I think much of Provo; it is a very favored locality. We have established a school of the prophets in Salt Lake City. It is written in a revelation given to the Prophet Joseph Smith, August, 1833—"Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion." And when speaking of the President of that school, it is

written—"And I will bless him with a multitude of blessings, in expounding all scriptures and mysteries to the edification of the school and of the Church in Zion."

When the school of the prophets was inaugurated one of the first revelations given by the Lord to His servant Joseph was the Word of Wisdom. The members of that school were but a few at first, and the prophet commenced to teach them in doctrine to prepare them to go out into the world to preach the gospel unto all people, and gather the elect from the four quarters of the earth, as the prophets anciently have spoken. While this instruction prepared the Elders to administer in word and doctrine, it did not supply the teachings necessary to govern their private or temporal lives; it did not say whether they should be mer-

chants, farmers, mechanics, or money changers. The prophet began to instruct them how to live that they might be the better prepared to perform the great work they were called to accomplish. I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry. You know what it is, and can read it at your leisure.

So we see that almost the very

first teachings the first Elders of this Church received were as to what to eat, what to drink, and how to order their natural lives, that they might be united temporally as well as spiritually. This is the great purpose which God has in view in sending to the world, by His servants, the gospel of life and salvation. It will teach us how to deal, how to act in all things, and how to live with each other to become one in the Lord. There is no question but that the waste places of Zion will be built up, that temples of God will be reared, and the Elders of Israel will enter into them and perform ordinances for the redemption of their dead friends back to Adam; but do you know the method of operation by which this will be brought about? Do you understand the workings of this great machinery of salvation to accomplish the great end for which we are looking? With all of our experience we have but a very scanty or partial knowledge of this great work. We say that we will enter into this business or that business to suit our own tastes and notions, without thinking whether our proceedings will advance the kingdom of God or not, and when strangers come into our midst we are too apt to strengthen their hands, to destroy the very Zion which we are trying to build up. It may be that those who do this are not aware of the evil which they commit in taking this course; for while we encourage and strengthen those who are not of us, at the same time we firmly believe that scripture of the revelator respecting the separation of the Saints from the wicked—"And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We have met in these valleys of

the mountains with an eye to the perfection of the Latter-day Saints as individuals or as a community, that instead of every man turning to his own way, all should be willing to be controlled by the God of heaven. We have established a school in Salt Lake City for the instruction of the Elders of Israel in the doctrines which are contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, etc., and that is also the place where questions may be asked, and instructions given touching all doctrines and principles that may be entertained by them. That is also the place where correction may be given and explanations be made upon all matters which pertain to the temporal and spiritual lives of the Saints. It is about two months since that school was established.

There have been petitions presented to the Legislature and much said concerning the division of this county. While cogitating upon this matter in our class, it came to me very forcibly to make a proposition for a few men to go to Provo and comfort the hearts of the brethren here, to show them the necessity of becoming one, of laying aside all individual bickerings, of overlooking and forgiving the weakness of one another, and of uniting our faith together to make this one of the most beautiful and lovely cities of Zion. Why not do this, brethren? I believe I made the motion myself before the class for President B. Young and President H. C. Kimball to go to Provo and make homes there, and live there a portion of the time; others were also named to do the same. If the brethren of the city of Provo are willing for us to dictate and guide them, and make our homes with them, we will try to do them good, and teach them the

ways of life and salvation, and show them how to overcome the darkness so natural to the human mind, and give them extended ideas on the building up of the kingdom of God on the earth.

I have been informed by your presiding Bishop that this day was set apart for the people to make nominations for their municipal election. At the meeting for this purpose the people will have an opportunity of expressing their views and of making their nominations. If we would live according to the laws of God, be contented to live according to the rules and regulations of the Holy Priesthood, we should have but little use for probate courts, district courts, or supreme courts in our Territory; their existence here would only be in a name and form, for the people would live above the laws of man. We should have very little use for anything else in the shape of Government but the Priesthood, which is after the order of the Son of God. The Jews and Gentiles have of late brought some of their difficulties before the High Council in Salt Lake City for adjudication, in preference to going before the District Court; and the High Council, I believe, has invariably given satisfaction when such cases have been brought before it. This is a step in the right direction—to settle all matters without having recourse to law, which would do away with the necessity of employing and paying lawyers, court fees, etc. If we could ever see the time when we will live according to the laws of the Lord as given to us, and never suffer ourselves to transgress the wholesome, just, and righteous principles and rules which they inculcate for our guidance, we could live within ourselves, sustain ourselves, and make ourselves rich—rich in the knowledge of God and in the possession of this

life. If we could learn to sustain one another and the interests of the kingdom of God, we would advance in the wealth of this world much faster than to sustain those who have no interest whatever with us. I would delight much to see a people who would actually live the principles of the Holy Gospel in every respect. But we are careless and thoughtless; we are not ignorant of the fact that we are continually making ourselves poorer by our unwise proceedings. This is grievous to behold. If every man in this Church would consent to be guided by the dictations of the Holy Priesthood in all their business transactions, dealing honestly with one another, giving to every man his due, instead of making a few rich and a great many poor, we would all become rich together, and have every convenience and appliance which is calculated to give comfort and happiness to man. We have got now about ten thousand dollars for the gathering of the poor, and a number of cattle of various kinds and ages, which we shall sell as soon as possible for money. If we had the money which the people have squandered by their injudicious trading, and by wrongly applied labor, we should have means sufficient to gather every poor Saint in the old world.

I can see the foolishness of the Elders of Israel in wandering here and there with their produce to make gain, and trying to undersell each other; they have always lost by this proceeding, whereas if they had

stayed at home they would have made money. Every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, and for the kingdom of God; but instead of taking this course it does appear that the great majority of the Elders of Israel are crazy to run here and there to get rid of what they possess at any price. What for? Do they do this to build up the Kingdom of God? "Have you built a good house?" "No." "What have you got?" "Folly, folly, weakness, and poverty." When we can get the people to stay at home, and observe the law of God, we have the things of God for them, and the things of the world too as soon as they are prepared to receive them and make a good use of them. It grieves me to see the people take such special pains to make themselves foolish and miserable. I am speaking of the community, and it is the one man, the one woman, and the one child multiplied that makes the great nation or people. Let us learn wisdom and govern ourselves accordingly.

We shall hold meeting among you to-day and to-morrow, and I hope the people of Provo will be benefited by our visit, and I pray that they will apply their hearts to understand, receive, and treasure up, and bring forth truth to the glory of God. Amen.

REMARKS by *President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, February 16th, 1868.*

[REPORTED BY G. D. WATT.]

OBJECT OF THE GATHERING—NECESSITY OF A TEMPLE—TRIALS OF THE SAINTS—SEALING—VISIT TO PROVO.

I am thankful that I have the privilege of meeting with you; I am thankful for the blessings of this day, and that I live in this age of the world. The beginning of this dispensation of the fullness of times may well be compared to the commencement of a temple, the material of which it is to be built being still scattered, unshaped and unpolished, in a state of nature. I am thankful that the way is being prepared, and that we have the privilege of erecting a spiritual and moral superstructure—a temple of God. I am happy to be a member of this community; it is my joy, my delight to perform the little services which God has given me ability to do for the temporal and spiritual welfare of the children of men, for the establishment of the kingdom of God upon the earth, and for the bringing forth of His laws.

We have been gathered to the valleys of these mountains for the express purpose of purifying ourselves, that we may become polished stones in the temple of God, for it is written, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Christ is represented as a living stone, chosen of God and precious, and the Apostle represents the Saints "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." We "are no more

strangers and foreigners, but fellow citizens with the Saints and of the household of God, and are built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into an holy temple in the Lord." Then my brethren, "what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We are here for the purpose of establishing the kingdom of God on the earth. To be prepared for this work it has been necessary to gather us out from the nations and countries of the world, for if we had remained in those lands we could not have received the ordinances of the Holy Priesthood of the Son of God, which are necessary for the perfection of the Saints preparatory to His coming.

The great work of the gathering in the last days was plainly seen by the ancient Prophets and Apostles, and the glory of Zion was portrayed to them by the Spirit; but the sufferings and labors and toils and

travels of the Saints to bring about the grand results which they saw they have not particularly described, for very likely the minutiae were not revealed to them; still they plainly saw by the spirit of revelation that the Saints would be gathered in the last days to be perfected and sanctified to become the bride, the Lamb's wife. I suppose that the visions of the Lord and the revelation of His Spirit given to His faithful people in former times, relating to the Zion of the the last days, were much the same as they are when given to His people in our days. When we first receive the Spirit of the Gospel we receive great joy therein, great peace, and great satisfaction to our minds; and we are carried away in the Spirit to behold the beauties of Zion, and to contemplate the mysteries of the kingdom of God. Our brethren and sisters far away among the nations, when they received the gospel, and the spirit of revelation came upon them, delighted to contemplate the gathering of the Saints, it was a matter of joy to them to dream about it and think about it when they would awake from their slumbers. They would reflect upon it through the day, and talk about it in their prayer meetings, and in their prayer circles at home, the subject of gathering to Zion was constantly before them if they lived so as to enjoy the spirit of their religion. This spirit caused their hearts constantly to rejoice; it was not the journey across the sea and across the plains that gave them joy, but it was the contemplation of Zion in its beauty and glory, for they could not see the troubles and disappointments, perplexities and vexations they would have to pass through in gathering to Zion, nor did they think of the hardships they would have to endure after they were gathered. So the ancients

viewed the glory of Zion in the last days.

We cannot now administer the further ordinances of God in the fullest sense of the word legally unto the people, neither shall we be able to do so until we have a temple built for that purpose. Some may consider that I am notifying our common foe in saying this, but it is true, notwithstanding, and our common foe knows it. We must be situated in local circumstances wherein we can efficiently administer in those ordinances of the house of God that cannot be administered to a people while they are scattered abroad among the nations of the wicked. The Apostle John no doubt saw in vision, by the spirit of revelation, Zion in her beauty and perfection, and that Zion would have to be built up by the gathering of God's people out of Babylon. Under the influence of the same spirit the Psalmist exclaims—"Out of Zion, the perfection of beauty, God hath shined." "He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my Saints together unto me; those that have made a covenant with me by sacrifice." The High Priest Caiaphas, under the influence of the same spirit of prophecy, foretold that Jesus should die for the nation; "and," as John says, "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." The gathering previously foretold is now being accomplished, and wherever the children of men are, if there are individuals among them who would delight to be disciples of the Lord Jesus, forsake sin and sinful company and practices, they are called upon to gather out from the wicked and assemble themselves together at some place designated by the finger of the

Almighty. This work the Lord commenced over thirty years ago, and it is still progressing; the call is still to His people among the nations of the earth—Gather out of her my people, be not partakers of her sins lest ye receive of her plagues. When the righteous are thus gathered they will then be prepared for the coming of the Messiah.

It was remarked by Elder Woodruff that he did not think it would be a hundred years before the Savior will come. It is no matter about when he will come; I do not think the Father has yet been pleased to reveal it to any man upon the earth, and I do not know that He has revealed it to the angels. He had not done so in the days of the Savior, and I do not think that He has yet revealed it. Whether He comes to-day, to-morrow, this week, next week, this year, or next year, it matters not; we should be prepared for His coming, and this should satisfy us. It is our duty to make a close application of the requirements of heaven to our lives, and qualify ourselves to accomplish the work which the Lord has committed into our hands. How can we perform this work? Can we do it by every man turning to his own way, and by following the vain imaginations of his own heart? No, we will all decide at once that we never can perform this labor without being guided and directed by the Lord himself, through the means which it pleases Him to use to bring about the perfecting of His people, to prepare them for the glory which is to follow. I would not question the truth of the statement that the people ordered their lives before the Lord and their neighbors while they were scattered among the nations more perfectly than they do here in many instances, for there they had nothing to try them only the com-

mon enemy, and the finger of scorn pointed at them by unbelievers, which made them cling closer to their God; they had not the trials to undergo which the Saints have here. If it is necessary for us to be tried in all things, then weep not, mourn not because we are tried, neither let us object to the Lord directing our course in that path wherein the trials necessary for our perfection lie. If it is in sailing across the sea in ships, in being sick and cast down, in witnessing the sorrow of our dear friends, in receiving temptations and trials to which we have before been strangers; if it is in crossing the country from the United States to this place, by railroad or by ox team, no matter how, the Lord leads His people in this way expressly to give them trials which they have not passed through before, and which it is necessary they should have. While it is necessary that we should be tempted and tried, it is not necessary that we should give way to temptation.

The Latter-day Saints are often drawn into circumstances that are most peculiar, and sometimes very trying, yet there exists no other people on the earth who enjoy the privileges and the freedom that we do. Our laws are often trampled upon with impunity, and the offender goes free. [The members of the Church of Jesus Christ of Latter-day Saints often commit sins that if they were to commit in the world would cut them off from the church anti-christ, yet we retain them as members of the Church of Christ in mercy, and in consideration of the weaknesses of poor human nature, and they pass along unscathed, receiving the fellowship of their faithful brethren and sisters with the hope that they will reform and learn to live their religion more faithfully.

It is absolutely necessary that the

Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels leading into the celestial kingdom and into the presence of God. Our brethren and sisters who are scattered abroad must be gathered to be tried, and then to be blessed with a preparation for a glorious reward. This people will be tried more or less while they remain in the flesh; they may even be called as Abraham of old was to offer up that which is the most dear to them of all earthly objects for the Gospel's sake. Some have already forsaken all and followed Christ; they have left their children, their husbands, their wives, their brothers and sisters and dear friends, some hoping again to see them, and many never expecting to see them again in this life. We shall be tried in all things, and the Lord is now disposed to try us by calling upon us to be of one heart and of one mind, to submit to be guided and dictated, governed and controlled by Him through the constituted authorities of His kingdom. We should not consider this a trial above what we can bear.]

Is the wife tried because her husband wishes to dictate her and give her good and wholesome advice? Is somebody tried because his bishop wishes to control him for his good? Your bishop is very likely doing the best he can to advise the members of his ward for their best good. Does he advise you to do wrong? All the members of that ward who are full of faith and the power of God will be of one heart and mind with their bishop, and will go with him in all things, and while union continues in the Lord He will cause every move they make to culminate for the greatest good to that people and the cause

of truth. If a bishop counsels the people of his ward to swear shall they swear? No. If he counsels them to steal shall they steal? No. If he counsels them to lie and bear false witness shall they do these wrongs? No. If he teaches them to break the Sabbath shall they break the Sabbath? No. If a bishop or any other officer in this Church shall counsel the people to violate any of the laws of God, and to sustain and build up the kingdoms of this world, I will justify them, and the Lord will justify them in refusing to obey that counsel. But if they counsel you to do right, which they do, take their counsel. Instead of supporting anti-christ we have agreed to give our time, our talent, our substance, our all, for the building up of the kingdom of God.

Do right, and you will be tried all you wish to bear, and if you overcome, being made perfect through suffering, your reward will be eternal life in the kingdom of God. Do wrong, and continue in doing wrong, and you will have trials more than you can bear, and be damned at last. When we receive chastisement let us not be discouraged, but be more faithful, enduring temptation, hardship, and perplexity, trusting in God, and walking in the light of His countenance day by day and hour by hour. By pursuing this course our life will be a cheerful and happy one even in the midst of severe trials. We have now some little trial to endure, but not much. We are part of a great nation; it has been one of the happiest and best nations that has ever existed with regard to liberty, the greatness of its institutions, and the land which it occupies. The Lord says—Let my servants and handmaidens be sealed, and let their children be sealed. This great and happy government under which we

have lived so long says we shall not perform the ordinance of sealing. This may be a small trial to us for the moment. We shall see who will conquer—whether God will have His way in making manifest His purposes and having them fulfilled, or whether the wicked will have their way. They have had it, and have succeeded many times in overcoming the Saints and destroying them to that degree, causing them to apostatize, and putting them to death, that the Priesthood was taken from the children of men; but this is the last dispensation, and we shall see whether they succeed in this kind of proceeding now as they have formerly done.

The Lord has revealed His will for His servants to take more wives than one. Our government says that a man shall not have but one wife, though he may have as many mistresses as he pleases; he may ruin and destroy as many of the daughters of Eve as he pleases; but he is forbidden to acknowledge but one as his wife. The government says you shall only have one wife; the Lord says take unto yourselves wives; and Saints obey the Lord, and we shall see who will come off victorious. The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc., until the chain of generation is made perfect in the sealing ordinances back to father Adam; hence, we have been commanded to gather ourselves together, to come out from Babylon, and sanctify ourselves, and build up the Zion of our God, by building cities and temples, redeeming countries from the solitude of nature, until the earth is sanctified and prepared for the residence of God and angels.

Our enemies say we shall not do this, and here will be a trial, as it has been for a long time past. One of the first objections that was urged

against Joseph Smith was that he was a money digger; and now the digging of gold is considered an honorable and praiseworthy employment. They are hunting for gold all over the country, doing the very thing which they condemned in him. The next fault they found with Joseph and the Saints was that they were stirring up the slaves to rebellion against their masters; and this was published abroad. Have they not done, and are they not now doing, the very thing for which they falsely blamed the Saints? The next accusation was that the Saints took more wives than one. Whether they will make one grand sweep of it in the future, and all conclude to take more wives, I cannot say. I wish they might; I do not, however, wish this for any private benefit it will be to me or to God's people, but that they may make women honorable wives whom they now destroy, and conduct themselves more like human beings who bear the image of God than they now do before Him. It is for their own sakes that I wish this, and for the sake of the unfortunate females whom they outrage. I would like you to behold your little darling sisters and daughters here throwing themselves in the way of the Gentiles. Any Mormon brother or father who can suffer this to go on without reproof or advice must be ignorant of the consequences. The Lord says to the sons Israel, take the daughters of Israel to wife, and make them honorable, and let them multiply and replenish the earth, and fill up the measure of their creation, that their names may be had in honorable remembrance to the latest generation on earth and in eternity. Supposing that the Latter-day Saints had possessed the city of New York for the last twenty years, as they have these valleys of Utah, and the young

women of that city from sixteen years of age to twenty-one had been in the hands of Mormon Elders as wives, how many would have now been living and honorable mothers of a bright, intelligent, and vigorous race of men and women, that have met an untimely grave, husbandless, childless, friendless, disgraced, and forgotten? Under such circumstances there would have been now living in honor, according to moderate calculation, from two to four hundred thousand females, whose filthy and corrupted remains are now mingling with the dust of that sinful city.

This is a waste of life. Who will be answerable to God in the day of judgment for such acts? The voice of the Lord is gather out from her, my people, that ye partake not of her sins nor of her plagues, and build temples to My name, and seal up My sons and daughters to eternal life, to prepare them for My coming, for "the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over His Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." For, behold, the days are coming in which they shall say—"Blessed are the barren, and the wombs that never bore, and the paps that never gave suck. Then shall they begin to say to the mountains, fall on us, and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry?" Devouring flames have already taken hold of the dry tree, and the hand of God in judgment is beginning to be felt by this nation, and soon will be upon all nations under heaven. Who will acknowledge the hand of God in the sufferings, travails, and deliverance

of this people from the hands of their persecutors, and His handiwork in sustaining them in the wilderness, through sorrow, affliction, poverty, and wretchedness? All the faithful Saints will do it; but how few outsiders, as we call them, will stop to pray to God in the name of Jesus to know if this work is true; they pass it by as a thing of nought, as unworthy of their attention; they are so absorbed in the affairs of this world that the preparation for the next scarcely enters into their thoughts, and many of this class are honorable men.

I rejoice when I contemplate the work of the last days, and survey the Saints in their possessions in Utah. I have but one text which I desire to keep before them—it is to forsake their sins and become united as one man in the purpose of all their temporal acts, that their labors may all centre in the building up and sustaining of God's kingdom instead of building up the kingdoms of this world.

For their consolation I will say to my brethren and sisters that we have had a very happy time on our short visit in the south, and I think I never experienced greater peace, sweeter peace, than I have done on our short visit to Provo a week ago. We left the city a week ago last Friday, and returned again to this city on the Tuesday following. We had a most excellent meeting at American Fork, and everybody and everything seemed to cry peace on earth and good will to men. When we returned home we found rumors that there had been difficulty in Provo, and some of the brethren had been killed. Br. Heber C. Kimball, in conversing upon this subject in the School of the Prophets, remarked that the brethren voted that we should go to Provo and that the angels of the Lord should

accompany us, but he did not expect that they would all go with us and leave you without any. There are good Saints in Provo, and they want to be better Saints; they may have committed errors, but when you arrive at the truth of the matter, they wish to be Saints. We are all called to be Saints, to be filled with the purity of God, and with the power of the Holy Spirit of the Lord Jesus—the spirit of revelation—we are called from darkness into light, from error to truth, from the power of Satan to the living God, we are called from the kingdoms of darkness

to the kingdom of God and light, and, by and bye, we shall be chosen because we are worthy, and it will be said to us: “You have lived the life of a Saint, now you are chosen to be an heir of the celestial kingdom of our Father and God.” Let us not forget, my brethren and sisters, the gathering of the Saints for sanctification and preparation to inherit all things. Let us live closer to our duty, that we may be sanctified and be prepared to dwell together in the celestial kingdom, which may God grant. Amen.

REMARKS by President Brigham Young, delivered in the Tabernacle, Salt Lake City, March 29th, 1868.

[REPORTED BY G. D. WATT.]

HOW TO PREPARE FOR THE COMING OF THE SON OF MAN—SAINTS DELIGHT TO DO THE WILL OF GOD—PROPER DIRECTION OF LABOR AND TALENT—CHILDREN OF THE SAINTS HEIRS TO THE PRIESTHOOD.

I am thankful for the privilege of again meeting with the Saints in this city, for the privilege of speaking to them, and of hearing others speak; and, in fact, I am happy in this life, which is a very excellent one, answering the purpose for which it has been ordained—a state of existence wherein to prepare for a better kingdom and a better life. We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come. We have reason to be thankful that the Lord has given unto us this opportunity and privilege to receiving truth and acting upon it for our own good, the privilege of increasing in knowledge and in wisdom,

in understanding and in all things pertaining to this life and to that which is to come. I often think that we are dull scholars, slow to comprehend things as they are, slow to believe, and slow to act in the right. We often act without wisdom, and often speak without consideration, causing grief and sorrow to our hearts. But we are here in this life to learn; we are in a great school, and if we are diligent and faithful, and fervent in our studies, then we have hope of being prepared to enter into an existence wherein we shall receive more than we can receive in this state,—where we can adopt in our lives principles of exaltation and progres-

sion faster than we can here. Let us apply our minds to wisdom in this life.

The Latter-day Saints who dwell in these valleys have left their all to gather with the Saints, and for the express purpose of preparing for the coming of the Son of Man. When we consider this, and then consider how we spend our time—the precious time allotted to us in this life—to me it is a matter of astonishment. Men and women for slight causes make spipwreck of faith, lose the spirit of the Gospel, losing the object for which they left their homes and their friends. We are all searching for happiness; we hope for it, we think we live for it, it is our aim in this life. But do we live so as to enjoy the happiness we so much desire? There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the Gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will, as a community, obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the Gospel. To profess to be a Saint, and not enjoy the spirit of it, tries every fibre of the heart, and is one of the most painful experiences that man can suffer. Let not the Latter-day Saints deceive themselves, let them not pursue a course that will bring sorrow to their hearts instead of joy and peace. Let them not flatter themselves that they will receive salvation in the kingdom of God while living in the neglect of their duties. Unless we live our religion and sanctify ourselves by the law of God, we flatter ourselves in

vain that we shall be made instrumental in the hands of God in preparing the way for the coming of the Son of Man, for the redemption of Zion according to the words of the prophets, for the redemption of the earth, for the gathering of the children of Israel to the lands of their forefathers, for the ushering in of the fullness of the Gentiles and the reign of universal peace. These are serious matters with me, and should be looked upon as such by all the people.

It is true that we are weak, feeble, frail, and prone to wander from the paths of righteousness. We are made subject to vanity, still it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will be said—“Behold the bridegroom cometh, go ye out to meet him.” Now, will we deceive ourselves and be found among the foolish virgins, with no oil in our vessels; and when the wheat and the tares are separated, shall I be found a tare or a wheat? Let us ask ourselves the question, am I a wheat or a tare? The proof as to whether we are tares or wheat may be seen in our lives, as it is written—“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Again, “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” This is the proof—keep the commandments, observe the ordinances, and preserve the institutions of Christ’s Church inviolate, doing all things that are required of us, as unto

the Lord, sanctifying ourselves before Him, and, "By this shall all men know that ye are my disciples, if ye have love one to another." By pursuing this course no person who is a true follower of Christ will be left without a witness, for "if any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." I am satisfied that no man can live faithfully according to the requirements of heaven without having the testimony of the Spirit that they are born of God; but if they do not live so they have no such assurance, for the Lord is under no obligations to give them the witness of the Spirit, but if they live as He requires them He will fulfill unto them His promise. He is held to this according to His own word to His children that He would send unto them the spirit of promise, even the Holy Ghost, which will show them things to come.

When I speak to the Saints I include myself. I profess to be a Saint with the rest of my brethren and sisters, and my public and private life is the proof whether I am truly a Saint or not. This is not all, but the spirit which I possess and communicate to the people is another proof, and the spirit which you possess and communicate to your neighbours is the proof by which you are known, as it is with myself. If we walk in obedience to the covenants which we have made with God and one another, we have the assurance that we shall walk no more in darkness, but in the light of life—in the light of the countenance of our heavenly Father. Then we can bear witness that we are born of God, and testify of Jesus as being the Son of God, the only begotten of the Father, full of grace and truth; and we then can strengthen our brethren, and are prepared to speak the truth to a wicked world

and call upon them to repent, and forsake their sins, return unto the Lord, seek salvation, and make their peace with God before it is too late.

A great many good people, who possess much of the spirit of the Lord, are naturally given to doubting, having so little self-reliance that they sometimes doubt whether they are Saints in truth or not. These often doubt when they should not. So long as they are walking humbly before God, keeping His commandments, and observing His ordinances, feeling willing to give all for Christ, and do everything that will promote His kingdom, they need never doubt, for the Spirit will testify to them whether they are of God or not. There are some who are always fearful, trembling, doubting, wavering, and at the same time doing everything they can for the promotion of righteousness. Yet they are in doubts whether they are doing the best possible good, and they fear and fail here and there, and will doubt their own experience and the witness of the Spirit to them.

As we are now partaking of the emblems of the body and blood of the Savior, I will refer to this ordinance of the house of God, and ask the Latter-day Saints to call to mind their own feelings on this subject, as a testimony regarding their faith and assurance. Do you delight to partake of the sacrament of the Lord's supper? Would you assemble yourselves together here, Sabbath after Sabbath, for the express purpose of partaking of the broken bread, and of this water that has been prepared, as a witness to God, our Father, that we have received the Gospel of His Son, that we do delight in His words, and in keeping His commandments and requirements, thus testifying to our Heavenly Father, and to His Son Jesus Christ, that we are the disciples

of Jesus? Would you leave your homes in the distant parts of the city to bear this witness and attend a meeting to observe this ordinance? The great majority of this people would do this Sabbath after Sabbath, month after month, and year year, if they were left entirely to their own choice, without the interference of bishops and teachers, while a few would consider it not convenient to attend meeting, because the witness of the Spirit is not in them. Again, do we delight to call upon the Father in the name of Jesus—it is our joy and happiness to do so? Do we believe that He will hear our prayers, and that we shall receive benefit from our petitions to Him in the name of Jesus? Do we rely upon Him, and are we acquainted with His character in the least degree? Have we any knowledge of Him? Let us answer these questions in our own minds, that we may ascertain whether we do delight to bow down before Him to ask for the things which we need, and seek unto Him for His Spirit to guide us, and preserve us from all danger, that we may not wander into by and forbidden paths and fall out by the way, but be kept constantly in the narrow path which leads to life everlasting. Is it our pleasure to do good to our fellow-creatures, by travelling far away from our homes and friends to preach the gospel to a perishing world? This applies to the Elders of Israel, and also to the mothers and daughters and sons of those Elders. Do they delight to part with their husbands that they may go and call upon the nations to repent of their sins? Is it a joy to them to bear the burdens of a family in the absence of their husbands, preserving everything they have left? Is it a pleasure for the Elders to travel among the nations without purse or scrip, travelling from people

to people, and from neighborhood to neighborhood, submitting to the finger of scorn and the abuse of the wicked and ungodly?

I will here say, however, that I have been treated kindly when travelling among strangers to preach this gospel. I do not know that I ever asked for a meal of victuals without obtaining it. Still, I have seen enough from the experience of others to know the real feelings, and to understand the desires of the ungodly concerning the Elders of Israel. They do not desire them any good.

If you can answer these questions in the affirmative, it is a testimony to you that you delight in the things of God, that you delight in building up His kingdom, that you delight in the Zion of the Lord as established in latter days. The answer of every faithful heart to these questions is—Yes, I delight in these things, and these are so many evidences that they are of God. Do we delight to feed the poor and clothe the naked? We do. I am happy in my reflections, it is a source of gratification to contemplate facts as they are, and I can say of a truth that I have done more, probably a hundred times over, for my enemies in feeding, clothing, and lodging them, and doing them good than they all ever did for me. Has a minister of religion ever passed through this country and been refused the privilege of speaking in any of our places of worship? No. Can the vilest of the vile enter into a house belonging to a Latter-day Saint and complain of suffering for food, and be turned away unsupplied? It is no matter whether they are Christian, Pagan, or Jew, they can tarry over night and be made as comfortable as the family can make them, and they can depart in peace and safety. Can the Elders of Israel say this of the world? They cannot.

Whether it is a credit to me or not, that is with the Lord, but He has given me the ability that whenever I have wished to receive favors from those who knew me not I have obtained them. I know it is the custom of many Elders to say, "I am a 'Mormon' Elder; will you keep me over night?" and he is at once spurned from the doors of the stranger. Whether it is a credit to me or not, I never told them I was a "Mormon" Elder until I got what I wanted. I have have thus stopped at many a house, and had the privilege of introducing the principles of our religion, and they have exclaimed, "Well, if this is Mormonism, my house shall be your home as long as you stay in this neighbourhood," when, perhaps, if I had said, "I am a 'Mormon' Elder" at the first they would have refused me their hospitality. I can say to the world they used me pretty well, and I have no fault to find with them in this respect. I have been abused sometimes by priests, but on such occasions I have ever been ready to defend the cause of righteousness and preach the gospel to all. The Elders of Israel have received more kindness from the infidel portions of mankind where they have travelled, than from those who profess Christianity.

Thousands of the Elders of Israel who are now occupying these valleys are now willing, if called upon, to leave their families and homes to go and preach the Gospel in all the world, and be abused, and cast out and suffer poverty and want for the Gospel's sake. Is not this a witness that you are right before God? It is. You are willing to feed and clothe the needy, and send means out of your scanty supplies to foreign lands to gather the poor Saints from those old countries; and it is marvellous in my eyes what the people have

done within a few months back. About the 5th of February last we found that we could only raise about from eight to nine thousand dollars to send to Europe for the poor. Elders Hiram B. Clawson and Wm. C. Staines started for New York on the 17th of the month. Last Conference I had faith that the Lord would favor us and multiply means. When we came to send away the means we had, we were able to send 25,000 dols. with the brethren. This means was contributed in small amounts; but it is marvellous how it came in. We have exercised faith in this matter, and now we are able to send 25,000 dols. more, and we have not touched a bushel of wheat or a hundred of flour nor an animal that has been turned in, and the means keep coming in, and it comes more and more, and they will continue to give until the emigration is over. This is a witness to the people that they are right before high Heaven in these things, that the Elders are right in going to preach, that their wives and mothers and daughters are right in preserving their means and property from wasting in the absence of their natural guardians. They are right if they delight in coming to meeting to partake of the sacrament, and to bow down before the Lord and worship Him. They are right in feeding the poor and in paying their tithing.

I will here say to the Latter-day Saints, if you will feed the poor with a willing heart and ready hand neither you nor your children will ever be found begging bread. In these things the people are right; they are right in establishing Female Relief Societies, that the hearts of the widow and the orphan may be made glad by the blessings which are so abundantly and so freely poured out upon them. And, inasmuch as we

have embraced the fullness of the Gospel with honest hearts, the Lord has sworn by Himself that He will save us if we will continue to be obedient to His will. It is our privilege to seek unto Him and obtain His Spirit to witness unto us continually regarding our labors and works, that we may always know whether we are in the line of our duty or not.

This is the gospel; this is the plan of salvation; this is the Kingdom of God; this is the Zion that has been spoken and written of by all the Prophets since the world began. This is the work of Zion which the Lord has promised to bring forth. We are right when we pray for our neighbors, for our brethren and friends, and for our enemies. We are right when we are striving to become of one heart and of one mind. We are right when we are numble before the Lord, when we are as willing to forgive as we are to be forgiven. We are right in educating our children, and while we strive to be educated in every useful branch of an English education, let us also be learned in every moral and physical attainment; let us learn how to take care of and preserve our ourselves and friends, how to plant, how to gather, how to build up, and how to beautify.

The Saints in these mountains are a stalwart, athletic people. They have a great capital of bone, muscle, and sinew on hand. When this is not employed in the establishment and maintenance of various industries, in prudent, economical labor, the employed doing justice to the employer, working to do good for their own benefit and the benefit of the Kingdom of God, gathering around them in abundance the comforts of life, the great capital which God has given to us as individuals and as a

people is wasted. This reminds me of what I said to the people of Provo. They naturally might have expected that they were going to be made more prosperous as a city by the money which we should take there. I told them that we brought nothing but knowledge to direct them in their labors and to teach them how to employ their time. This is the greatest wealth we possess—to know how to rightly direct our labors, spending every hour advantageously for the benefit of our wives and children and neighbors. This is right and commendable; it is required by Him whom we say we serve, and it is the only true way to fill honestly the mission we have here upon earth. We should not only learn the principles of education known to mankind, but we should reach out further than this, learning to live so that our minds will gather in information from the heavens and the earth until we can incorporate in our faith and understanding all knowledge which is useful and practicable in our present condition and that will lead to life eternal.

Ye wise men of the world, ye men who profess to know how to guide the destinies of great nations, ye kings and potentates, ye emperors and rulers, who of you could take a people as poor and as ignorant in the affairs of this world as the Latter-day Saints were when they were scattered abroad among the nations, and gather them together, organize them politically and religiously, and show them how to become healthy, wealthy, and wise like this people? Statesmen and rulers can lay waste and destroy, but who of them can build up, enrich, and save the nation? They are not to be found. They give no evidence of possessing the capacity, for the proof of the ability of men to rule and manage is their

works. I told them at Provo I would teach them how to get rich, in wasting no time, and wisely disposing of all ability which God has given them to do good.

I have not spoken of the wrong, and I wish never to have an occasion to do so, that I may never have occasion to find fault with Israel again. It is the good I delight to dwell upon and promote and encourage. I delight to see the inhabitants of Zion increase in good works, in faith and faithfulness, and let sin pass behind, while they go on valiant and strong in the service of God. If we will hearken to counsel we shall be the best people in the world; we shall be as a bright light set upon a hill that cannot be hid, or like a candle upon a candlestick. We declare it to all the inhabitants of the earth from the valleys in the tops of these mountains that we are the Church of Jesus Christ of Latter-day Saints—not a church but the church—and we have the doctrine of life and salvation for all the honest-in-heart in all the world. Who else has got it? Is it to be found in the creeds of Christendom? It is not. We have the living oracles of the Lord Almighty to lead us day by day. In consideration of these things we should be exemplary in all our actions. We may do great works for the good of the poor, we may give all our goods to feed them, and our bodies to be burned for the work of God, yet if we trifle with the sacred name of the Lord, and with our own salvation, it will profit us nothing, and we shall be found wanting, with no oil in our vessels in the great day of the Lord.

High Councillors, do you have any trials before you? "Yes." Have the brethren complained of each other? "Yes." Are their feelings alienated one from the other? Is there a party spirit manifested in the

Council? "Sometimes." Do the brethren go off satisfied with the decisions of the Council? Bishops, do you have any trials? Are the feelings of the brethren in your Wards alienated? "Yes." What should they do in such cases? They should follow the rules laid down, and be reconciled to their brethren forthwith. I think that it can be shown that the great majority of difficulties between brethren, arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created, and they have brought a sin upon themselves. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." When we have done good ninety-nine times and then do an evil, how common it is, my brethren and sisters, to look at that one evil all the day long and never think of the good. Before we judge each other we should look at the design of the heart, and if it is evil, then chasten that individual, and take a course to bring him back again to righteousness.

I want you to learn all you possibly can, and teach your neighbors, giving them all the information you can. When I see a brother or a sister refuse to impart knowledge, I know there is something wrong in

the heart of that person. I am here to do good, and to teach my brethren and sisters to sanctify themselves, to get their food, to build cities and make farms, to teach them to accumulate knowledge, and then dispense it to all.

I hope to see the time when we shall have a reformation in the orthography of the English language, among this people, for it is greatly needed. Such a reformation would be a great benefit, and would make the acquirement of an education much easier than at present. I say to fathers and mothers, never say a word that you would not be willing your son and daughter should say, or commit an act you would not sanction in your son or daughter, and so walk before your children that they may be prepared by your example to walk in the ways of life everlasting, and they will not depart from them; and if they, notwithstanding your example, should become froward in their feelings, and unruly, they will soon see the folly of their ways and turn to their parents and acknowledge their faults and again wish to be feasted at their father's table. Parents should never drive their children, but lead them along, giving them knowledge as their minds are prepared to receive it. Solomon has written, "He that spareth his rod hateth his son, but he that loveth

him chasteneth him betimes." I do not think that these words of Solomon will justify the ruling of children with an iron hand. Chastening may be necessary betimes, but parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness.

Our children who are born in the Priesthood are legal heirs, and entitled to the revelations of the Lord, and as the Lord lives, his angels have charge over them, though they may be left to themselves occasionally. We should learn our own nature, and live worthy of our being. When Jesus Christ was left to himself, in His darkest hour, he faltered not, but overcame. He was ordained to this work. If we should ever be left to ourselves, and the Spirit withdrawn from us, it will be to try the strength of our integrity and faithfulness, to see whether we will walk in His ways even in a dark and cloudy hour. At times our children may not be in possession of a good spirit, but if the parent continues to possess the good spirit, the children will have the bad spirit but a short time. Parents who are Latter-day Saints are the ruling power; they are the kings and queens. Rule in righteousness, and in the fear and love of God, and your children will follow you. May God bless you. Amen.

REMARKS by Elder George A. Smith, delivered in the Tabernacle, Salt Lake City
October 7th, 1867.

[REPORTED BY DAVID W. EVANS.]

CONDITION OF THE SAINTS IN GREAT BRITAIN.

There are, at the present time, in Great Britain ten or twelve thousand Saints, some of whom have been members of the Church for twenty or twenty-five years. They have contributed of their scanty means to feed the Elders and to help to emigrate their brethren and sisters, and in many cases many of them have gone without their meals and beds to make the Elders comfortable, and now they are without the means to gather with the Saints here in the mountains.

There are a great many brethren, probably some are here to-day, who, in years past, have been assisted to this country by the Perpetual Emigration Fund, to which fund there is now due from individuals assisted about nine hundred thousand dollars. I wish to call the attention of this class of individuals to the condition of the poor Saints abroad. There are many Saints here who, before gathering home, have said to their brethren and sisters in the old world—"When we get to Zion, if God blesses us, we will remember you and do the best we can to aid you to emigrate." A great many persons have failed to keep their promise, and their friends back feel that they are forgotten and neglected. In many instances, no doubt, Elders while on missions have promised to assist those who have treated them with kindness and divided their mor-

sel with them. I want to bring these things to the consideration of all our brethren. They should remember that our brethren and sisters in the old countries labor under the disadvantage of the prejudice against Mormonism. Employers and business men, who are under the influence of the priests of the day, are unwilling to extend the same kindness and facilities for labor to the Latter-day Saints that they do to other persons. Besides these disadvantages, many of our brethren there have to work for a shilling, eighteen pence, or two shillings a day, as the case may be, and out of this have to pay house rent, buy fuel, clothing, and every necessary of life for their families, and in some cases, perhaps, they have a sick father or mother to sustain out of their mere pittance, which is barely enough to keep life in their bodies. Our brethren, who have had the benefit of the emigration fund, should remember that their first duty, to God and themselves, is to liquidate these liabilities with the very first means they acquire after their arrival here; and that if they go on accumulating cattle, horses, houses, and lands, and these debts remain unpaid, they are robbing the poor and the needy. This is a matter about which the brethren should not feel neglectful or careless. Those who will come forward and honorably discharge their liabilities to the Perpetual

Emigration Fund will be blessed in their substance and in their efforts. And you must remember that while you are doing this you are acquiring experience and gaining information that will make you more successful hereafter.

My desire is that, when the Elders go from this Conference, that they should light a fire in the breast of every person who has liabilities of this kind. Let every man in Israel, whom God has blessed, be alive and awake to this matter, and respond to the call the President has made for contributions to the Perpetual Emigration Fund.

I understand that over there, there are hundreds of sisters who are determined to remain single until they reach Zion, and there are men in our midst, and some of them in debt to the Perpetual Emigration Fund, who are able to send for a dozen or two of these sisters; they ought to bring them to this country and place them where they can marry according to their wishes. May the blessings of heaven be upon us that we may be able to gather all our brethren and sisters from the old world.

I appeal to the sons and daughters of Zion to be awake to this subject. Amen.

REMARKS by Elder Erastus Snow, delivered in the Tabernacle, Salt Lake City, October 8th, 1867.

[REPORTED BY DAVID W. EVANS.]

LIFE AND HEALTH—MATRIMONY—EDUCATION—HOME PRODUCTIONS.

I am persuaded that the subject last referred to by President Young—the prolongation of life and the preservation of health cannot be over-rated. This is one of the subjects relating to our temporal welfare that received the early attention of the Prophet Joseph, and the revelation commonly called the Word of Wisdom has been before the people for over thirty years. I feel assured that a word on this subject kindly spoken by our President is a prompting from on high, and I believe that every true Elder in Israel will bear witness that this is the word of the Lord to us at this time. I exhort every Bishop and presiding Elder in this city as well as throughout the

country to lay this matter to heart as one subject requiring their special attention. Not to make it a hobby to the exclusion of everything else, so as to disgust the people, but in the true spirit of the Gospel seek to bring this matter home to the hearts and understandings of the people of their respective wards and settlements. Feel after those who may be stupid and ignorant, who do not come to meeting, and do not receive the spirit of this Conference. Let the Bishops and others in authority endeavor through their teachers and otherwise to search out such individuals, and dig round about them, and prune them that they may perchance bring forth fruit.

REMARKS by Elder Erastus Snow, delivered in the Tabernacle, Salt Lake City, October 8th, 1867.

[REPORTED BY DAVID W. EVANS.]

LIFE AND HEALTH—MATRIMONY—EDUCATION—HOME PRODUCTIONS.

In relation to matrimony—one of the texts before the Conference—perhaps there is not so much a lack of disposition on the part of the ladies as there is on the part of the gentlemen. The latter sometimes feel themselves unworthy or unprepared, and in many instances, perhaps, they are so. And if you ask why they are unprepared to assume these responsibilities as husbands and heads of families, it is mostly because they have neglected the word of the Lord which they have heard from this stand. They have not given their hearts to prayer sufficiently; they have not read the scriptures and educated their spirits; they have not drunk in the spirit of the Gospel. Every young man who has been taught by his parents to pray in secret, to mingle with the family in devotion, to attend meeting and receive the counsels of the servants of Lord, has grown in the spirit of the Gospel, and this has given them a disposition which has impelled them, as soon as they arrive at a suitable age, to move forward in the duties and responsibilities that they have been called upon, during this Conference, to assume. And they will meet with a like response everywhere from the opposite sex who are living their religion. If there is any lack of disposition on the part of the ladies it is because they are not living their religion, for the neglect of one duty leads to the neglect of another, and if our young men and women fail to make themselves acquainted with the law of God they are liable to be led away. Young men or women seeking the society of the wicked are soon befogged and led to destruction. If the young men of Israel are not alive to their duties, the young ladies may be left to wander in the society of the ungodly. This happens many times through the neglect of parents to impress on the minds of their daughters the value of the kingdom of heaven and the value and importance of salvation, exaltation and glory. Through the neglect of parents in properly educating their children many of them are now, perhaps, unable to discern between saint and sinner, and they would as soon associate with the wicked and unbelieving as with the righteous. It is a grievous sight to those who have laboured twenty-five or thirty years travelling over the world to preach the gospel and to gather the people to see the rising generation without that culture they so much need to develop within them a love of righteousness, truth, and every holy principle. There is a great a field for missionary labor in Utah, as in any part of the world. There is as great a necessity for preaching here at home in our settlements, even in some parts of Great Salt Lake City, at there is in any part of the world. There are those here who neglect the opportunities offered them and

they need to be felt after personally.

The subject of education is another of the texts given by our President for the elders of Israel to preach upon. I have already touched on it in a few words. I will say that our school teachers should not only be men qualified to teach the various branches of education, but they should be men possessing the spirit of the gospel, and who, in every look and word, and in all their discipline and intercourse with their pupils are influenced by that spirit. They should govern and control, not by brute force, but by superior intellect, sound judgement and the wisdom that the Gospel teaches that they may win the hearts of their pupils, and so be able to impress their minds with those principles they present before them.

I can not speak too highly in favor of those good books that have been recommended to our schools—the Bible, Book of Mormon, Book of Doctrine and Covenants, and all other good books; but especially those that contain the history of the dealings of God with his people from the beginning of the world to the present time, as well as the teachings of the prophets and apostles; for the foundation of all true education is the wisdom and knowledge of God. In the absence of these, though we obtain a knowledge of every art and science and acquire what is termed by the world a first class education, we but obtain the froth and lack the foundation on which to rear a proper education.

In relation to the missionaries south, I will say that I have heard some say when referring to this subject, "what is the use of the southern mission? what good can result from our going or sending there?" I will say to all such querying, grumbling,

fault-finding, growling spirits, just wait a few years, and we will show you the good of the southern mission. I do not know but time would fail me to bring argument in favor of it, but I will say just wait and by the help of God we will show you.

The subject of home production and becoming a self-sustaining people is another text, and this will probably guide me right back to "Dixie." I will ask the question, How are we going to become self-sustaining unless we avail ourselves of the elements around us and provide ourselves and families with what we need to eat, drink and wear, and our implements of husbandry and other thing of like nature? We need iron ware and machine shops. Our sons need teaching the various mechanical arts. Instead of raising them all to be farmers or mule drivers, we want a goodly portion of machinists, painters, artists, smiths, school teachers, and all other useful professions. We shall also need lawyers. I do not mean dishonest contemptible pettifoggers; but statesmen-lawyers in the true sense of the word who understand the principles of justice and equity, and who make themselves acquainted with those general principles of jurisprudence, that wise statesmen have recognised throughout the civilised world, that they may not only be competent judges in the land, but be able to thwart the wicked efforts of this ungodly set of pettifoggers. The southern country affords us facilities for rising many things that can not be successfully raised in the north. We have had one four years of internecine war that has almost entirely prevented the raising of cotton—perhaps the most essential of all productions for articles of clothing. Will we as a

people be blind to this fact, and now, that the first woe is past, lull ourselves to sleep and forget that there is another coming. Saint George, though the centre of our present operation in cotton raising is only on the borders of the cotton district. From three hundred to five hundred acres is the most that we can water from one dam and canal in that district of country, while lower down, the same labor would encircle a field of six or eight thousand acres of better land; but a little handful of people cannot grapple with so great a labor. We have commenced some small settlements on the Muddy. The settlers there were mostly substitutes,—Bro. Henry Miller calls

them destitutes. Most of them got discouraged and came back, the rest stick and hang like a dog to a root—but they scarcely know what to do. The question is shall we allow this little handful to be worn out, or shall we strengthen their hands, and so keep moving and progressing, and hold what we have and get more.

I like the idea of sending young men down there. It struck me as a decided hit when I heard the names read out yesterday. We can do with a number of young men who have small families or who are about to get them, and I say God bless them, and speed them and their wives on their way and by the help of God we will help them.

DISCOURSES delivered in the New Tabernacle, Salt Lake City June 24th, 1868.

THE DEATH OF PRESIDENT HEBER C. KIMBALL.

ELDER JOHN TAYLOR.

Were I to give way for my feelings at the present time I should not be able to address this congregation. I feel as, I suppose, most of you feel—sympathy with the deceased who now lies before us. When I speak of this as being my feeling, I am aware that I express the feeling of the generality of this people. In this bereavement that has afflicted us, we all participate. A wave of sorrow has rolled throughout the Territory, and feelings of sympathy and sorrow gush up from the fountains of every heart. We have met at this time to pay the last tribute of respect to no ordinary personage, but to a good man who was called and chosen, and

faithful; who has spent a lifetime in the cause of God, in the establishment of the principles of truth and in trying to upbuild the Church and Kingdom of God on the earth; who has endeared himself by his acts of kindness, affection, integrity, truthfulness and probity to the hearts of thousands of Latterday Saints, who feel to mourn at this time with no ordinary sorrow.

That he is esteemed and venerated by this people as a friend, a counselor and a father, this immense congregation, who have met on this inauspicious occasion, is abundant testimony and proof if any is wanting. But his life, his acts, his services,

his self-abnegation, his devotion to the cause of truth, his perseverance in the ways of righteousness for so many years have left a testimony in the minds, feelings and hearts of all who now feel to mourn his departure from our midst. But we meet not at the present time particularly to eulogize the acts of bro. Kimball, who is one of the First Presidency, and who stands, or who has stood as one of the three prominent men that live on the face of the earth at the present time.

We do not mourn over him as over an individual in a private capacity; neither, when we reflect on the circumstances with which we are surrounded, and the gospel we believe in, do we mourn that he lies there as he is. For although to us he is absent and lifeless and inanimate, yet his spirit soars above clothed upon with immortality and eternal life. And as he has been in possession of the principles of eternal truth, by and by, when the time shall roll around, that gospel and the principles of truth that he has so valiantly proclaimed for so many years, will resurrect that inanimate clay, and He who, on the earth proclaimed "I am the resurrection and the life," will cause him again to be resuscitated, reanimated, revived and glorified, and he will rejoice among the Saints of God worlds without end.

It is not then an ordinary occasion upon which we have met at the present time. It is not to talk particularly about our individual feeling and bereavement, although they are keen, poignant and afflictive; but we meet at the present time to perform a ceremony and to pay our last respects to the departed great one who lies before us. We do not mourn as those who have no hope; we do not sympathize with any fool-

ish sympathy. We believe in those principles, that he, for so many years, has so strenuously advocated, and believing in them, we know that he has simply passed from one state of existence to another. It is customary for men to say "how have the great fallen!" But he has not fallen. It is true that he has gone to sleep for a little while. He sleeps in peace. He is resting from his labors and is no more beset with those afflictions with which human nature always has to contend: he has passed from this stage of action, he has got through with the toils, perplexities, cares and anxieties in regard to himself, his family, and in regard to the Church with which he was associated; and in regard to all sublunary things, and while mortals mourn "a man is dead," angels proclaim "a child is born."

We believe in another state of existence besides this; and it is not only a belief, but it is a fixed fact, and hence for a man of God to bid adieu to the things of this world is a matter of comparatively very small importance. When a man has fought the good fight; when he has finished his course; when he has been faithful, lived his religion and died as a man of God, what is there to mourn for? Why should we indeed be sorrowful? There is a church here on earth? there is a church also in heaven. He has migrated from one, and has passed into the other.

We have had leave us before Joseph, Hyrum, David Patten, Willard, Jedediah, and a mighty host of good, virtuous, pure, holy and honorable men. Some have died, as it were, naturally; others have been violently put to death. But no matter, they are each of them moving in his own sphere. Bro. Kimball has left us for a short time that he may unite with them. And whilst

we are engaged carrying on the work of God, and advancing and maintaining those principles which he so diligently propagated and maintained while he was on the earth, he is gone to officiate in the heavens with Jesus, with Joseph and others for us. We are seeking to carry out his will, the will of our President and the will of our heavenly Father, that we may be found fit to associate with the just who are made perfect, and be prepared to join with the Church Triumphant in the heavens. It is this that our religion points us to all the time.

We embraced the gospel of Jesus Christ, and he who now lies before us was one of the first to proclaim it to thousands that are here. And what did that teach us? To repent of our sins, and, having faith in the Lord Jesus Christ, to be baptized for the remission of our sins, to have hands laid upon us for the reception of the Holy Ghost and to gather together to Zion that we might be instructed in the ways of life; that we might know how to save ourselves—how to save the living, and how to redeem the dead; that we might not only possess a hope that blooms with immortality and eternal life; but that we might have a certainty, and evidence, a confidence that was beyond doubt or peradventure that we were preparing ourselves for a celestial inheritance in the kingdom of our God. And when a man goes to sleep as bro. Kimball has done, no matter how, he lays aside the cares of this world; the weary wheels of life stand still, the pulse ceases to beat, the body becomes cold, lifeless and inanimate; yet at the same time the spirit still exist, has gone to join those who have lived before; who now live and will live for evermore. He has trod the path that we have all to

follow, for it is appointed to man once to die, and after that, we are told, the judgement. We have all to pass through the dark valley of the shadow of death, and as I said before, it matters little which way this occurs; but it does matter a great deal to us whether we are prepared to meet it or not; whether we have lived the life of the righteous; whether we have honored our profession; whether we have been faithful to our trust; whether we are prepared to associate with the spirits of the just made perfect, and whether when He, who has said "I am the resurrection and the life" shall sound the trump we shall be prepared to come forth in the morning of the first resurrection.

Joseph Smith stands at the head of this dispensation. His brother Hyrum Smith was associated with him. They were both assassinated. No matter; they are gone. Brother Heber is now gone, and whilst we mourn the loss they rejoice at meeting one with whom they were associated before; for he was the friend of Joseph and Hyrum Smith, and he was the friend of God, and God is his friend and they are his friends. And as they associated together in time so they will in eternity. It behoves us then not to think so much about dying, but about our living, and to live in such a way that when we shall fall asleep, no matter when, or how it may transpire, that our hearts may be pure before God. When I look upon a man like bro. Kimball, I fell like saying let my last end be like his. Let my life be as spotless, as holy and as pure that I may stand accepted before God and the holy angels. Our ambition ought to be to live our religion, to keep the commandments of God, to obey the counsel that those lips, now sil-

ent and cold, have so often given to us; to honor our calling and profession, that we may be prepared to inherit eternal lives in the celestial kingdom of our God. May God help us to do so in the name of Jesus: Amen.

ELDER GEORGE A. SMITH.

The occasion which has called us together is truly one of mourning; but our mourning is not as the mourning of those who have no hope. Our father, our brother, our President has fallen asleep. He has fallen asleep according to the promise that those who die unto the Lord should not die, but should fall asleep. Still, the circumstances with which we are surrounded cause us to feel keenly, deeply this bereavement of his company, of his counsel, of his support, of his society, and the benefit of that wisdom which ever flowed from his lips. Short is the journey from the cradle to the grave, and all of us are marching rapidly in that direction; and the present occasion is certainly calculated to inspire in our minds a desire that in all our lives and actions we may be prepared for that coming event, that we may be prepared to rest in peace, and in the morning of the first resurrection to inherit eternal life and celestial exaltation. The association which we have had with President Kimball has been of long standing. He entered the church early after its organization. In 1832, with President Brigham Young, he visited Kirtland, and made himself personally acquainted with the Prophet Joseph, whose bosom friend he was from the time of their first acquaintance until the day of his death. President Kimball was a man that seemed embarrassed when called upon to speak in public in the early part of

his ministry. My first acquaintance with him was in 1833, when in company with President Young he moved his family to Kirtland. The Saints were then building the Kirtland Temple. He had but little means, but he subscribed two hundred dollars and paid over the money. Efforts were being made to build another house, for school and other purposes, and he subscribed one hundred dollars for that also to buy the nails and glass. That was the first public meeting at which I ever saw Heber C. Kimball. When he was chosen one of the Twelve Apostles, and they were called into the stand to bear their first testimony as Apostles to the Saints, there was an embarrassment and a timidity about his appearance that was truly humble. And when he went abroad to preach, many felt almost afraid to have bro. Kimball preach because he had not as great a flow of language as some others. But it turned out, I am sorrow to say, that some of those who were the most eloquent seemed to be those who fell off by the way side. It was a dark hour around the Prophet in Kirtland, many having apostatized, and some of them prominent Elders, when bro. Kimball and some others were called upon to take a mission to England. He went abroad when some of the first Elders were covered with darkness, and apostacy ran rampant through the Church. He started almost penniless, made the trip across the ocean, introduced the gospel to England, and laid the foundation for the great work that has since been accomplished there, accompanied by Orson Hyde, Willard Richards and Joseph Fielding. Bro. Kimball and Hyde remained in England about one year, and in that time 1,500 were baptized there. It was strange the power and

influence which he had over persons whom he had never before seen. On one occasion he went out five days to some towns which he had never visited before, and among people whom he had never seen and who had never see him, yet in those five days he baptized 83 persons. It seemed that there were a power and influence with him beyond that which almost and other elder possessed. He returned home just in time to find the Saints in their troubles in Missouri. He had hardly got home until the clouds of mobocracy intensified by apostacy again gathered around the Prophet. In a short time after Joseph was in prison and his counselors were in prison and all were closely guarded. During this time President Kimball visited the prison, the Judges and the Governor, and exerted himself to relieve the prisoners; and he had a peculiar influence with him, so that he could pass among our enemies unharmed when others were in danger. When the Saints were driven from Missouri, as soon as their feet were planted in Nauvoo, he built with his own hands a log cabin for his family, and started again to renew his mission to Great Britain, with President Young and others of his Quorum. It is not my intention to trace his history, but I have culled out these few circumstances to show you his integrity, his faithfulness, and his untiring labors to benefit mankind.

We are called now to mourn; but we do not mourn as those who have no hope. Brother Kimball was a man who was the son of nature. The literature he loved was the word of God. He was not a man to read novels. He studied the revelations of Jesus. His heart was field with benevolence. His soul was field with love; and he was always ready to give counsel to the weakest child

that came in his way. Thousands and thousands will remember him with pleasure.

As we follow him to his last resting place, we must recollect that those men who stood side by side Joseph Smith the Prophet, who bore with him his burdens, and shared his troubles; who stood shoulder to shoulder with President Young while he faced the storm of apostacy, mob power and organized priestcraft, are rapidly passing away. Brother Kimball was foremost among them. Joseph loved him, and truly it may be said that bro. Kimball was a Herald of Grace. May we all so live that with our brother we may inherit the blessings of celestial grace, is my prayer in the name of Jesus: Amen.

ELDER GEORGE Q. CANNON.

The scene in which we are participating this day reminds us more strongly than any language can do how frail is mortal existence, and how slight a tenure we all have upon this life. Two weeks ago to-day, he, whose lifeless remains we now surround, was moving among us in this tabernacle; if not in the enjoyment of perfect health, yet in the enjoyment of such a degree of health as not to inspire us with any apprehensions as to his life. If we had been asked How long is bro. Heber Kimball likely to live? the probable answer would have been, he is as likely to live ten or twenty years as any other period. But since then, two weeks, two brief, short weeks, have gone, and we have assembled ourselves together to pay our last respects to his memory. It seemed to me when I entered the building, and sat down and looked upon the congregation, that the greatest eloquence I could indulge in would be silence. Yet it is due to him that our voices

should be heard in instruction to those who remain, and in testimony of his great worth; and if possible to spread before them, the great and glorious example which he has set for us, and which if we will but emulate and follow, will result in the attainment of the most glorious blessings of which mortal heart can conceive.

I have known bro. Heber from my childhood. To me he has been a father. I never was with him but what he had good counsel to give me. And when I speak this I speak what every one who was acquainted with him might say. He was full of counsel, full of instruction, and he was always pointed in conveying his counsel in plainness to those to whom he imparted it.

Have we any cause, in reality, to mourn to-day? Have we any cause for grief and sorrow? When I stood by his bedside and saw his spirit take its departure, there was no death there; there was no gloom. I had seen but two persons die before, and they died by violence; but when I watched brother Heber I asked myself, Is this death? Is this that which men represent as a monster, and from which they shrink with affright? It seemed to me that bro. Heber was not dead, but that he had merely gone to sleep. He passed away as quietly and as gently as an infant falling asleep on its mother's lap; not a movement of a limb; not a contortion of his countenance; and scarcely a sigh. The words of Jesus, through Joseph, were forcible brought to my mind,—“they that die in me, their death shall be sweet unto them.” It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influen-

ces there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jededia, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged.

It is now twenty-four years lacking three days, since Joseph and Hyrum were taken away from us. Twenty-four years so fruitful in labor, so abundant in toil, so rich in experience! During that period bro. Heber has never wavered, never trembled. It may be said of him with as much truthfulness to-day, as was said by bro. Brigham on one occasion in Nauvoo, “his knees never trembled, his hands never shook.” He has been faithful to God; he has been true to his brethren; he has kept his covenants; he has died in the triumphs of the faith; and as the Savior has said, “that which is governed by law is preserved by law and perfected and sanctified by the same,” so will it be with him. He has gone to the paradise of God, there to await the time when this corruption shall put on incorruption, when this mortality shall put on immortality.

My brethren and sisters, here is an incentive to us to be faithful. Contrast the death of this man with the death of the apostate—the traitor. Contrast the future—as it is revealed to us in the revelations of Jesus Christ—of this man, with the future of the renegade from the truth,

and the wicked and those who love not God and who keep not his commandments. Are there any incentives presented to us this day to be faithful? They are too numerous for me to dwell upon or mention. There is every reason why we should be faithful. It is easier to keep the commandments of God than it is to break them. It is easier to walk in the path of righteousness than it is to deviate from it. It is easier and more pleasant to love God than it is to break his commandments.

Then let us be true to God. Let us walk each day so that we may be worthy, when our life is ended, to associate with him whose spirit inhabited this tabernacle that lies here, and with others who have gone before, and with those who remain, that we may dwell together with them eternally in the heavens; which may God grant, for Christ's sake, Amen.

PRESIDENT D. H. WELLS.

It is a great calamity to humanity when a great and good man falls. Earth needs their services. Good men are too scarce. The loss is not so much to them as it is to us who remain—as it is to humanity who are still left to wield an influence against the wickedness which is on the earth, and to sustain holy and righteous principles which the Lord has revealed from the heavens for the guidance of man. Herein is the loss which we feel when such men as bro. Kimball are taken away, He has made his mark. He has earned imperishable fame, and he will live in the hearts of the good, the true and the faithful—in the hearts of the just; and he will be remembered by the wicked, for he has often invaded the realms of darkness and sustained holy and righteous princi-

ples with all his might, power and influence, all the days of his life. It is true, for him we need not mourn, because he has passed to that home where Satan has no power. He has secured to himself a crown of eternal glory and righteousness in the celestial kingdom of our God. Not that he will come immediately unto this exaltation. The Savior of the world, himself, did not enter into his glory on the dissolution of his spirit and body; he went first to minister to the spirits in prison, being clothed with the holy priesthood. So with our brother and beloved friend, for he is still our friend, and, as has been well remarked, he was the friend of God and all good men. He is not lost He has only gone to perform another portion of the mission which he has been engaged in all his life, to labor in another sphere for the good of mankind, for the welfare of the souls of men. But he has laid for himself a foundation that is imperishable, on which a superstructure of glory and exaltation will grow and increase throughout all eternity.

I do not stand here to eulogize our friend and brother to-day, but to satisfy my own feelings and pay a tribute of respect to his memory, for I loved him and he loved me, and he loved this people. He has friends also where he is gone. Who can answer the question whether they are more numerous than those who have assembled together to-day and those throughout this Territory? Who can say that they are not more numerous on yonder shore? Yet it matters not. Those who are faithful will yet be gathered with him and others, and come with him to a celestial glory, and with him dwell where there is no sorrow nor affliction. He rests from his labor, from

the toil which surrounded him on the earth. This is, to-day, a source of consolation to his family and friends, to those who were intimately connected with him. They may be assured that he rests in peace. Let his example be followed; let his teachings be remembered; let us all live so that we may have a reasonable hope of meeting with him and being associated with him in a never ending future.

May God help us to be faithful unto the end, as he has been; to fight the good fight and keep the faith, that at last, with him and those who have gone before, we may be found worthy to walk the golden streets of that eternal city, whose builder and maker is God: Amen.

PRESIDENT B. YOUNG.

I wish the people to be as still as possible, and not to whisper. I do not know that I can speak so that you can hear me; but if I can I have a few reflections to lay before you. We are called here on this very important occasion, and we can say truly that the day of this man's death was far better to him than the day of his birth. I will relate to you my feelings concerning the departure of bro. Kimball. He was a man of as much integrity I presume as any man who ever lived on the earth. I have been personally acquainted with him forty-three years and I can testify that he has been a man of truth, a man of benevolence, a man that was to be trusted. Now he has gone and left us. I will say to his wives and his children that I have not felt one particle of death in his house nor about it, and through this scene we are now passing I have not felt one particle of the spirit of death. He has fallen asleep for a certain purpose,—to be prepared for a glorious

resurrection; and the same Heber C. Kimball, every component particle of his body, from the crown of his head to the soles of his feet, will be resurrected, and he, in the flesh, will see God and converse with Him; and see his brethren and associate with them and they will enjoy a happy eternity together.]

Bro. Kimball has had the privilege of living and dying in his own house in peace; and has not been followed up by mobs and massacred. I consider this a great consolation to his family and friends; and it is a great comfort to me to think that bro. Heber C. Kimball had the privilege of dying in peace. It is not a matter of regret; it is nothing that we should mourn for. It is a great cause of joy and rejoicing and comfort to his friends to know that a person has passed away in peace from this life, and has secured to himself a glorious resurrection. The earth and the fullness of the earth and all that pertains to this earth in an earthly capacity is no comparison with the glory, joy and peace and happiness of the soul that departs in peace. You may think I have reason to mourn. Bro. Heber C. Kimball has been my first counselor for almost twenty-four years. I am happy to state, it is a matter of great joy to me; this is the third counselor that has fallen asleep since I have stood to counsel this people—and they have died in the faith, full of hope; their lives were filled up with good works, full of faith, comfort, peace and joy to their brethren. I have looked over this matter. In the fourteen years that bro. Joseph presided over the Church, three of the prominent counselors he had apostatised. This was a matter of regret. Sidney Rigdon, F. G. Williams and William Law, whom many of this congrega-

tion knew in Nauvoo, apostatized and left bro. Joseph. I have not been under the necessity of mourning and lamenting over the apostacy of any one of my counselors, and I hope I shall never have this to regret. I had rather bury them by the score than see one of them apostatize.

A great deal could be said concerning bro. Kimball, whose remains are here. He is not dead. His earthly tabernacle has fallen asleep to be prepared for this glorious resurrection that you and I live for. What can we say to one another? Live as he has lived; be as faithful as he has been; be as full of good works as his life has manifested to us. If we do so, our end will be peace and joy, and we will fall asleep as peacefully. I held my watch with one hand and fanned him with the other while he breathed his last.

For this family to mourn is perhaps natural; but they have not really the first cause to do so. How would you feel if you had a husband or a father that would lead you from the truth? I would to God that we would all follow him in his example in our faithfulness, and be as faithful as he was in his life. To his wives, his children, his friends, his brethren and sisters, to this family whom God has selected from the human family to be his sons and daughters, I say let us follow his example. He has gone to rest. We can say of him all that can be said of any good man. The Lord selected him and he has been faithful and this has made him a great man; just as you and I can become if we will live faithful to our God and our religion. There is no man but what can do good if he chooses; and if he be disposed to

choose the good and refuse the evil. If any man choose the evil he will dwindle, especially if he has been called to the holy priesthood of the Son of God. Such a man will dwindle and falter, stumble and fall; and instead of becoming great and good, he will be lost in forgetfulness.

We pay our last respects unto bro. Kimball. I can say to the congregation we thank you for your attention. We are happy to see you here. It would be a pleasure to us if it would be prudent, and we had time, for you to see the corpse; but it would not be prudent and we have not the time. This, perhaps, will be a matter of regret to many of you; but you must put up with it. I want to say to every one who wishes to see brother Heber again, live so that you will secure to yourselves a part in the first resurrection, and I promise you that you will meet him and shake hands with him. But if you do not live so, I can give you no such promise.

Now, my friends, I feel to bless you; and the family, the wives and children of bro. Heber C. Kimball. I bless you in the name of Jesus Christ. Will you receive the blessings which a father and husband has placed upon your heads? If you live for them you will enjoy them. I think he has never cursed one of his family; but his heart was full of blessings for them. He has blessed his brethren and sisters and neighbors and friends. His heart was full of blessings; but he was a scourge to the wicked and they feared him. Now, my friends, I cannot talk to you; my sore throat will not let me. But I feel to thank you for your kind attention here to-day, in paying our respects to the remains of bro. Kimball, and may God bless you: Amen.

REMARKS by *President H. C. Kimball, made in the Tabernacle, Bontiful, Sunday, April 12, 1868.*

[REPORTED BY ELDER WM. THURBOOD.]

FORBEARANCE TO EACH OTHER—NECESSITY OF READING THE BIBLE AND BOOK OF MORMON—COUNSEL TO THE YOUNG BRETHERN.

I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home. It is no pleasure to talk to a people who will not receive what you say. You know me, and then again you do not know me. You do not know who Heber C. Kimball is, or you would do better. You do not know yourselves, do you? Then how can you expect to know me? A man came to me this morning desiring to have some talk with me. I asked him if he was an honest, upright, truthful man? He replied that he thought he had no right to answer that question; but finally, he said he was an honest man. After he said that, it was revealed to me what sort of a man he was, but not before. I wish the people here to-day to behave themselves, as this is the Sabbath. Do you know what is the gospel? The gospel is the power of God unto all that obey, not unto all that believe, for the devils believe. Suppose now, for instance, I had here three rules, one a twelve inch, one a six inch and one a three inch? Would the three inch rule measure as far as the twelve inch? No; nor can the three inch or the six inch man measure as far as the twelve inch man, yet both may

be good men and just as good as the man that can circumscribe thirteen inches. Therefore, if a man in this respect should be a little behind, we should not whip him up as we would a horse, but we should be lenient towards him.

What brother Stevenson has said this morning is all good, and you would know it if you read the Bible and the Book of Mormon. There is not one quarter of you that read those books as much as I do; if you did, you would know they coincide the one with the other. This book, the Book of Mormon, is a pure record, and I know it, although it treats of wars and contentions. I have lived nearly all my life where it came forth and I understand all about it.

I have been to the altar where Adam offered sacrifices and blessed his son and then left them and went to heaven. Now I want you to read the Bible and the Book of Mormon, for we have to build a city, we who are righteous and keep the celestial law, we have to build a city that will compare with the one that has gone to heaven. Consider these things and then see how you are progressing.

You sit in judgement on your neighbors, when you are guilty of

more tricks than they are, and when there is more evil in you than in them. Jesus said, "thou shalt not speak evil of thy neighbor," and the commandments say, "thou shalt not bear false witness against thy neighbor," and the commandments are binding upon us. Jesus said also, "thou shalt not commit adultery." Now some persons look upon adultery as an awful thing, which it is; but they pay no attention to the other command, which is equally binding, forbidding them to speak evil of their neighbor. It is said thou shalt not speak against the anointed; yet you do speak against them, and justify yourselves in doing evil. It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. In doing the things that I have been speaking of you commit sin and violate your covenants. Do you doubt that I am one of the Lord's anointed? Do you not know that I am? This then will affect you unless you make restitution. Shall I tell you how? I wish I could refer you to the revelation. I have had men lie to me, and I have known this by the spirit of revelation, yet I could not prove it. Now these are not men of God. Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should present it stark naked; but I speak this for your good, and why then do you wish to run away from or injure your friends?

The Twelve Apostles, when first anointed, went into almost every part of the States, from Ohio to Nova Scotia, and organized Conferences and called on the whole Church to make donation of their means to purchase that land that God said had

to be purchased either with money or with blood; and the whole Church, save the leaders, came under condemnation because they did not comply with the revelation. The revelation that gave us the authority and which says, "Let my servants, go, &c.," is in this Book of Covenants. At another time Zion's Camp was called, before I became an Apostle, and Joseph gathered up the Lord's warriors, His young men, the male members of the Church, and it took nearly every male member from Nova Scotia to Missouri to reinstate the Lord's people in the land of Zion. Those young men did their duty, and the Lord accepted their offering. They were the actors then, and are the leading men of the School of the Prophets to-day. Will this School of the Prophets stop? No, it was commenced in the days of Joseph, and it will not stop. Unless, however, there is a reformation right here, there is not one in twenty that will go and possess that land. Are you practical spinners? Can you adorn yourselves with the work of your own hands? Can you beautify and adorn the earth? I tell you that in general you are not going there unless a reformation takes place. Some of you will not be honest, some of you will not pray unless you are where some one can see you; and if some of you were going to my mill here, and should fine a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once; and such men call themselves Saints. I am telling you the truth, and I tell you that if you will put on Christ and live in Him you will see a great deal better than I can with my glasses. You cannot lead a person astray unless that person is willing to be led astray; a man could not be persuaded

to lie unless he was inclined to lie; and if we tell a lie to deceive, we have to pay that debt before that sin is atoned for. It is said "Thine own words will condemn thee;" and it will be so when we go to judgement, and we cannot help it. I am an apostle, and Brigham Young is an apostle, and the voice of the Spirit called Brigham Young and myself in Kirtland, and Joseph Smith was told to place the priesthood upon us, and have we ever flinched? No. Now, when you are brought to judgement and you know that Jesus is there, that Joseph is there, that Brigham is there, that Willard and myself are there, and you are asked what have you been guilty of, you will have to give in your own testimony, and you can not get around it. The axe is laid at the root of the tree, and the acts of men and women will condemn them. There are hundreds and thousands of men in this Church to-day who have a plurality of wives which will be taken from them and they cannot help themselves, because they do not keep the celestial law.

The office of an apostle is to tell the truth, to tell what he knows. Has the Lord spoken to me? He has. I have heard His voice and so have you; and when you hear my voice, and it is dictated by the Holy Ghost, you hear the voice of God through me, but you do not believe it. Great is the condemnation that will come because of lying. Now, let me say to you, be honest, and you, sisters, stop you slanders, and if you wish your characters exalted, exalt that of your neighbor. It is time for us to arise and wake up. I am telling you these things for your good, but you do not know it. There are many here to-day who, unless they repent, will never see my face again after my eyes are closed in

death. I tell you that the man who justifies another in the shedding of blood is a murderer, and the man who justifies another in tantalizing his fellow-creature or in speaking against another is as bad as the man who does these things. I have not one word of reflection to make against you, yet you are living at a poor dying rate. Do you doubt it? I want you to be faithful, and I do not want a man or a woman of you to be lost.

I wish now to talk to the little boys, my young brethren, and I want them all to hear me. What I have been saying to-day, my little boys, will apply to you as much as it will to your fathers. I wish you to be obedient to your fathers and to you mothers; but if your mothers tell you not to do that which your fathers tell you to do, you go right away and do as your father has told you, for he is the head. And, brethren, come to meeting instead of running about on the Sabbath day, and cease to tell lies. Let us, brethren, try and bind up everything and take hold together. I feel as the Savior did, I do not wish to leave you alone, I wish you to improve. I think as much of the people in this ward as I do of the people in any other ward in the Territory. I prayed last night and this morning that your minds might be prepared to receive my words. What would you give for a plow that had no point to it, or for a pair of glasses that you could not see through? and again, what account would you be if no dependance could be placed in you.

I will now refer you to a little of my history. I was born in Vermont, and brought up very poor, and when nine years old I laid in my bed and in a vision saw those things that I have since passed through. Soon after I was baptized, brother

Orson Pratt came to my house. I was standing in the door yard when he came, and at the time I felt much of the holy Spirit upon me. I was then a potter at my wheel. While brother Pratt was talking with me a voice spake to him and said "Orson, my son, that man will one day become one of my apostles." I did not know this till afterwards. A voice also speak to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. I told her also that we would never be separated. I could tell you a thousand things that happened in that early day. I have been, as I have already told you, to where Adam offered sacrifices and blessed his sons, and I felt as though there were hundreds of angels there, and there were angels there like unto the three Nephites. I have also been over the hill Cumorah, and I understand all about it. I remember the time when I was baptized into the church, and how after I was baptized, Alpheus Gifford said he felt impressed to ordain me an elder. I was on my knees and jumped up and told him to hold on that I was not a learned man, and I thought that my ordination would injure the work. But presently the Holy Ghost came upon me till I thought that I should be burnt up. I could speak in tongues and prophecy, and I understood the scriptures. And now let me tell you that I was never made to die, that is spiritually; but that I am an inhabitant of

this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men.] This you can read in the Book of Mormon. Cleave now to the truth, and remember that a limb separated from a tree is not much, and so we are not much when separated from the truth. Therefore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us.

Jesus said, "suffer little children to come unto me, for of such is the Kingdom of Heaven." They are heirs to the kingdom of heaven, and when they die they go to heaven. They are with Jesus. Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came

Let us be faithful and humble and keep the commandments; and if we will eat meat, let us eat that which is mild. I am inclined to think that pig meat is not good, and that fine flour is not good, and the finer the flour we eat the shorter will be our lives. It would be better for us to eat coarse bread, such as the Graham bread. I now feel to say peace be with you, peace rest upon you and I say my peace shall rest upon you. Amen.

REMARKS by *President Brigham Young, in the New Tabernacle, April 6, 1868.*

[REPORTED BY G. D. WATT.]

NECESSITY OF OBEYING COUNSEL—REFORMATION IN EATING AND DRINKING—
IMPROVEMENTS—FEMALE RELIEF SOCIETIES—CHASTITY.

The items of instruction which have been laid before us by Elders George A. Smith and George Q. Cannon are very important to us, they are subjects which we have dwelt upon for years. It is generally known among us that we commenced some years ago to raise cotton in the southern portion of our Territory, and it is also known that machinery to manufacture it has been introduced into this country. All this has been done to encourage the people to become self-sustaining. I am ready to acknowledge that the Latter-day Saints are the best people, and the most willing people to do right that I know anything about. But when we take into particular and close consideration their acts, and compare them with the teaching they are constantly receiving, we think and say they are very far from taking all the counsel given them of the Lord through His servants. But were they to be counseled, for instance, to go to the gold mines, many of them would obey with alacrity. If they were to be counseled to chew or smoke tobacco, many would lift up both hands for this, and shout for joy? If the sisters many of them, were counseled to continue the use of tea and coffee they would sit up all night to bless you. When we are counseled to do that which plea-

ses us then are we willing to obey counsel. Yet when I consider the pit from whence we have been taken, and the rock from whence we have been hewn, I can say, praise to the Latter-day Saints. Again, when we consider the immensity of knowledge and wisdom and understanding pertaining to the things of this life, pertaining to the learning of this world, pertaining to that which is within our reach, and ready for the use and profit of the people, and particularly with regard to taking care of ourselves, and then consider our shortcomings, and slothfulness, we may look upon ourselves with shamefacedness because of the smallness of our attainments in the midst of so many great advantages.

[A thorough reformation is needed in regard to our eating and drinking, and on this point I will freely express myself, and shall be glad if the people will hear, believe and obey. If the people were willing to receive the true knowledge from heaven in regard to their diet they would cease eating swine's flesh. I know this as well as Moses knew it, and without putting it in a code of commandments. When I tell you that it is the will of the Lord to cease eating swine's flesh, very likely some one will tell you that it is the will of the Lord to stop eating beef and mutton, and another that it is the will

of the Lord to stop eating fowl and fish until the minds of the people become bewildered, so that they know not how to decide between right and wrong, truth and error. The beef fed upon our mountain grasses is as healthy food as we need at present. Beef, so fattened, is as good as wild meat, and is quite different in its nature from stall-fed meat. But we can eat fish; and I ask the people of this community, Who hinders you from raising fowls for their eggs? Who hinders you from cultivating fruit of every variety that will flourish in the different parts of this Territory? There has not been a day through the whole winter that I have not had fresh peaches, and plenty of apples and strawberries. Who hinders any person in this community from having these different kinds of food in their families? Fish is as healthy a food as we can eat, if we except vegetables and fruit, and with them will become a very wholesome diet. What hinders us from surrounding ourselves with an abundance of those various articles of food which will promote health and produce longevity? If it is anything, it is our own neglect; or, in other words, which will answer my purpose better, the want of knowing how.

We cannot say there are loafers on our streets; still, there are persons in our community who seem to have no other aim in existence, than to pass away their time to no purpose or use to themselves or the community. They have nothing to do, and think that they cannot apply themselves to anything that will benefit themselves and their families, when they might with great propriety be engaged in laying out a garden, fencing and planting it, and laying a foundation to make themselves and their families comfortable. It is true we have taken a great share of this people

from manufacturing districts, where the great masses of the people know nothing about cultivating the earth; but they can learn it soon, if they will, after they get here. Let your minds be at home, and let your attention be directed to that which the Lord has given you for honor and glory to yourself, instead of being, like the fool which Solomon wrote about, whose eyes are in the ends of the earth. Consider that you are at home, and strive to make your homes happy, comfortable and delightful; let the spirit which you enjoy yourself abound therein.

What is the reason that our brethren do not progress faster in their improvements? In a great measure it is for the want of leaders. But this is not altogether so. Generally it is for lack of judgment and wisdom, tact and talent, taste, industry and prudence in our Bishops. As it has been said, as with the priest so with the people. This is the case in a great measure; and we can say, as is the Bishop so are the members of his ward. It is the duty of the Bishops to take a course to make their lives, characters, doings and sayings fit examples in all things to the people of their wards. Some of our Bishops have made no improvements for eighteen years. I have asked the Bishops to sow a little rye, to make straw for hats and bonnets. A few have done so. I have asked them to do the same thing this spring, that the sisters of their wards may have straw to manufacture. If the Bishops have not time to do this, or have not the ground, get some of the brethren to do it who have time and ground, and let there be an acre of rye sown to each ward, and then ask the sisters to gather it in the proper season. Some say that wheat straw is as good as rye, if properly prepared. Gather the straw, and make your

bonnets and hats, and wear them when you come to this tabernacle; and make hats for your husbands and sons to wear, and for your brothers and your sisters, your daughters and your mothers, and let us see all the sisters and all our brethren and all our children wearing hats and bonnets of material produced and manufactured by ourselves. I have been pleading for this for years and years.

This is leap year; let the ladies take the lead in this and every other species of home industry at which they can be employed. We have asked the sisters to organize themselves into Relief Societies; I again ask the sisters in every ward of the Territory to do so, and get women of good understanding to be your leaders, and then get counsel from men of understanding; and let your fashions proceed from yourselves, and become acquainted with those noble traits of character which belong to your sex. Ever since I knew that my mother was a woman I have loved the sex, and delight in their chastity. The man who abuses, or tries to bring dishonor upon the female sex is a fool, and does not know that his mother and his sisters were women. Women are more ready to do and love the right that men are; and if they could have a little guidance, and were encouraged to carry out the instincts of their nature, they would effect a revolution for good in any community a great deal quicker than men can accomplish it. Men have been placed on the earth to bear rule and to lead in every good work, and if they would do their duty to-day in our own government, and then throughout the world, they would stop whining about the "Mormons" marrying so many wives, and the ladies would have somebody to protect them and they would not need to flee to

the "Mormon" Elders for protection. But outside of this community they are destroying the sex, ruining all they can, and then they boast of their villainy. Shall I say that the women are short-sighted? I will say they are weak; I will say that it is in their nature to confide in and look to the sterner sex for guidance, and thus they are the more liable to be led astray and ruined. It is the decree of the Almighty upon them to lean upon man as their superior, and he has abused his privilege as their natural protector and covered them with abuse and dishonor.

I wish the whole people of the United States could hear me now, I would say to them, let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth, or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence; observing temperance, and loving truth and virtue; then would the women be cared for, be nourished, honored and blest, becoming honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers. This would create a revolution in our country, and would produce results that would be of incalculable good. If they would do this, the Elders of this Church would not be under the necessity of taking so many wives. Will they do this? No, they will not; and there are many who will continue to ruin every virtuous woman they can, buying the virtue of woman with money and deception, and thus, the lords of creation proceed from one conquest to another, boasting of their victories, leaving ruin, tears and death in their pathway; and what have they conquered? A poor, weak, confiding, loving wo-

man. And what have they broken and crushed and destroyed? One of the fairest gems of all God's creation. O man! for shame. [If the men of the city of New York alone had done for the last twenty years as the men of this community have done, from two to four hundred thousand females from sixteen years of age and upwards, whose dishonor and ruin are mercifully covered in the grave, would now be in life and health, moving in the circles of happy homes, prayed for, respected, loved and honored.]

Now, ladies, go to and organize yourselves into industrial societies, and get your husbands to produce you some straw, and commence bonnet and hat making. If every ward would commence and continue this and other industrial pursuits, it would not be long before the females of the wards of our Territory would have stores in their wards, and means sufficient to send and get the articles which they need, that cannot yet be manufactured here and which they may want to distribute.

It is an old saying that a woman can throw out of the window with a spoon as fast as a man can throw into the door with a shovel; but a good house-keeper will be saving and economical, and teach her children to be good housekeepers, and how to take care of everything that is put in their charge. I do not wish to go into detail here; I see too much; I know too much of the waste and neglect of our females to feel satisfied with them. Is this any more so with the female portion of our community than among the males? No, not at all; but the neglect, the idleness, the waste, and the extravagance of men in our community are ridiculous. They are constantly taught better; they know better; yet, in many instances, the same reckless waste is indulged in by the whole family. If

we will learn to be wise and careful, we shall devote all our time in that way that will be of the greatest advantage to us and to our common cause, continually bettering our condition, and become more and more competent to do good.

I have tried continually to get this people to pursue a course that will make them self-sustaining, taking care of their poor—the lame, the halt and the blind, lifting the ignorant from where they have no opportunity of observing the ways of the world, and of understanding the common knowledge possessed among the children of men, bringing them together from the four quarters of the world, and making of them an intelligent, thrifty and self-sustaining people. This is a work that is worthy the attention of the Saints. We have gathered thousands from many nations. By the aid of the Almighty we have raised them out of penury and miserable dependence, and have taught them how to become wealthy in possessions, useful to themselves and their neighbors, good citizens, and, I trust, faithful Saints. We are still continuing our labors in gathering the poor from foreign lands, and the people are doing marvels in contributing their means for this purpose; and it is still coming, and we hope to be able to still enlarge our operations for the deliverance of the poor and downtrodden Saints of all nations. We can continue to receive and send means until July.

Now, sisters, will you commence to pay attention to the raising of silk? There are numbers of sisters in our community who could pay attention to this industry, and teach the children to gather the mulberry leaves and to feed the worms. I wish all those sisters whose hands are not tied with large families to enter into this business with heart and hand in

their different wards. Plant the mulberry tree, and raise silk every year, also silk worm eggs. By pursuing this business faithfully, year by year, it will bring a yearly revenue to each ward of thousands of dollars, making the people more and more able to perform works of benevolence and mercy, and to make themselves more and more comfortable in their living.

The Kingdom of God is upward and onward, and will so continue until its power and influence extend to the relief of the honest of all nations. It is for us to look to the welfare of the Kingdom of God; for it alone will sustain us, build us up and save us now and hereafter, and prepare us to enjoy a blessed eternity. May God bless you. Amen.

DISCOURSE by Elder George A. Smith, delivered in the New Tabernacle, Salt Lake City, April 6th, 1868.

[REPORTED BY DAVID W. EVANS.]

IMPORTANCE OF OBSERVING THE SABBATH DAY—EMIGRATION OF THE POOR—
FISH CULTURE—PRODUCING SILK.

We have been in the habit of looking contemptuously on the sectarian world, so far as their habits appear to us to be indications of hypocrisy. Among them men take great pains to seem to be religious. They will put on a long face, a sad countenance, and on the Sabbath day they will endeavor to seem to be very holy. But as soon as the Sabbath has gone by, a great many men will not scruple to commit the most outrageous acts of dishonesty and corruption, thinking, perhaps, by being so very good on the Sabbath day, that the wickedness and corruption of the remaining six days will be sanctified and justified.

Well, we have looked contemptuously upon a spirit of this kind, and in so doing some of us may have failed to appreciate, as we ought, the importance of observing the Sabbath day. We may have felt that it was

a tradition that we and our fathers had inherited from the sectarian world. There are many instances of our brethren failing to observe the Sabbath day. Some going to the kanyon on a Saturday for wood or lumber, knowing that they could not return with their loads until Sunday; or going out to hunt cattle when they knew they could not accomplish what they desired without breaking the Sabbath. I feel a desire to call the attention of the Conference to the consideration of this subject, because it not only involves a commandment given in the law of Moses, and endorsed by the New Testament, but it has been also enjoined upon us by revelation through Joseph Smith in the present generation; and if we neglect it we have no right to expect the blessings of God to that extent that its observance would ensure. We find on the 149th page of the

Doctrine and Covenants something on this subject, to which I wish to call the attention of the brethren and sisters. It reads as follows:

“Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord’s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

“And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect; or, in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.”

I read this simply to call your attention to the law as it has been given to us through Joseph Smith, our Prophet, and to impress upon the minds of the Elders the necessity of observing it.

We find it also enjoined upon us in a portion of section 4, of a revelation on page 160, of the Book of

Doctrine and Covenants, which reads as follows:

“And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.”

I have felt that it was necessary to call the attention of the Saints—the brethren especially, to this subject, because I believe it affects us in various ways. We should come together on the Sabbath day and partake of the Sacrament, and we should do no work, but what is necessary to prepare food for ourselves, or to feed our animals. We should observe the Sabbath as a day of rest, and if we do it faithfully we shall live longer; for my impression is, saying nothing about the commandment of the Lord, that nature requires one-seventh of our time for rest, and that when a man has worked fifty-two Sundays in a year, he is at least fifty-two days older than he needs to be, and has not done as much work during the year as if he had worked only six days a week and had rested the seventh. I hope our brethren will hereafter make their calculations to observe the Sabbath and thus act in accordance with the law of God. The evidence is plain on the face of the Book of Mormon, that when men commence to live in accordance with the laws of the gospel, as the people of Nephi did for about two hundred years after the Savior visited the land Bountiful, they shall begin to be stronger and to live longer. Amos, the son of Nephi, kept the records on the plates of Nephi eighty-four years, and his son Amos kept them one hundred and eleven years: Book of Mormon, pages 494-6, sections 8 and 11. Previous to this period the Book of Mormon shows that the Nephites were a short-lived race. The observance of the Sabbath, as well as the observance of every other commandment of God, has a tendency to prolong

human life. There is nothing to prevent us commencing, by observing the Word of Wisdom, to lengthen our days, in accordance with the words of the prophecies of Isaiah, which says, "for as the days of a tree are the days of my people."

There are several subjects I wish to refer to in addressing my brethren in Conference. One of them is the emigration of the poor from Europe, which was agitated last Fall Conference. Some of the brethren have contributed liberally, and sufficient means has been collected to aid a considerable number; but nothing like what was desired. Yet with what has been raised here, with that which may be possessed by some who are partly able to help themselves, we expect to bring five thousand adults to the railway terminus. We also expect to raise the wagons, mules and oxen necessary to fit up teams, and the necessary provisions and teamsters, guards and arms, to go from here to the terminus of the railroad, and bring home the brethren and sisters and their children who may gather to that point. We also want to make plans and calculations, and every man and woman throughout the Territory should feel that it is a part of their duty to contribute his or her share to accomplish this; and then to lay a foundation for setting all these people to work at something that will enable them to live and acquire a competence as well as return the means expended in bringing them here. Those indebted to the Perpetual Emigration Fund should feel the importance of paying their indebtedness; and those who are not indebted should feel alive and awake to the accomplishment of this object. It is a great and glorious work which we have undertaken, and it will never do for us to be discouraged and leave it half done.

There is another subject under consideration, which weights very heavily upon the minds of the Saints. The Word of Wisdom recommends us to use the flesh of animals sparingly. The law of Moses prohibited to Israel the use of swine's flesh; but in the Gentile world at the present day it is considered superior, as food, to almost every other kind of flesh. And even among us, with the education and training that we have received, there is a great deal of it used. It seems to be a pretty general idea among the people that swine's flesh can be more easily raised than any other; but there is no doubt that, with proper care and attention, other kinds of meat might be produced with equal facility. For some reason God, by special law, prohibited its use to the children of Israel; and it certainly seems desirable that we should also discontinue its use, as within the past few years in some countries where a great amount of pork has been consumed the people have been afflicted with a kind of pestilence—a disease which is considered incurable. It is therefore wise and prudent for us to adopt plans to procure supplies from other sources. In some countries the culture of fish has recently been introduced. It was commenced, in the first place, by sportsmen for the purpose of increasing the amusement of anglers; but the French government, under the reign of the present Emperor, have commenced to stock the rivers of France with fish for the purpose of increasing the supply of healthful food to the people. This is being done successfully in New England, where rivers were formerly well stocked with salmon and other varieties of fish, though for many years they have become extinct. Laws have been passed in New Hampshire, Maine and other Eastern

States, requiring the owners of mills to construct fishways over their dams, so that fish can pass freely up and down the streams, the dams having heretofore effectually prevented this.

Persons have also been employed to re-stock the rivers, and in this way many choice varieties of fish have been again successfully introduced. The real fact is, they are as easily raised as hogs, if the proper attention is paid to them. Our beautiful lakes—such as Utah Lake and Bear Lake,—our rivers, and even our springs can, with a very little trouble and expense, be made to yield an immense quantity of this healthful food. I wish to call the attention of the Bishops and Elders, at home and abroad, to the propriety of studying this question; and if they lack information on the subject just let them drop a note to the Hon. W. H. Hooper, our Delegate at Washington, and ask him to furnish information on the culture of fish. He has it in his reach through the Bureau of Agriculture, and can send it under his own frank, and that will put you in possession of the information you require. You can feed fish as well as hogs, and they will eat a great many things you are little aware of, and with a little trouble you can procure that which will furnish an agreeable and healthy change in our diet.

I also wish to advise our brethren,—the Bishops especially, to consider the propriety of taking proper measures for the production of poultry. Their flesh is agreeable and much more healthful as food than using great quantities of pork, as we are compelled to do in many instances.

I will also call the attention of the congregation to the subject of raising silk. We are anxious to dress in broadcloth, and to wear fine clothing; but there is a difficulty in the way of our sending abroad for them, for we

have scarcely anything that we can send to purchase the necessary material; hence the necessity of taking measures to raise it here. The revelation given to the Church years ago to let the beauty of our garments be the workmanship of our own hands, although it has not remained a dead letter, has never been fully complied with; and it is time that we, as a people, should be thinking of some new industry by which the kinds of clothing we desire may be produced, and also have a production or staple of some kind that we can send abroad that will bring us wealth in return, instead of sending away all our money, and bringing nothing back.

It has been proven by a few years' experience that the mulberry tree grows in this country; the climate agrees with it, and it grows rapidly and thrives well. It has also been proven that the silkworm is healthy in this climate, and experiments have proven the fact that silk of a fine quality can be produced here in abundance. Now, silk has commanded gold in all ages. It once would pay for transportation overland on the backs of animals from the frontiers of China to the west of Europe; and silk garments have been considered so delightful that they were worth their weight in gold. And in consequence of the high esteem in which it has ever been and is yet held, the trade in silk is still very remunerative. We would like to see our wives and daughters clad in the most delightful silk, but we cannot get it; and yet it can be cultivated and produced by their own nimble fingers, in this climate, just as easily as flax or wool, and at very little more expense. Several years ago in the States there was quite an excitement on this subject; but it proved a failure. The reason was that in many of the States where the experiment was

tried the climate was too severe for the culture of the proper varieties of the mulberry; they would kill with the winter frosts, and then the summers were too damp or rainy for the healthy production of the worm. Our climate is peculiarly fitted in these respects. Our dry summers and mild winters are both suitable, and there is not a doubt but as fine silk may be produced here as anywhere in the world. President Young has taken pains to introduce the mulberry. He sent to Europe and obtained the proper kind of seed. It can be grown from the seed and multiplied to any extent from the cuttings. Our brethren in every ward should take this matter in hand and plant out these cuttings, and send for the silkworms, and set in operation a new branch of industry, which will employ us some six weeks or two months in the summer time in feeding and taking care of the worms; the residue of the labor—winding and manufacturing the raw material into silk can be conducted through the year. Millions of dollars worth of silk might thus be annually pro-

duced in this Territory, from labor that now counts very little.

The feeble, the aged, the lame, and almost any person, no matter how weakly, might be employed at this business; and silk always fetches such a price that it would pay us for sending it abroad, in addition to the amount we might use.

It is just as easy for us to clothe ourselves with silk, the workmanship of our own hands, as to go ragged. Then, I feel it, concientiously, to be a duty we owe to ourselves as a people, and the obedience we owe to the revelations of the Lord that we should add this industry to the branches we have already commenced.

We should also take care of our sheep, and continue to erect woolen manufactories, and never relax our efforts in the cultivation of flax, nemp and cotton, for all these articles in their time and season are indispensable; and with the whole of them put together—the silk, wool, flax, hemp and cotton, we need ask no odds of mankind for clothes to wear, how ever beautiful we may choose to make them.

REMARKS by *President Brigham Young, in the New Tabernacle, afternoon, April 8, 1868.*

[REPORTED BY G. D. WATT.]

DOMESTIC ECONOMY—TRAINING CHILDREN—CULTIVATION OF SILK—APPLICATION OF LABOR—LONGEVITY.

President Heber C. Kimball has exhorted the bishops to gather around them the young men and teach them the privileges which they enjoy, and try to lead them in the right way. Bishops, I wish you to hearken to

this piece of good advice. I will give each of the young men in Israel, who have arrived at an age to marry, a mission to go straightway and get married to a good sister, fence a city lot, lay out a garden and orchard and

make a home, and especially do not forget to plant a proper proportion of mulberry trees. This is the mission that I give to all the young men in Israel. And I say to you, sisters, if you do not know how to milk a cow, you can soon learn. If you do not know how to feed the fows, you can learn. If you do not know how to feed the chickens, get them and learn how, and if your husband takes you to live in ever so small and humble a cottage, make it neat and nice and clean, and set out flowers around the doors, and let the husband plant fruit trees and shade trees, and let wives help their husbands that they may be encouraged to take hold of more important business that will create an income sufficient to sustain their wives, and by economy and care become wealthy in a short time, and have your carriage to ride in. What a satisfaction it will be to you to know that what you possess is the result of your industry and economy. "It was not given to us by grandfather, or by father, or by mother, or any relation; but we have got these comforts by our industry, saving, and the blessings of the Lord." By this means our young men and maidens will gain for themselves credit, respect, and a name in Israel worthy of the admiration of all good persons. How much better is this course than the opposite, to spend precious time to no profit, always being in a state of dependence. Were the Lord to speak of such conduct, he would use terms to show that He is not well pleased with it.

I have a short sermon for my sisters. I wish you, under the direction of your bishops and wise men, to establish your relief societies, and organize yourselves under the direction of the brethren, and establish yourselves for doing business, gathering up your little amounts of means that

would otherwise go to waste, and put them to usury, and make more of them, and thus keep gathering in. Let this be commenced forthwith. Ask your husbands to furnish you some straw for hats and bonnets, and when you get it put more than threestraws over your head, and make a hat that will shade you from the scorching sun. I have a great desire to live and see the prosperity of this people, and one thing among the rest, I would like to see the time when our sisters will take more pains to beautify their children. When your children arise in the morning instead of sending them out of doors to wash in cold, hard water, with a little soft soap, and wiping them as though you would tear the skin off them, creating roughness and darkness of skin, take a piece of soft flannel, and wipe the faces of your children smooth and nice, dry them with a soft cloth; and instead of giving them pork for their breakfast, give them good wholesome bread and sweet milk, baked potatoes, and also buttermilk if they like it, and a little fruit, and I would have no objections to their eating a little rice. Rice is an excellent food for children, and I wish some of the brethren would cultivate it in these valleys. Upland rice will flourish in this country. Train up your children to be beautiful and fair, instead of neglecting them until they are sunburned and become like the natives of our mountains. Let the sisters take care of themselves, and make themselves beautiful, and if any of you are so superstitious and ignorant as to say that this is pride, I can say that you are not informed as to the pride which is sinful before the Lord, you are also ignorant as to the excellency of the heavens, and of the beauty which dwells in the society of the Gods. Were you to see an angel, you would see a beautiful and lovely

creature. Make yourselves like angels in goodness and beauty. Let the mothers in Israel make their sons and daughters healthy and beautiful, by cleanliness and a proper diet. Whether you have much or little clothing for your children, it can be kept clean and healthy, and be made to fit their persons neatly. Make your children lovely and fair that you may delight in them. Cease to send out your children to herd sheep with their skins exposed to the hot sun, until their hands and faces appear as though they lived in an ash heap. I call upon my sisters to lead out in these things; and create your own fashions, and make your clothing to please yourselves, independent of outside influences; and make your hats and bonnets to shade you. I wish you, sisters, to listen to these counsels, and place yourselves in a condition to administer to the poor. Get your husbands to provide you with a little of this and a little of that of which you can make something by adding your own labor. I do not mean that you shall apply to them for five dollars and ten dollars to spend for that which is of no profit, but manufacture something that will be useful as well as beautiful and comely.

You ought to enter into the cultivation of silk. Our bench lands are well adapted to the growth of the mulberry tree, the leaves of which produce the natural food for the silk worm. There is no better land nor climate in the world than we have for this branch of business. We can make ourselves independently rich at this business alone, if it is properly pursued. There ought to be a plot of land in each ward devoted to the cultivation of silk, and a cocoonery built in the centre of it, and in the season thereof let the children of the wards who have nothing to do, and

aged people, gather the leaves and feed the worms. The work is light and interesting, while the sales of wound silk, for which there is always a market to be found, will do much towards feeding and clothing poor persons that would otherwise be entirely dependent. If the worms are well taken care of, the season of feeding only lasts from thirty-five to forty days. If I cannot succeed in getting the sisters with their children to attend to this business, I shall be under the necessity of sending to China for Chinamen to come here and raise silk for us, which I do not wish to do. To pay people the wages they want here would prevent us from raising silk profitably. We look forward to the period when the price of labor here will be brought to a reasonable and judicious standard.

Now, sisters, go to forthwith and get you an acre of land, and get the Bishops and the brethren to fence it, and prepare it for the reception of the trees, and go and help them; but be sure to wear a wide brimmed hat while doing it, so as not to get tanned with the sun and the wind. Go to and raise silk. You can do it, and those who cannot set themselves to work we will set them to work gathering straw, and making straw hats and straw bonnets; we will set others to gathering willows, and others to making baskets; we will set others to gathering flags and rushes, and to making mats, and bottoming chairs, and making carpets. I pray you in Christ's stead to let gold hunting alone, and pray the Lord to cover it up in our region of country that it cannot be found. Those among us who are anxious to find rich gold deposits, are equally anxious to destroy themselves, and are no wiser than our little children are in handling sharp-edged tools. They would not only destroy themselves, but all

around them if they had the power to do it. Instead of hunting gold, let every man go to work at raising wheat, oats, barley, corn and vegetables, and fruit in abundance, that there may be plenty in the land. Raise sheep, and produce the finest quality of wool in large quantities. By the migratory system of feeding sheep in this country they will be healthy, and produce large clips of wool. I hope, by the blessings of the Lord, to demonstrate this the present season. In these pursuits are the true sources of wealth, and we have as much capital in these mountains to begin with as any people in the world, according to the number of our community. Real capital consists in knowledge and physical strength. If we know how to apply our labor, it will produce for us everything we can ask for; it will bring to us the food and the clothing we want, and every facility we need for comfort, for refinement, for excellence, for beauty, and for adornment. It will bring to us the wealth of the world, the gold and the silver, although gold and silver are not real wealth. They are useful as a medium of exchange, as foundation upon which to base a currency, and to use as ornaments and household vessels; and so gold should be regarded until there is enough of it to pave our streets. O, ye Elders of Israel who are greedy for gold, instead of wasting your time in search of it, gather around you the comforts of life, with which the elements are loaded, and make yourselves rich in all the elegancies and conveniences by means of economy and industry. I wish the sisters to lead out in the fashions. It is very little difference what fashion you produce. I would just as soon see you wear hats with wide brims as not, if you have that fashion that will give comfort and

convenience and produce health and longevity. We wish to promote the longevity of the people. Tell your husbands to get you a heifer calf or two and some chickens, and you will feed them, and take care of them, instead of feeding pigs, and if your husbands have springs on their land, get them to clean them out and dam them up a little, and introduce the spawn of the best fish we have in these mountains, and collect all the information that has been printed, and which comes within your reach on the subject of raising fish. And raise your potatoes and parsnips and carrots for feeding them with, adding a little corn meal, or a little oat meal. We can raise fish here, and the cost will be one fourth less per pound than other meats. You may think that fowls are injurious to the garden; but they are not. They will pick up grubs and cut worms and other destructive insects, and the good they do in this respect will far overbalance any trifling injury they may do to young plants. They will keep your gardens clean of these pests, and fatten, giving you plenty of eggs to eat. Take care of them, and get a little patch of lucerne planted to give to your young heifer, and rear her until she gives you her increase. This is for you young women who want to get husbands. Tell the young men that you will sustain yourselves, and teach them how to sustain themselves if they do not know how, if they will only come and marry you. Now, girls, court up the boys, it is leap year. Give them to understand in some way that it is all right. You are ready, and you want to help them to make a good home, to form a nucleus around which to gather the blessings and comforts of life, a place to rally to. While you are on the move and unsettled you can get nothing that

is permanent. Tell the boys what to do, and you sisters of experience, ye mothers in Israel, go to and get up your societies, and teach these girls what to do, and how to get the boys to come and marry them. The neglect and lazy habits which our boys are falling into are a disgrace to us, to say nothing about the sin of such conduct. They produce nothing, and consider themselves unable to take care of a family, and they will not marry. This conduct of theirs leaves our young women without partners; they want somebody to look to, and something that they can do to advantage and bless themselves, and have a home to go to. Young men, fit you up a little log cabin, if it is not more than ten feet square, and then get you a bird to put in your little cage. You can then work all day with satisfaction to yourself, considering that you have a home to go to, and a loving heart to welcome you. You will then have something to encourage you to labor and gather around you the comforts of life, and a place to gather them to. Strive to make your little home attractive. Use lime freely, and let your houses nestle beneath the cool shades of trees, and be made fragrant with perfumes of flowers.

These are practical teachings; they are things which this people must be taught, for if we do not learn to take care of ourselves and save ourselves, who will do it for us? Will the Gentiles help us, and care for us? Will they do us good? No. And I tell you further, Elders of Israel, that you do not know the day of your visitation, neither do you understand the signs of the times, for if you did you would be awake to these things. Every organization of our government, the best government in the world, is crumbling to pieces. Those who have it in their hands are the

ones who are destroying it. How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these words come to pass. How long will it be before they will be coming here for bread, for the bread of life, and for the bread which sustains the body? Do you know this? You do not. This community live as it were from hand to mouth. They must learn to lay up food. Notwithstanding all that has been said to the people on this subject, not one man to thirty has bread sufficient to last him one year. As our mechanics are paid, they might have laid up their hundreds if not their thousands a year. Brethren, learn. You have learned a good deal it is true; but learn more; learn to sustain yourselves; lay up grain and flour, and save it against a day of scarcity. Sisters, do not ask your husbands to sell the last bushel of grain you have to buy something for you out of the stores, but aid your husbands in storing it up against a day of want, and always have a year or two's provision on hand. A great abundance of fruit can be dried. There are but few families in this city who do not have the privilege of drying and laying up fruit. Yet the majority of families in this community, instead of using fruit that was dried last fall but one, are using fruit dried last year when the grasshoppers were here. A year's supply should be kept ahead, so that families would not be compelled to eat fruit that had been injured by grasshoppers and other insects. We should accumulate all kinds of nutritive substances, and preserve them from worms, which can easily be done. If we do not take care of ourselves, we shall have a very poor chance to be taken care of.

If we will hearken to the counsel that is given to us we shall know how to sustain ourselves in every particular. Mothers in Israel, sisters, ask your husbands to take care of the sheep they have got, and not wilfully waste them; but multiply them and bring our wool to the factories to be manufactured, or trade it for yarn and cloth. The woolen mills which we now have in the country will work up a great deal of wool if they can get it. Who is there in our community that raises flax? Is there any attention paid to this culture? I think not, but it is, "Husband, sell your wheat, sell your oats to buy me the linen I want." We shall in the future have flax machines here to make the finest of linen; and we can make the cotton and silk in abundance. I would urge the brethren of the southern country to plant cotton sufficient to supply the wants of the factories that are now in the country,

and let us continue our labors until we can manufacture everything we want. All this is embraced in our religion, every good word and work, all things temporal, and all things spiritual, things in heaven, things on earth, and things that are under the earth are circumscribed by our religion. We are in the fastnesses of the mountains, and if we do these things, and delight in doing right, our feet will be made fast and immovable like the bases of these everlasting hills. We ought not to desire anything only on righteous principles, and if we want right, let us then deal it out to others, being kind and full of love and charity to all. My brethren and sisters, I have occupied considerable time; but I have not spoken one tenth of what I wish to say to you. By the authority that the Lord has granted to me, I bless you in the name of Jesus Christ. Amen.

REMARKS by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, May 10th, 1868.

[REPORTED BY G. D. WATT.]

THE TRUE CHURCH OF CHRIST—THE LIVING TESTIMONY—WORD OF WISDOM.

The gospel which we preach is the gospel of life and salvation. The Church which we represent is the Church and Kingdom of God, and possesses the only faith by which the children of men can be brought back into the presence of our Father and God. The Lord has set his hands to restore all things as in the beginning, and by the administration of His Holy Priesthood, save all who

can be saved, cleanse from the world the consequences of the fall and give it to the hands of His Saints. I am a witness of these things. How far short we may come of being what we should be, or of improving as fast as we should, matters not; this is the Kingdom of God, this is the way of life and salvation, and all who hearken to and receive it in their faith, and live it in their lives, will have

the privilege of returning to their Father and their God; and none else will come into His presence. It is true that the spirits of all people will return to God who gave them, both Saint and sinner, but as to their staying there and becoming permanent settlers in His immediate presence is another question.

The practical part of the lives of the Saints in our day, and in former days on this earth or on other earths, is another part of the great subject of salvation. The faith of the people as a general thing is correct; but the lives of many of the Latter-day Saints are far from being what they should be. To be Latter-day Saints men and women must be strictly honest; they must observe that code of moral religion which is taught in the world and which is as good as can be taught. There are numbers of the human family who profess the religions of men who live the moral code acknowledged among them as strictly as men and women can do.

When we talk of the true Church of Christ we speak of a system of theology, the principles of which will bear upon every motive and act of mankind. If there is a fault in the people, it will make it manifest; if there is a weakness, it will be made apparent, for the Lord takes this course that His children may exhibit what is in them. In the latter days He will reveal the secrets of the hearts of the children of men. He is now doing this by breaking up the people here and there. He is leading them through circumstances to try them to the uttermost. If we are not tried in all things already, there is plenty of time yet for us to be so tried, even as Abraham was. Be patient, my brethren and sisters, for we shall all have the privilege of being tried to the uttermost if we are worthy. How many trials Abra-

ham had, and how severe they were we have not been fully informed. A portion of his life has been committed to paper, and handed down to us, which we can read at our leisure. Whether he was tried as we are tried, and in as many ways as the Latter-day Saints are tried, I do not know. There is no question but that he was tried sufficiently to prove before his Father and God that he was worthy of the blessings he obtained—that he was worthy of the priesthood and the keys thereof—that he was worthy to receive the articles of truth, to dispense salvation to his father's house and to his friends and neighbors, and to all who would hearken to his counsels.

The Latter-day Saints are a very peculiar people, and they are led in a peculiar way. We are brought into circumstances so as to be a stumbling block to the nations, through the failings and weaknesses of the Latter-day Saints. Jesus was a stumbling block to the nation of the Jews, and to the generation in which he lived, and to all that knew him, and how singular it is that Jesus Christ, at this late day, and at such a distance from the theatre of his operations, should have attained such celebrity and fame; even his disciples are not only canonized, but almost deified, and looked upon as though they were gods come down to dwell with men. Every circumstance connected with the Savior's life is looked upon as being divine. Christendom now acknowledge that Jesus was the Son of God; they look upon him as God manifested in the flesh according to the New Testament; yet the generation in which He lived did not see these tokens of divinity which this generation recognize. To them he was "a root out of dry ground"—"a stumbling block," "a rock of offence." So with the

Latter-day Saints. They are a stumbling block to this generation. The world see all their weaknesses and faults, and see no divinity in the work in which they are engaged. Yet this is not to be wondered at, inasmuch as the world could not see it in Jesus when he dwelt in mortality. We are looked upon as a low, degraded, ignorant set of fanatics. This is the opinion of the great majority of the learned and refined world. Others say that our people are the dupes of a few. We do not claim to be very wise, but we do know that that portion of mankind called Christians in our day, who profess to be followers of the meek and lowly Jesus, are grossly ignorant of His character, and of the means and way of Salvation which He offers to the world. The Latter-day Saints, as a people, may not be so far advanced in the knowledge of many of the sciences, as their neighbors; but they are learning how to take care of themselves, which is one of the greatest arts known to man. When the most learned and scientific among men scrutinize their own lives and experience, they are under the necessity of acknowledging that they are faulty, weak, ignorant; they are "strangers from the covenants of promise, having no hope, and without God in the world."

Instead of considering that there is nothing known and understood, only as we know and understand things naturally, I take the other side of the question, and believe positively that there is nothing known except by the revelation of the Lord Jesus Christ, whether in theology, science, or art. The world receive information and light on great principles of science and knowledge in the arts, to subserve the hidden purposes of the Almighty, but they are ignorant of the source from whence

it comes to them. They seek not to know God, whom to know is life everlasting. They seek not to know the source of their own existence, and of all light and truth. They are not willing to acknowledge His hand in anything; and for this the God of Heaven is displeased with them, and His anger is kindled against them. They have every evidence that can be asked that Joseph Smith was a prophet sent from God, yet they cannot acknowledge it; while at the same time, with the scriptures in their hands, they can but acknowledge the supremacy of the doctrine we preach over the dogmas of the age, and in the growth of this community in the face of a constant stream of abuse and persecution, gathering the poor from all nations, they must acknowledge the superior wisdom and power displayed, that cannot be attributed to man. The wisdom which God has given them teaches them better. It teaches them that a secret something, an invisible agency is evidently at work behind the curtain. What mortal has the power to call people from the ends of the earth? While Jesus Christ was in the flesh He did not manifest his power. How much power did He manifest over the people of the world in His day? Did He send His disciples to the nations and call His followers together from the ends of the earth by thousands? He did not. There is no doubt but that He had the power to call the people together; but he did not manifest it. The people saw no exhibition of this power when he was among them. But He is doing it now, and if it had been the time to do it in His day it could have been done by the power of the heavens through Him, as it is now done by the same power through Joseph Smith and his brethren. God is now displaying His power in a marvelous

degree, whispering to the inmost souls of the children of men in foreign lands with a still, small voice, "flee to the mountains, for the day of the Lord is upon the wicked nations of Babylon;" and the cry: "come out of her, my people" has gone throughout the world. Do we improve as fast as we should? We do not improve as fast as we might; but I am happy to know that we improve, and we can improve more if we please. Compare the progress of the Saints in the days of the Savior and His disciples, with the progress of the Saints in these days.

When a "Mormon" Elder offers evidence of this great work to unbelievers, they tell him that he is a party concerned, and his evidence cannot be taken with regard to Joseph Smith's mission. I ask the Christian world where are your witnesses that Jesus is the Christ? Who are those who testified of His mission, and how many are there? Eight persons testified of Him, and their testimony is recorded, and they were his disciples and parties concerned; yet at this day all the Christian world is ready to receive their testimony. I testify that this work of God in which we are engaged has been commenced to gather the house of Israel and establish Zion in the last days, and has more outward and weighty evidence to prove that it is of God than there was in the days of Jesus to prove that he was the Christ. When the Book of Mormon came forth it was testified to by twelve witnesses, and who can dispute their testimony? No living person on the earth can do it; and besides the testimony of these twelve witnesses, hundreds and thousands have received a witness to themselves from the Heavens, and who can dispute their testimony? No living person on the earth can do it. This infidel

world inquires, "where do you get your testimony?" We answer, we get it from the Heavens. Were we to ask them where they get the knowledge they possess, they reply, "We do not know; it came to us; we know not its source." We have testimony that the Bible is true, that the prophecies contained in it are true, that Jesus is the son of God, and came to redeem the world. Have the so-called Christian world this kind of testimony? They have not. All the testimony they can boast of is the testimony of eight men who lived nearly two thousand years ago. The infidel world cannot receive their testimony, because they were parties concerned.

We are asked if signs follow the believer in our day as in days of old. We answer, they do. The blind see, the lame leap, the deaf hear, the gift of prophecy is manifest, also the gift of healing, the gift of revelation, the gift of tongues and the interpretation of tongues. Jesus said that these signs should follow them that believe. His Church and Kingdom always have these signs which follow the believer in all ages when the true Church is in existence. Do they follow any but believers? They do not. The gift and power of the Holy Ghost, as enjoyed by the ancient saints, and its various manifestations, are not received in the faith of modern Christian sects. They say that the gift and power of the Holy Ghost have ceased; that the canon of Scripture is full; that there is no more new revelation, no more prophecy, no more inspired visions, no more administrations of angels as in days of old, no more voice of God from the heavens, no more inspired prophets and apostles, who seal on earth and it is sealed in heaven; from whence then have they testimony that Jesus is the Christ, and that God

lives? The very book which they believe to be inspired, and which they offer to the heathen and the infidel as the strongest evidence they possess for the divinity of their religion declares positively that signs shall follow the believer, and this very important declaration and promise they discard altogether. We say that signs do in our day follow the believer, and here is the witness and testimony that Jesus is the Christ.

If we speak of ourselves our testimony is nothing, but if we speak by the power of God that is within us, the same Spirit bears witness that we are the true followers of the Lord Jesus, and convinceth the world of sin and of a judgment to come. The Spirit of the Almighty is abroad among the people, and all, who will listen to the truth will be convinced by the spirit of truth, and they will flow together from distant lands, and as the salt of the earth is gathered out the nations will break to pieces; and are they not at this time breaking to pieces? The honest in heart are gathering out, by thousands and tens of thousands from the nations of Babylon. They are leaving their fathers, and mothers, and husbands, and wives, and children, and friends, and associations, at the call of the gospel preached by the Elders of this Church. What power, but the power of God, could stir up the world and enlighten the soul and better the condition of multitudes, teaching them to make the wilderness blossom as the rose and the desert places to be inhabited?

After the Latter-day Saints are gathered together, I repeat, that we do not improve as fast as we should. This Word of wisdom which has been supposed to have become stale, and not in force, is like all the counsels of God, in force as much to-day as it ever was. There is life, everlasting

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life in it—the life which now is and the life which is to come. We have had this Word of Wisdom thirty-five years last February, and the whole people have not yet learned to observe it after the true spirit and meaning of it. There is within a few years past a great improvement in this, so much so that I very much doubt whether a tobacco spittle could be found upon the floor of this tabernacle after this congregation is dismissed. Tobacco is not good to receive into the human system; hot drinks are not good. We will use cold drinks to allay thirst and warm drinks for medicine. Flesh should be used sparingly, in famine and in cold. The people are beginning to listen to these things. The Spirit of the Lord is urging the people to cease from everything that is evil, and to reform in their lives; for unless the spirit urged the people to do right, we might as well talk to the sides of this house. We are urged by the spirit to refrain from articles which tend to death, to preserve this life, which is the most precious life given to mortal beings preparatory to an immortal life. It is our business to prepare to live here to do good. Instead of crying to the people prepare to die, our cry is prepare to live forevermore. These mortal houses will drop off sometime, and when they are cleansed and purified, sanctified and glorified, we shall inherit them again forever and ever. Let all the Saints pursue a course to live. Let those who fight against God's Kingdom fall asleep; and let those who build it up live and prosper until their work in the flesh is done. We say to worldly-wise men, acknowledge the hand of God in your greatness and wisdom and in all the blessings which you receive, for you receive them all from him.

Are we improving as a people?

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We are. I have said, and say to-day, that according to the age of the people we have improved as fast as the church of Enoch. I trust we improve faster, for we have not as much time as they had. In some of the first revelations which were given to this Church the order of Enoch was given for a pattern to this people; and Enoch patterned after the heavens. The object of the School of the Prophets is to train ourselves until we can receive the order of Enoch in all its fullness. In the commencement of this Church the Latter-day Saints could not receive it, and they were driven from city to city, as the Lord said they should be through the mouth of His servant Joseph, until they should be willing to receive this order.

There is no evil in doing good, no wrong in doing right. It is the evil that people do which renders them obnoxious to the heavens, hateful to each other, and unworthy of their being upon the earth. Let the people be righteous, full of love, faith and good works, loving and serving God with all their hearts, and they are happy, and they strive to make everybody around them happy. From henceforth the wicked will become more wicked, and their wickedness will be made more manifest, and the corruptions which now lurk in darkness will stalk abroad, and confidence and safety will vanish

from among men, until the good-meaning people among all nations will be willing to flee to any place to find peace and safety. Let us be obedient to the Man we serve. We believe in a one Man power, and that Man is God our Father, who lives in the Heavens. In being united with Him we can see the beauty of the order of heaven.

The written word which we have, namely, the Old and New Testament, the Book of Mormon and the Book of Doctrine and Covenants all agree in testifying that Jesus is the Christ, but no man can know this without the testimony of Jesus, which is the spirit of prophecy. Flesh and blood did not reveal that fact to Peter, but the Father who is in heaven. By this power do we know that Christ lives and is the Savior of the world, and has commenced His work in the last days, to gather His people, redeem and build up Zion, gather the remnants of Israel, bring the Gentiles into His covenant who will receive the gospel, restore the Jews to their land, and establish the New and Everlasting covenant, which He established with the fathers and ratified to the children. We are in this work; and we are called to be faithful and to sanctify ourselves as a people and prepare for the coming of the Son of Man. May God help us to do so. Amen.

DISCOURSE by *Elder Erastus Snow*, delivered in the *New Tabernacle, Salt Lake City, April 8th, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE GATHERING—PRACTICAL DUTIES—EMIGRATION OF THE POOR—MISSION TO ST. JOSEPH.

Thirty-eight years ago the Prophet Joseph Smith, in a little upper room in Father Whitmer's house, Fayette, Seneca County, New York State, gathered six men together by commandment of God, and proceeded to organize the Church of Jesus Christ of Latter-day Saints. Perhaps this was the smallest number with which a church was ever organized. But the Savior compared the Kingdom of Heaven to a mustard seed, which, He said, is the least of all seeds, but which, when grown, becomes greater than all herbs, so that the fowls of the air can lodge in its branches. From this small beginning the Latter-day Saints have become a great people. That which has brought this about, specially, has been the fulfilling of the commandments of God, given through Joseph and the ancient prophets, in reference to the gathering of His people from Babylon in the latter days. One reason assigned by the Lord for the gathering of His people is set forth in the revelations of St. John, where He says, "Come out of her O, my people that ye be not partakers of her sins, and that ye receive not of her plagues." This, in a few words, explains the chief reason for the Lord requiring His people to gather together. But the prophets Isaiah and Micah assign another good reason—they predict that the mountain of the Lord's house in the last days shall be established

in the tops of the mountains, and the nations shall flow unto it, saying. "Let us go up to the mountain of the Lord and to the house of the God of Jacob, for He will teach us of His ways, that we may learn to walk in his paths."

These two scriptures show unto us that the Lord has required His people to gather in the last days, that they might escape the sins of the wicked, and the plagues which shall be poured out upon them, and that they might be taught in His paths, taught to govern themselves, to correct their foolish habits and customs, and to train themselves and their offspring that they may be able to build up Zion according to the law and order of Heaven.

We have already made a commendable advance in this direction. I rejoice in moving to and fro among this people to see the spirit of improvement manifested by them in both temporal and spiritual things, and the increase of unity in their midst. Yet there is still room for further improvement in all these matters. There is one principle which fathers and mothers, and the Elders of Israel generally, should understand and teach to their children, that is, what trials and tribulations this people have passed through to establish themselves in this, their mountain home; and that these things have been borne for the Kingdom of Hea-

ven's sake and not for filthy lucre's sake. Had it been gold or silver or worldly comfort we had followed after, we should not have gathered together; but should have been scattered through this wicked world. We left these worldly considerations when we embraced the gospel and emigrated to this country. Yet our common foe is on the alert to neutralize our efforts and to draw away our young men, and many of the middle aged who have forgotten the testimony of Jesus and have ceased to realize that this is the work of God, and when they hear reports of the discovery of gold or silver, or think they see a chance to make money by digging for gold or by freighting, they launch forth and strike hands with unbelievers, engage in their enterprises, and neglect the good work of God. This ought not to be. Our young men are heirs to the priesthood and of all the blessings of the new and everlasting covenant, and they ought not to employ themselves in building up the kingdom of darkness or spending their strength with unbelievers. But I suppose it is all right to have these temptations spread before us, in order that the people may be proven more effectually. It is important that our young men, and all Israel who do not thoroughly understand these principles, should be taught, so that the love of the gospel may be uppermost in their hearts.

I am persuaded that the Lord is perfectly willing that His people should possess every good thing the earth will afford, orchards, gardens, vineyards, houses, carriages and every other good thing, to be enjoyed with thanksgiving and used with prudence and judgment. I am aware that the hosts of hell have sought to control the wealth of the world, and Lucifer has ever sought to allure the righteous, as he did the Savior when

he offered Him the kingdoms and wealth of the world if He would only fell down and worship him. It becomes the Elders of Israel, young, middle-aged or old, to imitate the example of the Savior, in saying, "Get thee behind me Satan." As to the riches of the world they belong to the Lord, and He gives them to whom He will. If we are determined to devote our lives to the kingdom of Heaven, and not to this world, we shall in due time inherit all that is good for us to inherit; and unless we realize the objects of our existence, and learn to govern and control our spirits so as to devote ourselves and our energies and all the means given to us to build up Zion, then the good things of this life would be wasted upon us comparatively.

During the progress of this Conference there have been various means of industry and enterprise spoken of and presented for the consideration of the people, such as the producing of wool, flax, hemp, cotton and silk, and the introduction of machinery for the manufacture of the raw material into the various fabrics necessary for the use of the people in cold and warm weather. The subject of developing the mineral resources of our Territory is one of great importance. Iron, copper, coal, lead zinc and tin abound in our mountain home, and the development of these minerals is of far more importance to the welfare and prosperity of a nation, than the development of mines containing the precious metals; for the latter are limited in their use, while the grosser metals are those that, in their uses, enter into all the ramifications of life. The discovering and opening of gold and silver mines tempt the cupidity of the blind worshippers of mammon, and spread corruption among the people. The prayers of every good man and woman should

ascend to God, that in Zion these precious metals may be covered up and concealed until it is His good pleasure for His Saints to possess the kingdom, so that they may be governed and controlled by the righteous instead of the wicked.

There is much neglect in some of the distant settlements on the part of our foreign brethren, with regard to taking out their naturalization papers. The word "white" is stricken from the Constitution of Deseret, and when the citizens of African descent are admitted to the polls, the adopted sons of America who have come here to obtain homes for themselves and their posterity, should not be indifferent respecting the rights of citizenship and neglect to take the steps necessary to secure to themselves the full privileges pertaining thereto.

The emigration of the poor has commended itself to the hearts and feelings of the people, and I am sure that their liberal response to the calls made upon them last October will do much to commend them to the favor of Heaven, and to secure the blessing of the Lord upon the labor of their hands. Let us continue in this great work, and let every bishop and elder exert himself in his sphere, to encourage the people to send in their available means of every kind, that our President and those whom he calls to assist him may be able to carry out the glorious programme that he has adopted for the gathering of the poor. Let the people in every ward be awake and alive to this subject, that neither provisions nor teams for the outfit may be lacking when the time comes to send for the poor. If the people find that their plans for freighting and other business are thwarted to some extent in doing this, they will in the end find themselves richer, for the Lord has given us abundant evidence in times past that He

controls the avenues of wealth and prosperity to this people. And who need fear the locusts and grasshoppers? Have we not been tried in these things before? and if it is essential that we should be again, all right. I can say with David of old, "I have not seen the righteous forsaken nor his seed begging bread." The Lord has said, "it is my business to provide for my Saints," and if He does not do it we certainly can not. We may plow, sow, and irrigate, but we cannot give the increase. And if the blade grows, it may wither or the locusts devour it; and if they do God directs them, for there is not a sparrow which is not fed by our Father in Heaven, neither does a hair of our heads fall to the ground without being numbered; neither is there a locust that is not cared for by Him who rules all things, and He can dispose of them as seems to Him good. He can move them east, west, north or south, and can destroy or multiply them at pleasure. And He can preserve our crops; but He certainly will not do it unless we adopt the measures He has ordained. We must plow and sow and plan and leave the event with Him. He will not forsake His people, and He will provide for the multitude that we may gather up.

We may exert ourselves to the utmost to gather the poor and send forth our teams to bring them to our homes and He will provide abundance for us to feed them and ourselves and the locusts that He sends among us. And when the locusts have eaten enough, He will bid them leave, providing we are not over anxious to transport our substance to feed the wicked and build up hell in our midst. If the Lord thinks that the locusts will be less offensive and do less harm than hordes of the ungodly in our borders, I am contented

to feed them, provided our people will cease feeding their enemies. I do not mean that we shall cease feeding the hungry, no matter whether he is Saint or sinner; but cease to feed and build up the wicked who will not labor with us to develop the resources of the country and help to build up Zion. God has called us to turn away from the folly of sustaining and building up Babylon—the worshippers of mammon—those who have no interest in common with us in establishing Zion and building up the Kingdom of our God upon the earth.

With regard to the aborigines of this continent, there are several prophecies in the Book of Mormon to the effect that they will one day become a pure people; but that will not take place until the fulness of the Gentiles has come. Then, according to the promise, the Spirit of the Lord will be poured out upon them and they will inherit the blessings promised. Until that time we expect they will be a scourge upon the people of Zion, as the Lamanites were a scourge to the Nephites of old. That which the Lord is pleased to use as a scourge to-day, He may use in days to come as a means of support and of strength. It becomes the Latter-day Saints as a people to cherish the principles of love and good will to all men, and especially the household of faith; and also to the natives, who are blind and ignorant pertaining to the principles of the gospel, and not to thirst for their blood, nor be very revengeful for every wrong that they, in their blindness, may commit; but to exercise generous forbearance. God will enable us to inflict such summary chastisement upon them as circumstances may require, when it is His good pleasure that they should be chastened. Or else He will take it in hand Himself, for He can easily

destroy, by various diseases, those who are shedding the blood of the Saints. And this will be far more acceptable to Him than if it were done by us.

It certainly ought not to be specially gratifying to any one to shed the blood of his fellows, whether red, black or white. I have seen that the Lord has taken care of the Lamanites as well as of the Latter-day Saints, and He requires that we should exercise our reasoning powers, and not throw ourselves heedlessly into positions where we are exposed to the wrath of the savages. Inexperienced men who are unacquainted with Indian habits and customs, and their mode of warfare, should never be trusted beyond the confines of our settlements with their wives and families, to commence operation on their own account. They thereby tempt the cupidity of the savages. Men of experience, energy, watchfulness—men with kind hearts and generous impulses, who can forgive an injury—are the men who should be selected on all occasions to lead out in the formation of new settlements on our frontiers; and they should be sustained by obedient and experienced men, who will help to control and take care of the people and keep them out of danger.

I have thought many a time that the Lord has suffered the natives in various places to drive in our outpost; just as a wise vine dresser will clip off the end of his vines that they may produce more fruit and make less wood. We are sometimes in the habit of scattering too far. Being over anxious to spread, we lay on more warp than we have filling for.

I would say a word in relation to the missionaries who went South last fall to the Muddy. Brother Joseph W. Young and myself left here on the second of March and visited the

settlements between this place and St. Thomas on the Muddy. The bad condition of the roads and the limited amount of time at our command, having to return here to Conference, prevented us devoting that amount of time to the settlements that we wished to. But we found them generally in a prosperous condition; though in some places we were reminded of what we saw last winter in Salt Lake City, and of Israel of old when Moses went up into the mountain and they got Aaron to make them a calf. Still as a general thing we found the people prosperous.

I will say for the benefit of those who have sons and daughters and friends there, who have been reared in and about Salt Lake City and the older settlements, that it must not be expected that everything will run smooth with them, or that they will realize all their expectations. There are many here who assisted in establishing settlements in Salt Lake Valley, and who know the difficulties we had to encounter for the first two or three years; and there are others who have gone out and buffeted the difficulties of establishing settlements upon our borders north and south. The country on the Muddy affords facilities for extensive and prosperous settlements, but there is a lack of timber. They have done very well for fuel, as within about thirty miles of St. Thomas there are large groves of cedar and pinion pine, which will supply them with fuel for many years, and a good natural road to it, and springs of water in the grove. There is also considerable sawing timber in the mountains twenty miles east of St. Thomas; and a much larger body of excellent saw timber in the mountains west of St. Thomas about fifty or sixty miles. But in both these places portable steam mills are necessary, as there

are springs of water in the timber, but no creeks sufficient for water mills. And until they are able to get mills to saw their lumber, they cannot make very much advance towards building. As to fencing, the only fences in that region of country are two stone corrals, one in each settlement for coralling the stock at night which is herded in the day. And I am fully satisfied that it is very much cheaper; and that they will make far greater progress in developing the country by adopting this system of herding their stock, than they would by attempting to fence their land. And I will say that in my visit to that country I have not, to the best of my recollection, seen one single animal preying on the crops in that section of country. I wish I could say as much for the best fenced sections of country in the other portions of our Territory.

Those who went down to St. Thomas last Fall seem comfortable, pleasant and happy. Everything around them exhibits an air of thrift and comfort. I cannot say quite as much for those located at St. Joseph. For many of those who went to that settlements heard of a country higher up stream, and they felt anxious to visit it; and instead of settling down at once and beginning to improve and make themselves a home, they waited in hope of finding a better country. By and by in the course of the Winter a man, who was responsible and ought to have taken a different course, led them out to the Upper Muddy, and when they were called back again to St. Joseph, they came feeling disappointed. The result was, their feelings were unsettled, and six weeks or two months of their labor may be said to have been thrown away; and yet not thrown away, for I trust the experience they have received, and the instruction which

followed, have sealed lessons on their minds that they will not forget, and that will prove more valuable to them than any amount of means they would have earned by that two month's labor. And I trust God will overrule it for their good.

They were much pleased and rejoiced to see us among them, and to hear our word; and were ready and willing to be told what to do, and to go with their might and do it; and I believe that since our visit among them they have settled down in their feelings and have gone to work in good earnest to make themselves homes. They have not Salt Lake market to go to, and they cannot procure all the little luxuries of life; and their food and manner of living will necessarily be somewhat crude and primitive, but wholesome and healthy. I scarcely know of a single instance of sickness among them. There were a few who, when they were migrating south last year during the months of November and December, and were exposed to severe storms, took cold and fever, but since their arrival in that country they have been healthy.

It is very natural for them, like children, to feel after home and father and mother, and the scenes of their youth. And it is very natural, too, for the sympathies of parents to be with their children. But let not this mistaken sympathy lead parents to give wrong counsel to their children

to their hurt. It requires stout hearts to develop a new country like that; but perseverance, time and patience will accomplish it. There is plenty of bread—the staff of life—in the country, and no necessity for actual want among any of them. It is not now as it has been in St. George and on the Muddy, where there was no bread in the country and we had to come to Sanpete or to Salt Lake City to fetch it.

I would say to all who have been called and have not gone,—for judging from the best information I have, not above half of those called are in the southern country,—for the sake of your own future welfare and prosperity, respond to the calls that have been made upon you and strive to fill that mission with confidence, boldness and energy. Or if there are good and sufficient reasons why you should not do so, go to the President and make known your circumstances, that you may be released, that your consciences may not condemn you and that your God may not condemn you, and that your future usefulness may not be curtailed. Let no one flatter himself that he can pass along in obscurity, unnoticed, and neither magnify his calling, nor yet be discharged from it. It will linger around you, it will haunt you and will be like a canker worm gnawing at the root of your felicity. Take steps to be exonerated one way or the other, and God will bless you: Amen.

REMARKS *by President Brigham Young, at Bountiful, May 17th, 1868.*

[REPORTED BY EDWARD L. SLOAN.]

EVIDENCES THAT THE SAINTS LOVE AND SERVE GOD—HOW TO BUILD UP ZION—
TAKING CARE OF GRAIN.

I have been looking back over my own experience a little, with regard to the religion that we have embraced. I have been asking myself what proof have the Latter-day Saints that they are actually in the path that leads to everlasting life? Have the Saints any evidence that they love and serve God? I will tell you my experience in a few words. Before the gospel came to me, the world was dark and thorny; and I studied for myself to do business as a man of the world. I soon became disgusted with the world as it was, for I found that I could scarcely trust any one. When the gospel came I found what I wanted. It filled every wish, desire and hope pertaining to this life or that which is to come. I received it and the spirit and life of it, and I have asked myself, while sitting here, what proof have I that I love God, that I delight to serve Him and build up His kingdom? It is natural to love somebody, or something or other. If you find a person who does not wish to love some object, you would call that man or woman an unnatural person. If I am asked what I love, I would answer, "I love this gospel which I have received." "Do you love the wicked?" No. "Do you not like to converse with them?" No. I have no delight in the wicked, in their conversation or society, only to do them good. This proves to me that if I do not

love God I do not love any being. If I do not love His gospel which He has revealed in the day in which we live, I do not love any principles upon the earth. If I do not love the people who are gathered out from the nations, who compose the Church and Kingdom of God on the earth, I do not love any body. If I do not love to talk about our religion and to teach it to others, have it in my house and with me all the time, I do not love anything. If I spend a minute that is not in some way devoted to building up the Kingdom of God and promoting righteousness, I regret that minute, and wish it had been otherwise spent. This proves to me that the Spirit of the Lord is with me.

Our teaching to the brethren and sisters is for them to purify themselves. I shall not ask them to love the Lord our God with all their hearts, it is a requirement of Heaven, and you know it as well as I do. But will ask some things. Will our brethren cease using language which they should not use? This is one of the rules in the School of the Prophets. Will the Elders of Israel pray in their families? Will they pay their tithing? We can ask this, for it is an outward labor. If they do not love the Lord with all their hearts, they can pay their tithing, and pay it as an old gentleman in the east said he could do when he

was paying a poor man some grain. He said the devil stepped up to him and whispered "scoop out a little," He stood and listened, and something said to him again, "scoop out a little," tempting him. Said he, "Mr Devil, leave my barn; if you don't, I'll heap every half bushel for this poor man."

They can heap up the half bushel, and send in the butter and eggs for the Public Works, and to feed the poor a great many of whom are supported from tithing; they can perform required labor, if they do not love the Lord with all their hearts; and they can cease to take the name of the Lord in vain. If you say you get tempted to use language you should not use, I will tell you what to do. If you are in the kanyon and your cattle are likely to fill you with wrath, fill your mouth with India-rubber and keep it close that the words cannot get out. Do not say a word to grieve the Spirit of God.

Cease contending with each other. Keep the Word of Wisdom. There are but few of the Elders now who use tobacco, and our sisters can do without their tea and coffee. They can keep the Word of Wisdom, for many of them do keep it. I only saw one cup of coffee last summer during my trip south, and it was for an old lady eighty years of age. She asked me if she might not take her cups of coffee; and I told her to take it, and blessed her and her coffee. We can stop the use of liquor. We can be wise in our work and not labor beyond our strength. We can cease running in debt and purchasing things that we could do without.

If the Latter-day Saints could look at things as they are, they would see that there is a greivous sin upon this people for neglecting their stock and letting them perish; turning their sheep on to the range for a few hours, and

bringing them up and penning them twenty hours out of the twenty-four, until they become diseased and sickly. If the people could see as an angel sees, they would behold a great sin in neglecting the stock which the Lord has given them, for it is the Lord who gives us the increase of cattle and sheep, yet many of the people treat them as a thing of naught. I heard a man say, in 1853, that it was a curse to the people to have so much wheat. He said he could not get anything but wheat for his work. I told him if he did not see cause in this life, to repent his saying, he would yet repent it. These are all the gifts of God; and when we treat lightly His gifts, it is a sign we desire that which we should not possess.

These are things concerning which the people need to be instructed. We should take a course to preserve our lives and the lives of the animals committed to our care. We should refrain from using swine's flesh. We should breathe the pure mountain air in our bed-rooms. We should have lofty rooms, high above the ground, for though this earth is pure, compared with miasmatic places, the air that is above the ground is preferable to that close to it. We should have plenty of pure, fresh air. If children are kept in close bed-rooms, they become puny and weakly. Let them sleep where they can have abundance of pure air, in well ventilated rooms, or out of doors, in the summer time, in a safe place; it will be most beneficial for their health.

In building up the Zion of God on this land we must become very different from what we are now, in many respects and particularly in financial matters. I look at myself and ask myself what have I done to become wealthy? Nothing; only to preach the gospel. Yet I have

nothing but what is the Lord's. He has only made me steward over it, to see what I will do with it. I have never walked across the streets to make a trade. I do not care anything about such things; I desire to preach the gospel and build up the Kingdom of God. True, I have considerable wealth, but it has not been my wisdom that has put it in my possession. There are many men who are so anxious for wealth, that if they cannot make a fortune in a few months, they feel they are not succeeding according to their desires, and they turn to something else. I do not do this; nor am I anxious to spend a dollar as fast as I make it. Some people feel as if a dollar would burn a hole in their pockets; and you will see a great many almost crazy to spend whatever they have. When they see wheat selling for a price far below its value, instead of putting it in a bin and keeping it, they dispose of it—throw it away, comparatively speaking. I keep it, and by this means I am now able to feed the public hands.

Years ago, Brother Kimball counseled the people to lay up two year's provisions, and then enough for four, for six and for seven years. I have it now, and I am dealing it out. Some people have so much faith that although the grasshoppers are around in such vast numbers, they are confident of an abundant harvest, because of the movements made to gather the poor this season. They say the Lord would not inspire His servants to bring the poor from the nations that they might starve. And so believing, they will go and sell the last bushel of wheat for comparatively nothing, trusting in God to provide for their wants. My faith is not of this kind; it is reasonable. If the Lord gives good crops this season, and tells us to lay up from that abundance, I do

not think He will increase His blessings upon us if we foolishly squander those He has already given us. I believe He will bless the earth for His people's sake; and I will till it and try to get a crop from it; but if I neglect to take advantage of the goodness of the Lord, or misuse or treat lightly His mercies, I need not expect that they will be continued upon me to the same extent. Have not my sisters here, gleaned in the fields around for years past? And when they have had their gleanings thrashed out, have they not taken the grain to the stores and sold it to our enemies, instead of laying it by? And yet they will expect to be blessed continually with plenty! I have not so much faith as this. I have a reasonable faith, a sustaining faith, one that I can build my hopes upon; and I think I will not be disappointed. I labor and toil, but I do not waste my labor.

Now, you who wish to hire out with the wicked and mingle with the ungodly, does it suit you to hear the name and character of the Deity profaned, and every principle of propriety violated? If you go to the gold mines, or wherever the wicked are, you will hear the name of that Being whom you recognize and acknowledge as your Savior, blasphemed and taken in vain, and the name and character of the Almighty vilified and abused. Can you bear this? Does it suit you to have your ears saluted with such language and your spirits contaminated with such society? I would not associate with those who blaspheme the name of God, nor would I let my family associate with them. By this you may know whether you are in the path that leads to life and salvation. If you can hear the name of the Deity lightly spoken of and blasphemed, and not be shocked at it you may know that you are not in that

path. Some of the young men who had been with the surveying party last year, wanted to come into my house as friends and visit my daughters, when they came home. They asked me if I had any objections. I told them I had. They asked me the reason. My reply was, I believe you have been wicked, while you have been gone. Have you not been in the habit of taking the name of the Deity in vain? They admitted they had occasionally; and I told them that was my objections to their being in my house. I do not wish my daughters to be entangled with any who do not serve God. I would rather see every one of them sealed to Father Perkins here, who is 85 years of age, than that any of them should be sealed to a wicked man.

Can you mingle with the wicked and feel contended in their company? If you can you are on the road to destruction; you are not on the road to perfection. If you can deal, and trade, and visit, and ride, and be with the ungodly, and cannot see the difference between them and the righteous, if you are ever saved in any decent kingdom, it will be because you are totally ignorant. But if you can truthfully say, I love prayer, not swearing; I love truth, not lying; I love honesty, not dishonesty; I love God and His laws, you may be assured you are on the road to exaltation and eternal life. Let us sustain the kingdom of God; and if we do, we will sustain ourselves in truth and righteousness.

From my remarks, some may gather the idea that if a poor, miserable, corrupt, wicked person was to be found among us, who was suffering for lack of food, he should be turned out of doors. No, no; feed him, and let him go his own way; but do not let him have any influence in your families. Be kind to all as our

Father in heaven is kind. He sends His rain upon the just and the unjust; and gives the sun to shine upon the evil and the good. So let our goodness extend to all the works of His hands, where we can; but do not yield to the spirit and influence of evil. Do not encourage wickedness in our midst. Do not encourage the wicked to come and live with us, to lead our brethren astray. Do not follow after vain and foolish fashions. If our ladies see a new fashion brought in by some poor, miserable, corrupt person, they adopt it; and every one wants to pattern after the fashions that are brought here no matter how ridiculous they may be nor how wicked the person who introduces them. Many of the fashions are unbecoming and inconvenient. They do not become Saints. And the daughters of Israel should understand what fashions they should have, without borrowing from the impure and unrighteous. They should hearken to the counsels of those whom God has appointed to lead His people. We have the words of life; we are the head; and we should lead in fashions and in everything that is right and proper; and not be led by the world. We have salvation to offer to the people; and if they will not accept it, the result will be with themselves.

The Latter-day Saints should wake up and begin to think of these things. We must mark out a path for ourselves and walk in it. Just as sure as we are the Church and Kingdom of God, just so sure have we to give laws and fashions to the world, sooner or later. When we walk humbly before the Lord and observe His precepts, we can say to the world, follow us and our fashions. Then they may offer us fashions—new ones—from New York, from London, from Paris, but we will not have

them. We will tell them we are capable of making our own fashions, and our own clothing, without following after any one.

Brethren and sisters, I can say with all my heart, God bless you. I desired to come here to see you, to talk with you, to see how you felt. By coming into this house I can tell something of your spirit. You are improving. The people are improving as well as their leaders; and if they will look at their own experience,

they will say concerning the subjects I have been treating on, "That is what I have been looking for and what I want." We desire to get closer to the mark, to have closer communion with God, to be prepared for the day that is approaching, when we will have to go and build up the centre stake of Zion, where the order of Enoch, as is recorded in the Book of Doctrine and Covenants, will be established.

May the Lord bless you. Amen.

DISCOURSE by *Elder George Q. Cannon*, delivered in the *New Tabernacle, Salt Lake City, April 7th, 1868.*

[REPORTED BY DAVID W. EVANS.]

WORD OF WISDOM—FISH CULTURE—DIETETICS.

The subjects which have been touched upon by brother George A. Smith ought to be of paramount importance to us as a people under our present circumstances. The gospel of life and salvation, which we have received, would be of comparatively little avail to us unless we can prolong our lives and the lives of our children and posterity on the earth. The greatest boon that God has given us, and that upon which every other hinges, is life. With life we need health, the power to carry out designs of our being upon the earth. Without these blessings every one must perceive that other blessings which we value very highly would be of little or no account. God has moved upon His servant Brigham in a very powerful manner of late to stir up the peoples minds to the consideration of a great variety of subjects connected with our temporal

well-being; and the more these subjects are reflected upon the more important do they appear, and the more we hear about them, the more we are impressed with the necessity of paying attention to them.

We have heard considerable of late, especially since twelve months to-day, on the subject of the Word of Wisdom. Almost every elder who has spoken from this stand has felt the necessity and importance of calling the attention of the people to this subject. We are told, and very plainly too, that hot drinks—tea, coffee, chocolate, cocoa and all drinks of this kind are not good for man. We are also told that alcoholic drinks are not good, and that tobacco when either smoked or chewed is an evil. We are told that swine's flesh is not good, and that we should dispense with it; and we are told that flesh of any kind is not suitable to man

the summer time, and ought to be eaten sparingly in the winter. The question arises in the minds of a great many people, "What then are we to eat if we drop swine's flesh and eat very little beef or mutton, and cannot drink tea or coffee, why, dear me, we shall starve to death." In conversation with one of the brethren the other day, he remarked "the diet of the poor is principally bread and meat, and if they dispense with meat, they will be reduced to very hard fare." I reasoned with him on the subject, and before we had got through, I believe I convinced him that other articles of food could be raised more cheaply and in greater variety than the flesh of animals. But just at the present time we are destitute, to some extent, of this needed variety; and, hence, the very apparent necessity that we as a people should turn our attention to the multiplication of varieties of food in our midst. We should not confine ourselves to a few articles of diet and be content therewith; but the people who have the opportunity of so doing should cultivate a variety of food for the benefit of themselves and families.

It is a fact, which the experience of ages has confirmed, that man of all creatures, requires the greatest variety of food. His stomach is fitted to digest a greater variety of food than the stomach of any other animal. God has created him lord of creation, and all that is created around us is created for man's use and benefit. It would therefore be very unwise for intelligent man, inasmuch as God has given to him the vegetable creation, and has made him lord of the animal creation and placed him as monarch of the finny tribes, to be content to sit down and eat as our degraded Indians do.

It is to remedy this that we hear the teachings that are given at the

present time by the servants of God. Man requires food to build up his body. He requires food that is adapted to the development of bone, muscle and sinew; but this is not all. He requires food that is suitable to feed his brain and to supply the waste sustained in consequence of the use of his mental faculties. There is a necessity, therefore, for us to take these things into consideration. My opinion is that it will be most difficult for fathers of families to induce their wives and children to refrain from the use of tea and coffee, if they do not supply their tables with other articles in their place, and unless food, suitable to the requirements of the human system, is provided, our wives and children will be exposed to constant temptation to transgress the counsels that are given in regard to our diet. It is an exceedingly difficult thing for most people to break off and discontinue cherished and long standing habits. A man who has never drunk tea, coffee or spirit, or one who has never chewed or smoked tobacco, is not at all affected by the counsel to discontinue their use; but they who have been accustomed to them miss them when they are deprived of them, and they want something to supply their place. I speak, now, not from my own experience, but from what I have heard others say on these things. There is a craving felt by parties when they discontinue the use of these stimulants, and they need variety. This variety must be supplied, and we must take steps to supply it.

[The culture of fish has been alluded to. Physiologists say that fish contains more of the elements necessary to strengthen and build up the brain than almost any other known substance. It would supply a great want if we had it in abundance. But our supply of this article of food is

very limited, and hence we are taught at the present time to take measures for its increase. I see no reason why we should not raise our own fish as we do our eggs or chickens. This Territory is better adapted to the raising of fish, in consequence of our system of irrigation, than any on the Continent we know anything of, and I believe that the time is not far distant when our farmers will raise fish for their own tables as they now raise beef, mutton, pork, fruit or any other article of diet now in use. It can be done easily by bestowing a little attention, thought and care on the subject.

We must also cultivate fruit more extensively than we now do; and we must multiply every variety of diet, and if it is possible discover new varieties. It is only a few hundred years since the potatoe was discovered, and what a blessings it has proven to man. There are other vegetables, probably, as good and as healthful as it is if we could only bring them into use. But vegetables are not grown among us as they should be; there is not that attention paid to them that, it seems to me, they should receive. My theory is, that if we wish to raise a healthy, noble looking, intellectual and perfect race of men and women we must feed our children properly. We must prevent the use by them of every article that is hurtful or noxious in its nature. We must not permit them to drink liquor or hot drinks, or hot soups or to use tobacco or other articles that are injurious. I do not believe that you could ever make as great and noble race of men, if you feed them on one article of food alone, as if you gave them a variety of diet. We have illustrations of this in India, where the chief diet is rice—of itself a very good article of food. We have other illustrations in the

case of other races. A people who, for instance, are fed on potatoes alone do not have the stamina that they would have if they had a greater variety of food. Such a people could, I believe, be kept subjected more easily to thralldom than a nation which is better fed. The millions of India are kept in subjection by as many thousands of Europeans. There are doubtless many causes for this, among the chief of which is their diet.

God has given to us a land that is bounteous; every variety of food can be produced here in the greatest profusion. It only requires the exercise of the powers with which we are endowed, with proper industry, to bring forth food in the greatest abundance and supply every want of man and beast. But whilst I speak in this strain about a variety of food, I am opposed in my own feelings, to a great variety of food at one meal. I believe that we enslave our women; we crush out their lives by following the pernicious habits of our forefathers in this respect. We sit down to table and, especially if we have friends, our tables are covered with every delicacy and variety that we can think of. I believe in variety at different meals, but not at one meal. I do not believe in mixing up our food. This is hurtful. It destroys the stomach by overtaxing the digestive powers; and in addition to that it almost wears out the lives of our females by keeping them so closely confined over cooking stoves. A variety of food is not incompatible with simplicity of cooking; they can go hand in hand. We can have a variety in diet, and yet have simplicity. We can have a diet that will be easily prepared, and yet have it healthful. We can have a diet, that will be tasteful, nutritious and delightful to us, and easy to digest;

and yet not wear out the lives of our mothers, wives, daughters and sisters in its preparation.

These are topics, my brethren and sisters, that should claim the attention of the Latter-day Saints, because they pertain to our every-day existence here on the earth; and if we follow the course marked out, and seek to follow the counsels given, the result will be that, here in these valleys, we shall raise a race of men who will be the joy of the earth, whose complexions will be like the complexions of angels—full of health, purity, innocence and vitality; men who will live until the wheels of life will stand still in consequence of the gradual decay of the body; not afflicted and brought to the grave prematurely by disease engendered by improper feeding and other unhealthy habits. We can do what no other people ever could do, at least no other people living in the present generation. We are here a new people, forming our habits and laying the foundation of a great work, and of course are in a state of transition. We can therefore, if we so please, accommodate ourselves to new habits—habits recommended and taught to us by the servants of God. One of the great advantages that would result from our having a more simple diet would be that we should be less apt to overload our stomachs through the tempting character of the food we eat. How often is it the case, after we have eaten enough, somebody will say, "Here is something I would like you to eat a little of; do taste it." Well, you taste, and before you are aware of it, you have eaten more than you should; your stomach rebels, and you feel that you have done a wrong, and if your stomachs are weak, you have to pay the penalty of your imprudence.

We are expecting a heavy emigra-

tion this season. We hope too see them come by thousands. How are these brethren and sisters to be employed? Already we are under tribute. The great majority of the articles of clothing that we wear is imported, and there is nothing more apparent, to those who reflect on this subject, than that we as a people must turn our attention to the creation of new industries. Our President has led out in this direction. He has set an example to the capitalists of this Territory, worthy of all imitation by introducing machinery and urging upon the people the cultivation of certain articles—such, for instance, as cotton and wool. It is a matter of necessity for us to turn our attention to these branches. We must use the facilities God has given us in the best possible manner for increasing the means of employing those who come into our midst. It should be our aim as individuals, as families and as a community to dispense with everything that we cannot manufacture. I am told that thousands of dollars a year are expended in supplying our tables with mustard imported from the East. I have no means of knowing the truth of this, but it seems incredible, that we, with the facilities we have for its production, should depend upon importation for the supply of a common article like mustard.

But this is only one article. When we sit down to our tables, and take a survey, we find many articles that are thus imported. It may be, and frequently is said by a certain class of persons that articles can be imported much cheaper than they can be manufactured here. This is urged by them as a reason for importing; but it is a delusion and a snare, and the man who utters such a sentiment is an ignoramus. He knows nothing about the true principles of building

up a people and kingdom. That which is manufactured here, though it cost ten times the amount it would cost in the east, is the cheaper, for that is the commencement of independence. The man or the family who carries on home manufacture is laying the foundation for true and lasting independence. They are helping to emancipate the people here from the thralldom under which we have groaned, sweat, toiled and bled for years. This Territory has been bled of its money and life by this erroneous idea. We must stop this drain or we will sink into slavery more abject than that felt by any other people on the continent. The cause of God requires us to take a different course, and if we pursue that marked out for us, means and facilities will increase on every hand. We would like to see it fashionable in the Territory to dispense with all articles that are imported. But now, when one family procures an imported article, their neighbors feel that they are not in the fashion unless they have the same. One lady and gentleman must have a fashionable bonnet and hat, and their neighbors must have the same. You can see the result—these fashions make us slaves. Our young ladies are ashamed to go into company unless they can dress like their companions; our young men feel the same. And it is not confined to one class; we all partake of it to a certain extent. We must reform; there is nothing more apparent than that. We must change our habits, and make it fashionable to have articles of our own manufacture, and dispense with all articles that are not so, unless they are absolutely necessary for our comfort and well-being.

The Lord has multiplied around us every facility for making us a great and mighty people. We have

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been able, in an astonishing manner, to create comfortable homes; the land has been touched by the power of God, and it yields to us of its strength in abundance. Nowhere on the face of the earth can food be raised of a better quality than here. Our cereals, fruit and vegetables are unsurpassed in the world. We can also produce the finest of hemp, flax, wool and silk. All these articles can be produced in abundance here, if we will bestow the attention and care necessary for their culture.

When we reflect upon our position twenty years ago—then this Territory was a desert and we were cut off by almost illimitable stretches of barren waste from the rest of the world—we can realize to some extent what God has done for us. Now we and our children and the stranger can dwell here in peace, comfort and security. This should stimulate us to press forward. There is no work too great, under the blessing of God, for us to accomplish if we will only exercise the ability and power that He has bestowed upon us. I look forward to the day, and I trust it is not far distant, when we will have everything in our midst necessary to make us a great and mighty people; when our young people will be the best educated, trained to the best manners, dressed in the best clothing, and appear to better advantage than any people on the continent or in the world. I look forward to this; and it seems to me that it is in the near future. Great and wonderful changes will be affected in Zion. Our young people will be educated in true principles; they will be healthy and beautiful, filled with the Holy Spirit, and attractive to God and man. Our habitations will be delightful to visit; our orchards and gardens and all our surroundings will be the most beautiful that can be imagined. Is there

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anything to prevent it? Nothing but our own unfaithfulness. God, who has blessed us as we are blessed to-day, is willing to bless us more abundantly. Heaven is full of blessings to be poured out upon us, if we will only prepare ourselves to receive them. The faith that the Saints are now manifesting in sending for the poor will bring down the blessings of God upon them, and will increase our faith to accomplish those labors that we have yet to perform. Send for five thousand people! Yes, and the Latter-day Saints can do it and perform their other labors too. What effect does this have upon us? It fills us with faith and confidence that there is no labor that can be assigned to us that we can not perform. And this is the training that God is giving to us. It is upon the principle that gymnasts perform their feats of

almost super human strength—by continued practice. It is so with us. God in the beginning gave us small works to accomplish. We performed them, and as a consequence, had faith to attempt greater, and thus we have gone on until to-day. And the work we are now doing is preparatory to some greater work that He has yet in store for us to accomplish.

May God bless us, my brethren and sisters and His wisdom be given unto us. May His Holy Spirit rest mightily on all the Latter-day Saints that their minds may be filled with it, that when the prophet and servants of God speak unto us, our hearts may be prepared to receive their counsels, treasure up our words and carry them out in our lives, that when Jesus comes we may be prepared to meet Him, which may God grant for Christ's sake. Amen.

REMARKS by President Brigham Young, at Bountiful, May 17th, 1868.

[REPORTED BY EDWARD L. SLOAN.]

THE OBJECT OF GATHERING—PRACTICAL RELIGION—THE LOVE OF GOD—OUR COVENANTS.

There is a large congregation of people before me who profess to be Latter-day Saints, though they are few in number when compared with the people at large. But those who are here, are here because of our religion. It is very seldom that you find a person in our midst, who is one of our citizens, who has come here with any other object than to serve God, be numbered with His Saints, help to build up Zion and establish peace and righteousness upon the earth. We look upon each other

as though we ought to be Saints indeed; but while we are looking at our brethren and sisters we are very apt to behold their faults instead of their virtues. We are all liable to err; we are subject to weaknesses and liable to go astray; to do that which we should not do, and leave undone that we should do. This seems to be interwoven with the nature of all mankind through the fall. Still, we are here as Latter-day Saints; we have assembled ourselves together to become one; to become the people of

God, the children of Zion, the children of light. We are here for the express purpose of separating ourselves from the world and establishing that order of government that we read of in the Holy Scriptures; and we desire to see the glory of Zion upon the earth that has been spoken of by the Prophets of God.

The mass of the people in Christendom are taught to believe in the Bible, and they are taught to believe that Jesus is the Christ, the Redeemer and Savior of the world. This is the tradition of our fathers. This has been taught to us. And the Christian world have sought to understand enough with regard to the plan of salvation to prepare them to enjoy the happiness and bliss of a world where righteousness reigns triumphant. A portion of the Christian world say they are preparing for the Millennium and the Second Advent of the Savior; but their lives and conduct do not agree with their professions. They are taught to believe the sayings of Jesus and the Apostles and Prophets, sufficient to die by, and that they may be prepared to enjoy heaven hereafter; but they have no idea of making a heaven here on earth, of building up the Kingdom of God, that Jesus can come and receive his own. Our traditions have been to try and get through this world having religion enough and belief enough in Christ so that we could leave it and go where we could enjoy heavenly bliss forever. The Christian world have very limited ideas with regard to the Kingdom of Heaven on the earth. We as Latter-day Saints have confessed before Heaven, before the heavenly hosts, and before the inhabitants of the earth, that we really believe the Scriptures as they are given to us, according to the best understanding and knowledge that we have

of the translation, and the spirit and meaning of the Old and New Testaments.

We have confessed before angels and men, and have acknowledged by our acts that we believe most assuredly that Jesus has called upon us as his disciples—those who will receive the truth, obey His commandments, observe His precepts and honor His laws, to come out from among the wicked, to separate ourselves from sinners and from sin. If we have not confessed this by our acts as well as by our faith, then we are mistaken concerning the gathering of ourselves together. But we have confessed it, and we do believe it, and it is for us to live according to that which we acknowledge. We acknowledge the covenant under which we live; we believe it, and are honest in our belief; and we will honor that covenant by obedience to the laws of God. If we do not, our words and our actions contradict each other. By our acts, by our coming together, by our leaving our homes, our friends and our birthplaces that were dear to us according to the customs and belief of the world, we have declared our desire to serve the Lord. We have left the graves of our fathers—as our natives here would say, who lay great stress on birthplaces as well as many civilized nations; many have left fathers and mothers, brothers and sisters; and some have left husbands and some have left wives and children: what for? Because they believed in the words of Jesus and His Apostles, as well as in the Prophets and in the testimony of the Prophet Joseph and the Elders who have been sent unto them. This people have confessed this, and have shown to the world that they are honest in their belief; and that they are willing to carry out in their lives the spirit and meaning of this faith. Is not this

the situation of the Latter-day Saints? It is. This is our profession before the Heavens and all the inhabitants of the earth. Yet when we examine the feelings, views, wishes, desires and aspirations of this people, we see them wandering after almost everything but that which they should possess. With all these professions, and our willingness to forsake fathers, mothers, sisters, brothers, wives and children, houses and homes, and the comforts of life for the gospel's sake, we are yet far from aspiring to the holiness and the purity and perfection of Latter-day Saints. That people should forsake everything on the earth that would naturally be dear to them, of a worldly nature, for righteousness' sake, and then fall into a deeper vortex of folly and sin than they were in before, is astonishing.

My mission to the people is to teach them with regard to their every-day lives. I presume there are many here who have heard me say, years and years ago, that I cared very little about what will take place after the millennium. Elders may preach long discourses concerning what took place in the days of Adam, what occurred before the creation, and what will take place thousands of years from now, talking of things which have occurred or that will occur yet, of which they are ignorant, feeding the people on wind; but that is not my method of teaching. My desire is to teach the people what they should do now, and let the millennium take care of itself. To teach them to serve God and to build up His Kingdom is my mission. I have taught faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. These principles you were taught in foreign lands. You are teaching them to your children. There is scarcely a child in Israel but

is looking forward with anxiety to the time when he or she will be baptized. These things we understand alike. We have been baptized and have had hands laid upon us for the reception of the Holy Ghost. We have been taught to exercise faith, and to enjoy the gifts of the gospel. What has to be taught now? How to live. Have they to be taught to send for the Elders when they are sick, and that the prayer of faith will heal them? They understand these things. [We are to be taught with regard to our every day life in a temporal point of view.

Some may think they have the privilege of going to the gold mines or doing as they please, without being instructed concerning their temporal duties; that no person has a right to interfere with their temporal matters. Yet we have been performing labors year after year from the beginning, of various kinds, that the people have not seemed to think have had anything to do with temporal matters. I commenced such labors in the beginning of my career in the ministry. When the people believed and received the gospel, I commenced my temporal labors. They were baptized, which is a temporal work. By the laying on of hands—another temporal labor—they received the Holy Ghost. When they received that Spirit they saw they were to be gathered out from among the wicked. They saw the judgments of God were to be poured out upon the ungodly. This they saw in the vision of their minds. They saw the Saints were to be gathered out, understanding this by the Spirit which they had received. What had to be taught to them then? To gather up their little substance; if they had a farm or possessions, to sell them; and gather up with their families and friends and substance, to the land of Zion. And

where is the land of Zion? It is wherever the finger of the Lord has pointed out for His people to gather to. That is the place to go to. I recollect a lady asking me in Canada, in 1832 or '33, how large Jackson County was; and when I said 30 miles square, said she, "Suppose the whole world would embrace your doctrine, how would they get into Jackson County?" My reply was that, "Jackson County, in that case, would cover the whole world. Zion will expand as far as the necessity of the case requires it. You need not fear but there will be room for you, if you believe and gather with the Saints."

We commenced teaching the people the doctrine of Jesus, and then we commenced to build up the Kingdom of Heaven on the earth. We commenced this years ago. Have we been successful? In part, we have. A few have been gathered together, but our work is not accomplished. The Lord never could teach His people while they were among the wicked how to live by themselves, how to unite their efforts and their whole power for the establishment of His Kingdom. This kingdom is not of the world, says Jesus. It is different from any other kingdom that is now upon the earth; and while the people of it are mixed with the people of other nations and kingdoms, the Lord could never teach them how to establish His Kingdom. He must get them away from the wicked; gather them out; bring them into a place He has reserved for them to gather together, where He can teach them of His laws.

As I said once to my brethren in the school of the Prophets,—I have not asked you, I dare not ask you to fulfil almost the first requirement of the Kingdom of Heaven, almost the simplest principle, and one of the first

things that should be observed. I have not asked the people yet to perform this great labor, I will say it is a great labor, and if I were to refer it to you, you would say the same. You may ask what it is? It is to love the Lord thy God with all thy heart, with all thy mind and with all thy strength, and thy neighbor as thyself. Now, is this not almost one of the first requirements that God has made of His people? and I have not yet required it of the people. Love the Lord thy God with all thy heart, and then speak evil of thy neighbor? No, no! Love the Lord thy God with all thy heart, and speak that which is not true? No, oh, no! Love the Lord thy God with all thy heart, and take that which is not thy own? No, no, no! Love the Lord thy God with all thy heart, and seek after the riches of the world and forsake your religion? No! Love the Lord thy God with all thy heart and take His name in vain, curse and swear? No, never! If the love of God was really in the hearts of all who call themselves Latter-day Saints, there would be no more swearing, no more lying, no more deceiving, no more speaking evil of one another, no more running after the ungodly nor dealing with the enemies of Zion, no more running after the gold mines; nothing would be sought after only to build up the Kingdom of God. This we have not yet asked. But we do ask some things. Let us forsake those sins that are so grievous, and let us try to do right before the Heavens and with each other. Look at the Elders of Israel to-day; how many of them are gone to hunt gold. Hundreds of them are running off to Cheyenne to get work on the railroad. Where are their crops, their flocks and their families? All left, that they may get a little wealth.

We have been crying to the people

for years and years to cease their trading and trying to speculate with the enemies of this people. We have said to them, "Store up those things that the Lord gives to us, these are years of plenty, these are the days when the abundance of the blessings of Heaven are upon the soil we occupy; treasure up your wheat or our traders will take our flour and carry it to our enemies." But our elders will go and borrow money of strangers for the sake of speculating. Is this a fact? I do not know how it is here in Bountiful, but it is so in other places. Bountiful is a good and suggestive name; is it an appropriate one? Have you here an abundance of flour? If so, I will call upon you for some for the Public Works. There is nothing, nor has there been for a long time, to supply the public hands, only what I furnish out of my private store-house. If you have an abundance of beeves and flour and butter and eggs, and other things, will you furnish something for the Public Works? But if you are as they are in many other places, many of you have not got breadstuffs to last you one week. If one-half have breadstuffs to last them till harvest, it is more than they have in other places. Yet we have asked the people to save their wheat against such a year as last year or this year. Here are the devouring insects ready to take everything that we have. These are things the people have got to be taught to observe. There are certain rules in life and certain principles to be observed by this people. They must cease trading with those who would destroy us. To be called out from the wicked, and then take a course to call the wicked to us, how inconsistent it is! If the Lord were to say, "I will let the wicked drive you again, and I will call you to another place, where there is no one to

disturb you;" how long would it be until the course taken by many would call the wicked in among us again, to seek to destroy us? The Latter-day Saints must stop this course, or they will bring evil upon themselves, and we will have to leave. These are the things we have to learn. We have the privilege of choosing now. It is in our hands, it is within our power, whether we will stay in these mountains and build up the Zion of our God, or make the wicked and ungodly fat by our labor and give them our possessions. This many are doing, by running in debt to our enemies, and pursuing a course that is wrong. If they do not cease it they will have cause to weep and mourn.

All Latter-day Saints enter the new and everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the devil and the kingdoms of this world. They enter into the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world. When we came here to these valleys, who were here to trouble us? Nobody; but we have fed those who would destroy us, opened our houses and farms to them, to speculate and trade and traffic and get gain, and what do we make by it?

Now, some of my brethren may ask, "Brother Brigham, do you expect to dictate me where I shall sow my wheat, and when I shall sow it, and in similar matters?" I have said and will say again, if Brother Brigham had time to be in every house

he would teach them how to keep house. How many sisters set up their stockings by guess work, and do not know the number of the yarn and the number of the needles to use? In this matter I would instruct many of the sisters, if they would not take umbrage at me for doing so. The sisters ought to know about house-keeping and the brethren who farm about farming, but they need to be taught. Learn to be neat and cleanly in all that you do. Do you ask me if I am going to dictate you in such matters? If I am not to dictate you, you are not to be saved in the kingdom I calculate to be saved in. If I know something that you do not understand, it is my duty to teach you; and if you know something that I do not know, it is your duty to communicate your knowledge to me, till we become perfect by increasing in knowledge. Brethren, we have many things yet to learn. Many of the brethren south are ruined by running in debt; men of handsome property, which will go for comparatively nothing because of their vain imaginations.

Ye Latter-day Saints, learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for to-day, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must and will live within your means.] When we, as a people, can come to understand that we can live by ourselves, then we can live of ourselves, without any outside world. We did live so when we first came here. Were there any stores to go to? Were there places to go to where money could be hired? Did we live? Yes. Were we healthy? Yes. Much healthier, as a people, than we are now. Did we grow and increase? Yes; and as soon as we had time to

till the earth and reap a crop, we produced wheat and corn and potatoes. We turned our cattle on to the range to make our beef. We had plenty of wheat. We began to make our clothing here. We drove in sheep and we took care of the wool, and made it into cloth. I brought a carding machine with me. It was the only one in the Territory for years, and it carded up a great deal of wool. We made up this wool into cloth and wore it. When the gold came, then merchants came and the spirit of speculation came. Then men ran to the gold mines to get money; and then was the rush to the stores. Says the husband "I must have a suit of broadcloth and a fine pair of boots;" while the wife and daughters said they must have nice bonnets and dresses; and this has been continued until we have involved ourselves.

Are you going to be dictated in these matters? Yes, or you will sooner or later leave the Kingdom of God and go somewhere else. Is it hard to say this to the people? Is it infringing upon their rights? They have the privilege to choose the good or to choose the evil. It is as manly and as praiseworthy for an individual to make the choice to do good, work righteousness and love and serve God—it is more noble, than to choose the downward road. One or the other will be the choice of every individual. Do not trifle with evil, or you will be overcome by it before you know. Our business is to build up the Zion of God on the earth. Do you think you will do it and go hand in hand with the wicked? No, never. I know you may say, and say truly, according to the parable spoken by Jesus to his disciples, when the bridegroom was coming, the cry was, "Go ye out to meet him," but while he tarried, they all slumbered and slept. And when they awoke

with the cry, "the bridegroom is here," there were foolish virgins among them who had no oil in their lamps. He did not say that they would be among the ungodly. It is among those who are the bride, the Lamb's wife, that the foolish are to be found. But he never has instructed us to call on the ungodly, and those who would mob us, to make foolish virgins. Some may quote the

parable of the wheat and the tares and say they must grow together. Let me tell you, the tares will be in the field, and many will think they are wheat, until harvest comes; but at no time has the Lord said, bring the wicked and ungodly among my people to scourge them; for they are capable of bringing upon themselves all the evil necessary to perfect the good. The Lord bless you: Amen.

REMARKS by President D. H. Wells, delivered in the Old Tabernacle, Salt Lake City, 22d March, 1868.;

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF LIVING NEAR TO THE LORD—NEGLECTED DUTIES—CULTIVATION OF THE SOIL—SUSTAINING THE POOR.

We learn, as we progress in our experience in the Church and Kingdom of God, the necessity of living near to the Lord in order to enjoy His Holy Spirit and to reach the standard to which it is our privilege to attain. We can all remember when we received the gospel, how elated we were, and how glorious everything looked to our vision. We saw no difficulties but what we were willing to attempt to surmount. There appeared nothing in our way but what we thought we could overcome, and we felt, that, so far as in our power lay, we would remain faithful so long as we lived on the earth; that we could not stumble at anything that might come before us, and that we were competent to encounter the evils of life and every difficulty and affliction, counting it more honorable to be a doorkeeper in the House of the Lord than to feast with the rich and ungodly.

This is the experience, I might

say, of all who have received the gospel in sincerity. I suppose that the Apostles and disciples of our Lord and Savior Jesus Christ also felt elated with the idea that they were associated with the Savior of the world—the Son of God; but we find that they shortly afterwards deserted him. And even in the days of the deliverance of Israel from Egypt, they doubtless were elated with the mission of Moses, and went forth nothing doubting; but we see in a short time that their minds again reverted to the things of the world, and the place they had left, and they transgressed so deeply that the Lord would not permit them to enter the promised land; yet, not to be frustrated or thwarted in His purposes, He declared that their children should inherit it. So it is with the Latter-day Saints. A good many feel, I think, as though their religion has become an old story. They received

the word gladly in the first place, and were perhaps a good deal elated with the idea of being members of the Kingdom of God on the earth; but when they begin to live in that Kingdom and find that those ideas are not realized as fast as they imagined they would be, they get dull, and fancy the work does not progress. Perhaps they neglect their prayers; they think it is of little use to pray; they become cold, slothful and dull, and their minds become darkened. Instead of living so as to enjoy a full measure and flow of the Spirit of God, they become discontented and dissatisfied with the Kingdom of God and the principles of our holy religion.

If we only reflect, when we enlisted in this cause it was for a lifetime—for eternity; not for a few days, or a year or two, and then to fall away and return again to the beggarly elements of the world. We did not receive these principles with any such idea; but we enlisted for time and for all eternity under King Emanuel's banner. We covenanted that we would keep the law of God, walk humbly before Him, and do all in our power to build up Zion, and hold on to those principles made known in His kingdom, that we might attain to the blessings which were in the future. They who get weary and discontented think, perhaps, that they are not called and chosen. Why, we are called or chosen to be righteous, holy beings; and let us remember that the time for being chosen because we have been righteous will come after a while, and happy will be that individual who has so lived up to his privileges as to be among the chosen ones. If we wish to attain to this great blessing we must live for it, and not be neglectful in regard to the things of God. We must apply our religion to our daily

lives. We can meet and sing and pray and soar away in the spirit, for we have as much in our spiritual exercises as any people on the earth to raise our drooping spirits and fill our souls with joy; but, on the other hand, our religion does not consist of that alone; it is practical.

We read that when the Kingdom of God shall be set up, the kingdoms of this world shall be broken in pieces; and that the power shall pass into the hands of the righteous and the just preparatory to that day when Jesus shall reign "King of nations as he now reigns King of Saints." We are engaged in this preparatory work—the dispensation of the fullness of times in which this great temporal kingdom, which shall stand for ever, is being established, and you, and I, brethren and sisters, if we are united and earnest in our efforts for the promotion of the principles of truth may become happy instruments in the hands of the Lord in assisting in this great work. This is the dispensation of the fullness of times, and it comprises the keys, powers and authorities of all the dispensations since the world began; and we should live so as to enjoy a full flow of the Spirit of God so that we may progress and commune with Jehovah and holy beings, for the heavens are ready to drop with fatness if we will make good use of the blessings already conferred upon us. When we do this with clean hands and a pure heart before the Lord, blessings will flow to Israel in greater abundance than ever before. Look where you will upon the face of the earth and you can find no people blessed as we are even now. Why is it? Because we have a better country, and have better opportunities for bringing forth the blessings of the earth in a temporal point of view? No; we labor under many disadvantages that are un-

known in most other places; and yet we are more comfortable and happy than any other people. It is because the blessings of the Almighty are with us, and we shall have them in greater abundance inasmuch as we will cleave to the Lord and prove to Him our integrity.

But I fear there is a great neglect of prayer in the midst of this people. It is our privilege, nay, more, it is our duty to seek to the Lord frequently, that we may enjoy the full measure of His Spirit. Peradventure there may be something between us and our brother or sister—we may have spoken evil of them, or they may have spoken evil of us. We may have neglected our secret prayers, or to pray in our families; and if so we shall decrease in that good spirit which ought to pervade every breast, and we are more liable to yield to the evil influences that are around us and to become more captious in our remarks with our brethren, and less courteous, civil and circumspect in our intercourse one with another, and more apt to say things that are calculated to injure the feelings of our brethren. Perhaps we neglect our fences and let our stock trespass on our neighbors' fields, gardens or orchards, and give them occasion to say hard things about us; and then we go and retaliate and speak hasty words. To carry this idea a little further, perhaps we take that which is not our own, or borrow and do not return, or perhaps we go and take down our neighbor's fence on purpose to let our stock go and get his hay or grain. Or, perhaps, some amongst us go hunting stock on Sunday, or to the kanyons with our teams, when we should be keeping the Sabbath day holy. It may be possible that a great many of this people practice some of these things and thus prevent a free flow of the Spirit

of God unto themselves, and get darkened in the counsels of their minds. This should not be. If any of us find ourselves in this dilemma let us seek at once to remove the obstacles from our path, just as we would raise the gate if necessary to let down the stream to irrigate our gardens. Many a soul may be drooping for the want of spiritual moisture, and they do not know what the difficulty is. There are obstacles in the way that need removing, that our minds may be enlightened by the light of the Spirit of the living God.

It is moreover necessary that we should take this course that we may be united, that when the word shall come from our bishop, or a call is made upon us by any in authority who has a right to dictate, we may be ready to respond and be glad of the opportunity of so doing. A man should never fail of improving the opportunities that are given him for doing good, or he will be the loser if he dies. A man may perhaps feel a little elated if he escape the call of a bishop or get excused, thinking that it militated a little in his favor; but who is there who has ever felt so, but what he has had seasons of regret for not going forth manfully and freely performing the duty required of him? How much better such persons would feel if they had done so. On the other hand how well they feel who have always responded to every call made upon them! I do not think there is a person that lives who feels different. If he does, he feels very different to what I do. How often have I witnessed the pride and joy the brethren have felt in relation to this in their re-unions at the parties of the "Mormon Batallion," the "Pioneers" and "Zion's Camp!" and other associations. How many have said to me, "I was with you at such a place, and such a place; and I was

with the Saints in their troubles in Illinois and Missouri." And they speak of it as though they were proud to have been there. And even in the times of trouble we had in our early settlement here, when clothing and provisions were scarce, the same feeling is manifested. "I was here," says one, "and I," says another, and they feel glad that they were counted worthy to endure these trials and stand firm. It is a matter of satisfaction to every one who has proven himself worthy thus far; and when we shall have passed a little further along, and have got through this state of mortal existence, will we not, in that great reunion beyond the grave, feel still more to congratulate ourselves and each other that we have passed safely through, and that we have had virtue, strength and integrity sufficient for our day? and we shall be glad and rejoice that the difficulties we encountered were thrown in our way, and that we had the opportunity of proving ourselves before the Heavens.

Do not let us be discouraged at difficulties and trials, for we are sent to this state of existence for the express purpose of descending below all things, that we may pass the ordeals and trials of this life and thereby prove our integrity and be prepared to rise above all things. And after all, we have not been called upon to endure to that extent that the Savior of the world was. But he was not subjected to the afflictions he had to endure without hope, neither are we; but we are called to pass through them that we may prove whether we have power and strength to stand in that day when all things shall be shaken, and nothing doubting, cleave to the Lord our God with full purpose of heart, no matter how much things are against us, apparently. If we can pass these tests and trials we

shall prove to God and angels that we are worthy to receive the welcome plaudit, "well done, thou good and faithful servant, enter thou into the joy of the Lord."

These great principles are known to the Latter-day Saints, and they know also that there again exists communication between the heavens and the earth, and that the way has been opened through the ordinances of the House of God, for the full flow of His Spirit; and yet some of them begin to falter in their feelings and slacken in their duties and to go into darkness. Let it not be said in Israel, or in all the borders and coasts thereof, but let the Saints, as with the heart and voice of one person, continually strive to promote those principles and that unity which are necessary to wield an influence with the Heavens for the Kingdom of God on the earth. It was once said facetiously by one of the founders of American Independence, that it was necessary for them to hang together, because if they did not they would most likely hang separately; meaning that if they did not succeed in gaining their Independence they would be convicted of treason, and put to death. It is so comparatively with the Latter-day Saints; unless we act unitedly and in concert in temporal as well as in spiritual things, we shall suffer loss. A Latter-day Saint in the world may live his religion as circumspectly as we do in the valleys of the mountains, but what power or influence can he wield for the kingdom, standing alone? All the surroundings of the world are against him. But if we are united in this great work, we shall in the due time of the Lord, become a great and mighty people on the earth, that can never be uprooted nor overcome by the floods of sin and corruption, that have so long deluged the world. The

Latter-day Saints have no rights that the world consider themselves bound to respect, and if we expect them to do so we shall be deceived, especially if we live near to God. I have seen this tested over and over again in my own experience. What rights had the Latter-day Saints in the State of Missouri? Why, every right that man could ask for. Were they respected by the people or the authorities of the State? No, but the rights of this people were trampled under foot and they were expelled from the State. It was the same in Illinois, and in every place where they gathered together. In view of this it was a great blessing conferred upon us when the Lord brought us out here where the wicked could not have such control over us as they formerly had. Since that time we have become a great and mighty people in comparison to what we were then, and we are exerting an influence in the earth.

Shall we, who have enjoyed the Spirit of the Lord, and, I might say, have a knowledge of the powers of the world to come, suffer bickering, strife and division to enter into our midst? Let it not be said in the midst of Israel, but let us be more careful hereafter in our intercourse one with another than we have been in times past. Let us not trespass upon what is our neighbors', either in feelings, property or possessions. Let us be courteous, and, instead of engendering strife and destroying each other as they do in the world, let us build each other up. We have to prepare to co-operate with the Lord in the establishment of His Kingdom, and it should be our special business to first perform the duties devolving upon us, and let our individual matters, if we have any, be secondary. This kingdom is made up of individuals as much as any

other kingdom, and is prospered and built up by our individual efforts, but if we can have our labors wisely directed, then he who acts as he is counselled, is not only attending to and securing his own interests, but he is working for the good of the kingdom generally. For instance, the farmer, who is engaged in raising the various kinds of grain, and is industrious, frugal and economical, is a good citizen and is doing as much for the kingdom as he who is preaching the gospel; but if he be counseled to direct his energies especially to the raising of flax, hemp, or the mulberry, it is his duty to heed that counsel, and so work unitedly with the Saints of God under the direction of those who are appointed to direct the labor of this people and thus bring about the greatest good to the whole. So with the mechanic, and in fact with every individual in Israel.

There is one thing I particularly wish to speak upon. There is much knowledge which we need that would benefit us if we would take the trouble to search for it in useful books and apply it. Who amongst us knows how to analyse the soil, and so be able to tell what kind of produce it is best adapted for? This knowledge we can acquire from books, and by experiments in agricultural chemistry. We do not raise sufficient grain and other produce in this Territory to make ourselves comfortable. Why is this? Some of us have a very poor way of farming. I remember when I was south last year—though I need not go out of this county to find such farming—of seeing land that had not been harrowed above once in three or four years, and neither plowed nor sowed in that time, and watered only once or twice in a season; still they reaped a crop every year, and the people complained that they had not seed

enough for their land, and they were, I think, the poorest people I have yet found in this Territory. I told them they were criminally poor, that there was no reason for their being so, but that it was the result of their indolence and bad management. I said to them, "Suppose you rented this land, and the owner should come and see you, and find what a condition his land was in,—overrun with cockle and black seed and the weeds so numerous that they choke out the grain, would he not upbraid you and take a portion of that land from you and let it to others who would cultivate it properly?" Said I, "you complain of poverty, but you have more land than you can handle properly, and that is the great cause of your poverty. Then, again, you had more cattle than you could take care of, and the Indians got them, Now if you had had fewer cattle, and had taken better care of them, the Indians would not have taken them and you would have been better off. I told them they had better dispose of a portion of their land, and keep no more than they could cultivate properly, and they would get twice the amount of grain they ever got before and with less labor. This was for the want of intelligent farming. How many of us here do not reap half such crops as we might reap for the same reason? It has been said by somebody that "he who makes two spears of grass grow where but one grew before is a benefactor to his race;" but how much more so is he who, by his superior intelligence, helps to increase the necessaries and comforts of life! Let us learn to analyse the soil and know its component parts, then we will understand whether it is best adapted to the growth of vegetables, or wheat or other kinds of grain; and know where to put trees, strawberries, and other things, that

they may have the kind of soil best adapted to their growth.

The recuperation of the soil, too, is a matter of great importance. Some people think if they put manure on the land, that is all it requires. There is some land that would be better with sand mixed with the soil; some would be benefitted by having clay mixed with it. If we would pursue this course we might cultivate less land and receive a greater reward for our labor.

We might also cultivate lucerne, carrots, beets and cabbages to keep a cow. Now the custom is in most cases to send them to the range, making them travel from eight to twelve miles daily. This causes their feet to become tender, and they have to be sent to the blacksmith's to be shod; and when they get to the range there is little but bitter weeds for them to eat. This is no way to keep a cow. If we wish them to be of any service they should be well fed with lucerne or other suitable food, and kept up in the city and attended to properly; then a cow would do some good, give good milk and butter, which go a great way towards making a family comfortable. Then, again, almost anybody can keep a few chickens, and, with them and a cow properly attended to, very little additional expense is necessary to make a family comfortable. In this country a great many neglect these things and complain about poor living, just for the want of a little attention. They have girls and boys too, who could attend to these matters.

I wish to speak in relation to imparting the necessaries of life to the poor and the needy. We do not furnish labor enough in the winter season to those who depend upon it for their daily bread, It seems to me that the men who have the means do not make the improvements they

might make in the winter, and so employ those who are destitute. In the summer there is plenty of labor for every body, all through the Territory; and it frequently happens that hands are scarce and wages high; but as soon as the storms begin to come in the Fall, laborers are thrown out of employment and have nothing to do through the long winter. I think the Bishops should turn their attention to this matter and contrive more useful and profitable employment for the winter season. The first Thursday in every month, let us remember, is a day set apart for fasting, prayer and donations to the poor. It will soon come around again. Notwithstanding there may be a little scarcity felt in the midst of the peo-

ple, do not let us neglect those things. Do not forget them, and let us live up to those things necessary in the midst of the Saints of the Most High God, so as to keep a full flow of the Spirit in each and every one of us, and seek to make a better use of the blessings with which the Lord has surrounded us. The elements are rich and laden with everything that is good for man, and it is for us to exercise our discrimination and understanding to draw our support therefrom, that we may become a great, free and independent people, able to bear off His kingdom against every opposing obstacle.

May God help us to do so, and to be faithful, is my prayer in the name of Jesus: Amen.

REMARKS by *President Brigham Young*, made in *Mill Creek Ward meeting house*, Sunday, July 25th, 1868..

[REPORTED BY EDWARD L. SLOAN.]

EDUCATION—RECREATION—NECESSITY OF OBEYING COUNSEL.

From my earliest labors in the ministry I have taken truth as my text; but I will refer this morning to the words on one of the banners here, "Education is our motto." This will be my text. We are here that we may learn to improve. My inquiry is, How can I do the most good to my fellow beings? What can I say to them; what can I do; how shall I walk before them; how shall I commune with them to do the greatest possible good to the human family? I am so weak that when I give instructions to my brethren and sisters it seems but a very feeble effort, when the mind is open to behold the great

things of God, the riches of eternity; to behold that which is understood by angels and by those made perfect.

My first remarks will be concerning such exercises as we have seen here this morning. The Latter-day Saints have many pastimes, and they enjoy themselves in social society with one another. Yet I think, in my reflections, that we should have an increase—and we are having partially an increase—of recreation for our youth. We have very few holy-days. When the 4th of July comes, we have our amusements and exercises. When the 24th of July comes, we hail it as the anniversary of a day

deliverance; a day of peace and joy to the Latter-day Saints, in finding the peaceful valleys of these mountains, where we can rest and gather the people together, and enjoy the privilege of serving God without any to molest or make us afraid. These two days with Christmas and New Year's, are about all the holidays we have, that we notice at all. On reflection, I have come to the conclusion that it would be better if we would pay more attention to these public exercises, and direct the minds of our children by observing them, taking a course to have them avoid getting into the habit of drinking and every kind of rowdyism, and other things that are unbecoming; and in all of our amusements have objects of improvement that are worthy of pursuit. I think we are improving a little in this respect; but more of us should take an increased interest in it. We should have more of the children attend Sunday School, and the teachers should continually place objects before them that will lead them to study to improve in their manners, in their words, in their looks and in their behavior; and that will guide their minds aright. You will find we can place before them objects that will do them much good in their thoughts and reflections, that will improve their young and tender minds, and have an influence upon their future lives for good; and we can thus bring them up in the nurture and admonition of the Lord by taking a course to lead their minds.

The brethren here have caught us as they generally do. I had no thought of any person coming to meet us, nor of seeing the schools lining the road. I thank them for their good feelings to the elders of Israel. But is there any good in it? Yes. It attracts the attention of the young people—that is, I mean all un-

der a hundred years old—elevates their feelings, and is calculated to induce reflections and thoughts of a life that is useful; and they will think, when are we going to have another meeting? when is brother Brigham coming too see us again; with brother Wells and brother Cannon, and others?—we cannot say brother Kimball, for he has gone to reap the reward of his labors. It will have the effect of drawing them to good, and they will follow after good continually. Is there any harm in Sunday School parties? No! it is one of the most harmless kinds of enjoyment when conducted aright. If they wish to dance, let them dance; let them talk and play; but not do any wrong. They must not get angry with each other; and if any do wrong instruct them to do right. If our children are thus taught, they will be patterns of piety and their conduct will be worthy of imitation.

I would be very pleased to learn that your Bishop, brother Miller, was preparing a place for parties; with a little pond to float boats on, and other means of enjoyment, where the people could assemble to have their exercises. Get the young minds to follow after you in these things, and they will follow after you in every precept that is good. And I would like to hear of other Bishops taking steps to prepare suitable places for the same purpose.

We are gathered here from various nations of the earth; and many of us have been in conditions of society where we have been wanting in many privileges which others enjoy. The people come here and their feelings are united directly, which is a positive proof that there is something in our belief more than there is in the beliefs that are recognized in the world. They come here and try to be one immediately, and to amalga-

mate their feelings. We see this, and it is encouraging; and we see our prominent men leading out and directing the minds of those from the eastern and those from the western world, and teaching them never to do a wrong, never to do evil; and, by example, to beautify themselves and their places, and everything around them. This is good, for in it we do no wrong; we do not do anything by it to injure our feelings or the feelings of others, nor to grieve our spirits; but we do that which will increase beauty and excellence among the people. In this the Lord is well pleased. For the sake of our children, for the sake of the youth of our land, I am pleased, every time I travel, to see this manifestation of respect for the elders of Israel.

We wish to improve. I will ask a question with regard to knowledge and wisdom and understanding and all the blessings of Heaven bestowed upon the people, and it is this: Who are deserving of honor and glory, who are deserving of a good name? The man and the woman who seek to know and understand the mind and will of God and to carry it out in their lives, or those who are slothful and who seek to live by what they call faith alone? I think we would decide that those who manifest by their works that they seek to do the will of the Lord are more acceptable before Him than those who live by faith alone. I believe the Latter-day Saints are the best people on the earth of whom we have any knowledge. Still, I believe that we are, in many things, very negligent, slothful and slow to obey the words of the Lord. Many seem to act upon the faith that God will sustain us instead of our trying to sustain ourselves. We are frightened at seeing the grasshoppers coming and destroying our crops. We pray to the

Lord and try to exercise faith that He may remove these devouring insects. We got along very well in the first part of the season, and our crops looked beautiful. But how has it been for the last few days? I can understand your feelings by my own. A week ago yesterday I went through here on my way to Provo, and everything looked promising. Yesterday when I returned, fields were stripped, young orchards were stripped of the leaves, and the evidences of destruction were to be seen around. Some try to exercise faith and ask the Lord to remove this destructive power. I remember saying in the School of the Prophets, that I would rather the people would exercise a little more sense and save means to provide for themselves, instead of squandering it away and asking the Lord to feed them. In my reflections I have carried this matter a considerable length. I have paid attention to the counsel that has been given me. For years past it has been sounded in my ears, year after year, to lay up grain, so that we might have an abundance in the day of want. Perhaps the Lord would bring a partial famine on us; perhaps a famine would come upon our neighbors. I have been told that He might bring just such a time as we are now having. But suppose I had taken no heed to this counsel, and had not regarded the coming time, what would have been my condition to-day.

View the actions of the Latter-day Saints on this matter, and their neglect of the counsel given; and suppose the Lord would allow these insects to destroy our crops this season and the next, what would be the result? I can see death, misery and want on the faces of this people. But some may say, "I have faith the Lord will turn them away." What ground have we to hope this? Have I any

good reason to say to my Father in heaven, "Fight my battles," when He has given me the sword to wield, the arm and the brain that I can fight for myself? Can I ask Him to fight my battles and sit quietly down waiting for Him to do so? I cannot. I can pray the people to hearken to wisdom, to listen to counsel; but to ask God to do for me that which I can do for myself is preposterous to my mind. Look at the Latter-day Saints. We have had our fields laden with grain for years; and if we had been so disposed, our bins might have been filled to overflowing, and with seven years' provisions on hand we might have disregarded the ravages of these insects, and have gone to the kanyon and got our lumber, procured the materials, and built up and beautified our places, instead of devoting our time to fighting and endeavoring to replace that which has been lost through their destructiveness. We might have made our fences, improved our buildings, beautified Zion, let our ground rest, and prepared for the time when these insects would have gone. But now the people are running distracted here and there. I do not wish to condemn them. I wish all the justification that can be brought to them. But I look at them as they are. They are in want and in trouble, and they are perplexed. They do not know what to do. They have been told what to do, but they did not hearken to this counsel.

I have never promised a famine to the Latter-day Saints, if we will do half right. You have never heard it drop from my lips that a famine would come upon this people. There never will, if we will only do half right, and we expect to do better than that. There is not another people on the earth whose faith and works are directed for the accom-

plishment of good like the Latter-day Saints. But we do not obey counsel as we should. Yet when we look at them and at others on the face of the earth, we have reason to say we are proud of the Latter-day Saints. But are we all we should be? No. We must learn to listen to the whispering of the Holy Spirit, and the counsels of the servants of God, until we come to the unity of the faith. If we had obeyed counsel we would have had granaries to-day, and they would have been full of grain; and we would have had wheat and oats and barley for ourselves and for our animals, to last us for years. The people have also been counseled to take their straw and stack it up, making nice beautiful ricks of it. You may see the day your cattle will want it or perish. If you keep your straw you will be able to have your cattle to work with when you want them. Is the hay kept? No: it must be sold. A train will come in from Utah County, from Davis County, from Tooele, loaded with hay, and it must be sold, even if there is nothing—comparatively speaking—got for it. Save your hay; save your chaff; save your straw; save your wheat; save your oats; save your barley, and everything that can be saved and preserved against a day of want. We have taken our flour north, and sold it for a song, and now we see the day when our brethren are paying twelve dollars a hundred for it on the railroad, brought from the States. If we had been prudent we might have had enough to supply them, and we could have sold hundreds and thousands and tens of thousands of dollars' worth this season. I was inquired of this spring what I would sell flour for, to be taken down with the teams that went to the terminus, and I had to say we have none to spare. But we have sent it to Mon-

tana, and we have sold it for next to nothing, and now our bins are empty. Who is deserving of honor or glory from God? Those who have preserved their substance, or those who have wasted it? Those who have preserved it; for they know how to preserve those things which the Lord places in their hands. But some have had so much faith in the providences of God to feed them that they would sell their grain even if they got a mere nothing for it. I remember a time when some people almost cursed wheat, it was so plenty. Would the common laborers and mechanics take wheat for their pay? No. Would they save it? No. The Lord had given us large crops; would they build bins and store the grain away? No. But it was taken to the city and sold for anything it would bring. There was a time when my heart was pained at hearing wheat spoken of as it was; and I was afraid at seeing the manifestations of ill feeling which were exhibited by some of the brethren, principally among the mechanics, concerning grain.

We have seen one grasshopper war before this. Then we had two years of it. We are having two years now. Suppose we have good crops next year, the people will think less of this visitation than they do now; and still less the next year; until in four or five years it will be almost gone from their minds. We are capable of being perfectly independent of these insects. If we had thousands on thousands of bushels of wheat, rye, and barley, and corn we might have said to them, "you may go, we are not going to plant for you." Then we could have plowed up the ground, put in the manure, and let the land rest, and the grasshoppers would not have destroyed the fruits of our labors which could have been directed to the beautifying of Zion

and making our habitations places of loveliness.

Just as sure as the Lord lives we are going to see times when our neighbors around us will be in want. But some may say, here have ten years, twenty years, thirty years gone, and the sayings of Joseph and the Apostles have not all come to pass. If they have not all been fulfilled, they all will be fulfilled. When we saw the flaming sword unsheathed in the terrible war between the north and the south, we could see in it the fulfillment in part of the prophecies of Joseph. But when peace comes for a short time we forget all about it, like a person who comes into the Church because of seeing a miracle. If he has professed an obedience to the gospel and a belief in its principles because he saw a miracle performed, he would need another in a day or two to continue him in his belief; and he wants a repetition of miracles to keep him in the Church. Let peace continue for a few years, and the prediction of Joseph spoken of would be forgotten by all but a few. So it is with us, comparatively. Let crickets, or grasshoppers, or frosts, or anything else come and destroy our crops, and we feel it then; but just as soon as prosperity comes we forget what has happened.

Take the people and I am proud of them; but there is a feeling with them that they must not be counseled in their temporal matters. I call this a sectarian notion. for we will find yet that God is Dictator in everything. Take the case of the Children of Israel and the miracles that were wrought in their deliverance from the land of Egypt. The question arises, was it through their faith, or because of the promises which God had made to their fathers? The Lord sent Moses to Pharaoh, who wrought many miracles before him; and Pharaoh sent for his wise men, his astro-

logers, soothsayers and magicians, and they wrought their miracles before Moses and Aaron. Finally, the Lord said, the Children of Israel must be brought out of Egypt; but was it because of their faith, or because of the promises made to Abraham, Isaac and Jacob? It was because of the promises of the Lord, and not because of the righteousness of that people, that He brought them out. They came to a place where they were hemmed in, with the Red Sea before them and the armies of the Egyptian monarch behind them, and the mountains on either side of them, and they cried out that they would be destroyed. But the Lord divided the water, and took them over in safety; and it was because of the promises He had made to their fathers. They passed through the Red Sea in safety and the Egyptians were drowned. Was it because the Egyptians were so much more wicked? I suppose not; but it was because the Lord had said, "Let the Children of Israel go free," and they would not; and He punished the Egyptians for not letting them go; and He punished the Children of Israel by not letting them go into the promised land, for their wickedness in the wilderness. They cried against Moses because he had led them away from the fleshpots and leeks of Egypt, and the Lord said he would feed them. But was it because of their righteousness that he sent them down Manna for food? I have no evidence to believe that it was because of their righteousness. Do you think they were so very righteous that the Lord would not let their clothing grow old? It was not because of the righteousness of the Children of Israel, but because of the promises of the Lord to Abraham, Isaac and Jacob, for He must fulfill the promises made to His servants. He wanted at one time to destroy the whole peo-

ple, and told Moses to let Him alone that He might destroy them because of their wickedness and rebellion, and He would make of him (Moses) a great nation; but Moses pleaded in their behalf, and called upon the Lord to remember His promises, and they were preserved. When Moses was on the mount they went to Aaron and inquired where Moses was, and demanded gods to go before them. And Aaron told them to bring him their ear rings and their jewelry, and they did so, and he made of them a golden calf; and the people ran around it, and said these be the gods which brought us out of the land of Egypt. How much credit was due to them? Just as much as to us, for not saving our grain when we had an abundance, and, when the grasshoppers come, crying, "Lord turn them away and save us." It is just as consistent as for a man on board a steamboat on the wide ocean to say, I will show you what faith I have, and then to jump overboard, crying, "Lord save me!" It may not seem so daring; but is it any more inconsistent than to throw away and waste the substance the Lord has given us, and when we come to want, crying to Him for what we have wasted and squandered? The Lord has been blessing us all the time, and He asks us why we have not been blessing ourselves.

Will this be instructive to you, my brethren, hereafter? A great many have taken this counsel, and they are prepared. I had my seven years' breadstuffs on hand last year; but I have to deal it out, and I will deal it out to the last bushel, and try my faith with my brethren. But are we deserving of praise from God or man? Who are deserving of praise? The persons who take care of themselves, or the ones who always trust in the great mercies of the Lord to take

care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that, when we do not plow and sow and are saved the labor of harvesting, we should cry to the Lord to save us from want, as to ask Him to save us from the consequences of our own folly, disobedience and waste. It is said, by some, that the Lord is not going to tell His servants to gather His people here to starve. That is true; but the Lord has said, "Gather the poor from the nations;" and to the people here, "Gather and save the produce I put within your reach, and prepare against a day of want." Suppose a hundred thousand or a million of starving people were coming here, and we had only grain to last for a couple of years, with famine around; they would offer their gold and their silver and their plate and their precious things for bread to eat, and you would hand it out until all was gone. Then you could sit down and look at the riches you had got, until all would perish together with hunger. This would be so, unless the people act more wisely than they do now.

We have had peace in these mountains since we came here; and the protection of the Lord over this people has been as visible to me as when Moses caused darkness to come upon all the land of Egypt except the land of Goshen, where the children of Israel dwelt. But what credit is due to us before the Heavens and the earth, even supposing we had such faith as to get the Lord to fight our battles and do for us what we could do for ourselves? Not a particle. He requires obedience at our hands. One of the prophets has said, "To obey is better than sacrifice, and to hearken than the fat of rams;" and it is written, and I have never heard it contradicted—it was said in the days of

Jesus and His Apostles, and it has been said in this our day—that we shall be judged according to our works and not according to our faith. One of the Apostles has said, "Show me thy faith without thy works, and I will show thee my faith by my works." If a man heals a person who is sick, it does not prove that he keeps all the commandments of God. One man went to Jesus and said, I know you have power; my servant is sick, and if you come and touch him he will be healed. And Jesus said he had not seen such faith in Israel. And he said, "Your servant is made whole." Was it the faith of this man who came to Jesus, or the charity and mercy of the Savior, by which the sick person was healed? Jesus saw the man's faith, and he said I will bestow a blessing here; and in this is manifested the mercy of God. In many things are the mercies of God made manifest; and for the people to turn around and claim that it is because of their righteousness, is foolish and wrong. If these grasshoppers were all moved away it would not be because of the righteousness of the people, but through the mercies of God. It is for us to live so that we can claim the blessings of God. You recollect reading of the brother of Jared, Mahonri Moriancumer, who saw the Lord. If he had not kept the commandments of God he would not have had power to see the finger of the Lord. But he was faithful in all things, and this gave Mahonri such exceeding great faith that he had a right to the blessings he asked. If we were to keep the commandments of God, as he did, we would have the right to claim the blessings even as Mahonri had. But if we will not be obedient in all things we cannot claim them. If we are obedient in all things He will bestow upon us every blessing we desire; if we are obedient

in some things and disobedient in others, He will do as He pleases.

Twelve years from now will tell whether we have been instructed to-day or not. If the grasshoppers come again we can then find who has grain in their bins. With regard to faith and repentance, and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and the ordinances of the Gospel, the people are united; but when we come to the providences of God to us, then is the place for scepticism to come in and the people to differ. We are bound by our covenants to accept the word of the Lord. There is a difference of opinion as to getting the word of the Lord; but if you will read and cultivate the Spirit of God, you will understand how it is obtained. The Lord is not every-

where in person; but He has His agents, speaking and acting for Him. His angels, his messengers, His Apostles and servants are appointed and authorized to act in His name. And His servants are authorized to counsel and dictate in the greatest and what might be deemed the most trifling matters, to instruct direct and guide His Saints. The people have done well for the past year or two, in leaving off their tobacco, their whisky, their coffee and their tea; and if they will keep on doing this, and increasing in righteousness, we are as surely on the high road to excellence, glory and eternal lives, as we are here to-day.

I pray the Lord that we may have His spirit to guide us to help build up the Kingdom of God. Amen.

DISCOURSE by Elder Orson Pratt, sen., delivered in the New Tabernacle, Salt Lake City, June 14th, 1868.

[REPORTED BY DAVID W. EVANS.]

THE LORD'S SUPPER—ANTIQUITY OF THE GOSPEL—THE APOSTACY—
THE RESTORATION.

We have assembled ourselves together this afternoon, according to our usual custom, to worship the Lord our God and to partake of the Lord's supper, in commemoration of the death and suffering of our Great Redeemer. In this manner we show forth his death until he comes. By attending to this ordinance, and all other ordinances and institutions of the Kingdom of God, we witness before God, before angels and before one another, that we are His disciples.

Jesus is the only name given under Heaven by whom salvation can come. There is no other being or name, no other person appointed, no individual that has received authority to open up the way of salvation to the human family, only our Lord and Savior Jesus Christ. It is He in whom the Latter-day Saints believe; it is He whom we worship. We also worship the Father in His name. It is the gospel which He has revealed which we have received. It is the Holy Ghost which the Father be-

stows upon the children of men, through His name, by which we are sanctified and made pure in heart.

The gospel of the Son of God is not a doctrine of late invention; but it is an old doctrine—a doctrine that was made manifest in the beginning. It has been taught in every dispensation; and all that were saved in the days of Adam, Enoch, Abraham, Moses, or the prophets, as well as in the days of Christ, and since His day, were saved through belief in the Son of God, and in His gospel. This great plan was revealed to mankind in the early ages of the world as well as in the meridian of time.

The same gospel that was preached by the Apostles, was also preached by the ancient patriarchs and antediluvians. The same gospel that was preached in the days of the apostles, is also preached now to the Latter-day Saints. There has been a variety of dispensations of this gospel, made manifest to the human family. We have had in addition to the law of the gospel, many ordinances and institutions given to the children of men, suited to their particular circumstances, and to the conditions in which they were placed.

In the days of Moses, for instance, certain laws and ordinances were revealed from Heaven, suited to the condition of that people. But they had the gospel preached to them before the law of carnal commandments was revealed. Hence Paul says, in his epistle to the Hebrews, the gospel was preached to them as well as unto us, that is, to those who were in the wilderness with Moses. They had the gospel; but it did not profit them, says Paul, not being mixed with faith in them that heard it. Hence they had to be dealt with and chastised for their unbelief and rebellion. The Lord had to afflict them, cutting many of them off and

swearing in His wrath that they should not enter into His rest.

The gospel was also preached to Abraham. The same gospel by which the heathens were saved in the days of the apostles was known and preached in the days of Abraham. The same gospel that, according to the testimony of the New Testament, brought life and immortality to light was preached before the days of Abraham to Enoch, and through understanding the principles of that gospel his faith in the principles of immortality and eternal life became so strong that he was translated and taken to Heaven without seeing death.

In these latter times the Lord our God has condescended to send a dispensation of His gospel to the human family. You may enquire, what is the purpose the Lord has in view in sending the gospel in this age? Have we not here the books that contain the gospel of the Son of God, as it was preached in ancient times? Have we not here the word of the living God by which the people were saved before and after Christ came? And if they could be saved in those different dispensations in the early ages of the world and in the meridian of time, why should the Lord reveal another dispensation of this same gospel to the human family? I know that these enquiries arise, more or less, in the minds of individuals. I have often heard them in travelling among the various nations of the earth. When the gospel as revealed in the Book of Mormon, has been presented to the people, and they have been told that God has commenced another dispensation of the same gospel, they would immediately enquire "What is the use of it? We have the gospel by which the ancients were saved, revealed in the New Testament, and why do you bring us another dispensation of it?" Let me

reply to this, and say a few words in relation to the object and purposes that our Father in Heaven has had in view in revealing the gospel afresh to the children of men.

If it had not been for the great apostacy after the apostles had preached the gospel, during which the last vestige of the Church of Jesus Christ was rooted out of the earth by the wickedness of the children of men; if it had not been that the priesthood was taken from the earth and the power to preach the everlasting gospel in its fullness had ceased among the nations, I do not know that there would have been any necessity whatever for another revelation of the gospel, and its gifts, blessings and powers, and the priesthood and apostleship in the latter days. But I think it can be proved beyond the power of controversy or reasonable contradiction that the gospel of the Son of God, as it was preached in the days of the apostles, has been entirely rooted out from among men. I do not mean the letter of it; we have that in part; but I mean the power to preach it and to administer its ordinances; the power to build up the church and kingdom of God; the power to speak in the name of the Lord; the power which characterized the ancient servants of the living God; the power which rested on the inspired apostles by which they could call upon God and receive revelation from heaven. That power has been rooted out from the earth. A form has been left it is true,—in fact a great many forms; but what is the form without the power? What, for instance, is the use of preaching baptism for the remission of sins to the human family, if there is no person authorized and ordained from God to administer baptism to those who believe and repent? None at all. People might go forth and preach

baptism from age to age and from generation to generation, but who could be baptized, or what would be the use of it, unless there were authority to administer the ordinance?

What use would be the Lord's Supper, of which we are now partaking, if we should go and preach it all the days of our lives, provided there were no persons authorized to administer the ordinance? None at all. They could not partake of the ordinance acceptably before God. We could not receive the ordinance of baptism for the remission of sins, unless there were some person sent by new revelation to administer this ordinance to us.

Again, what use would be the ordinance of the laying on of hands in confirmation, as it was performed in the days of the ancient apostles? This is a part of the gospel, as well as faith and repentance. What use is it unless there is a man called of God to lay on hands and confirm the gift of the Holy Ghost upon the heads of baptized believers, as was done anciently?

Here is the great question between the Latter-day Saints, and the whole Christian world. It is one of the great fundamental principles at issue between us and the whole world. And it is something of the greatest importance. It is not one of the non-essentials; but it is something that concerns the whole human family, no matter whether they are religious people or irreligious; whether believers in the Bible or unbelievers, or whether they are of this, that or the other sect. This is not the question; but the great question is, has God authority among the nations to preach, to baptize, to administer the sacrament, to confirm by the laying on of hands for the gift of the Holy Ghost, to lay hands on the sick and command them in the name of Jesus

Christ to be healed as they did in ancient days, or has He not? If He has not we may preach until doom's day, and our preaching will not save us in the fullness of the glory of the heavenly worlds. We may baptize, and our baptisms will not be recorded in the heavens. We may administer the sacrament, but God will never receive the authority by which it is administered, and it will not be recorded in the behalf of the individuals who received it from unauthorized hands.

What testimony have we that there has been no authority for many generations, or from the days of the ancient apostles until the present century? Have we any evidence in relation to this matter? We are sorry to say that we have so much that we are obliged to believe that darkness has truly reigned over the inhabitants of the earth, and gross darkness has filled their minds. We will present a little testimony before this assembly, this afternoon, on this subject; but as it is a subject with which you are well acquainted we need not dwell upon it long.

One of the greatest evidences that can be offered that authority to preach the gospel and administer in its ordinances has ceased from the days of the apostles down to the present time, is that which is acknowledged by the whole Christian world, Catholic and Protestant, namely that the days of revelation have ceased, that the canon of Scripture is closed and full.

Now supposing we admit this, for the sake of reasoning a little while on the subject. Admit that after the apostles fell asleep there was no further revelation, that the canon of scripture was closed up at the end of the first century of the Christian era. If we admit this you see the dilemma into which the whole world is plunged.

No man can receive the priesthood and authority to administer either in word, in doctrine or in ordinances without new revelation from Heaven. Shall I prove it? Let me refer you to the testimony of Paul in the epistle to the Hebrews, wherein he says that no man taketh this honor to himself, except he be called of God as was Aaron. Turn over to the Book of Exodus, if you wish to learn how Aaron was called. God, in the first place, by His own voice, and by the ministration of an angel, called His servant Moses, raised him up as a great and mighty prophet, gave him authority from the heavens to administer in the name of the Lord; and then gave him revelation and commandment to call his brother Aaron. God spoke to Moses, on that occasion, and told him that his brother Aaron should be a minister and that he should set apart Aaron unto the Priesthood, and that he should have power to go in and out before the Children of Israel; and that he should wear the breastplate, containing the Urim and Thummim, so that he could enquire in behalf of the Children of Israel, and judge between man and man.

Was Aaron called in any other way but by new revelation through the prophet Moses? He was not. Can any man receive the priesthood only by revelation? Can he receive his calling in any way wherein God does not communicate himself by new revelation from Heaven? I answer no, no. No man can assume the priesthood, and the power thereof, and officiate therein, unless he be called as this man of God was called in the days of Moses.

Admit then that the canon of scripture was closed when John the Revelator received his gospel, after he returned from the Isle of Patmos, and that when the apostles passed

from the earth communication between earth and Heaven was closed, who could be their successors? No individual could hold the office or receive it unless God sent new revelation from Heaven, pointing out by name the individual upon whom the authority and calling to preach and administer in His name should rest.

If revelations were given in the second, third, fourth, fifth or any of the following centuries, where are those revelations? They are not in the Bible. Can we find them among the records of the Roman Catholics? No. What do we find there? According to the testimony of their bishops, archbishops and most learned men, they believe in no new revelation; but they take for their guide the traditions and revelations that have been handed down to them. We judge them out of their own mouths. If there have been no revelations given to the Catholic church, as they themselves testify in their writings, then there has been no Pope called to sit in the chair of St. Peter; no bishops nor archbishops to act in the places of the ancient apostles; and they are all impostors. Perhaps I ought to qualify that saying a little. There may have been some of them who were very sincere in following the traditions of their fathers, and who received the priesthood among the Catholics with all the sincerity that characterized some of the heathen priests, in receiving their priesthood from their fathers. But sincerity does not prove authority; and we have their own testimony that all authority was cut off from them, and that there was no man designated by name through revelation to occupy the position of St. Peter in Rome.

Again, come down to about three centuries ago, when the first Reformers came out and began to testify and

protest against the Mother Church, and what do they exhibit? We are hunting for authority. They have invented articles of faith, and these alone are the basis of their authority. As a sample we may take the Church of England in the days of King Henry the Eighth. We may also take the Reformers on the Continent of Europe under Martin Luther, Calvin, and various other great Reformers. Men, no doubt, who were sincere and who did much good among the people. But let us hear their testimony. They declare also that the canon of scripture is full. In this respect, they follow in the tracks of the old "Mother." They exclaim, "No revelation, no voice of God; no inspired prophet or apostle; no communications with the heavens, no ministration of angels."

Well, then, what have you got? Oh, we have the scriptures of the Old and New Testament. But the scriptures do not call you to administer in the ordinances of the gospel. The scriptures did not name you, Martin Luther, nor you John Calvin, nor any of you Reformers, as the individuals to go forth to baptize the people and establish the kingdom of God. "Oh, but," says one, "the scriptures tell us to go into all the world and preach the gospel to every creature." They do not tell you any such thing. That commission was given to men who lived 1800 years ago. It did not mean Paul, Timothy, Titus or Barnabas, but it meant the eleven men, and them only.

"But," says one, "did they not have others to assist them?" Yes, but they did not act by virtue of that commission which Jesus gave to his apostles, just before he ascended to the presence of his Father. That applied to the individuals to whom he spoke, and to no others. Paul could have had no authority to preach or

baptize, until the day of his death if God had not given a new revelation to that effect. Timothy never could have acted and baptized, until the day of his death, without being ordained by the spirit of prophecy and by the laying on of hands, as we are informed in the New Testament. Barnabas never could have gone forth among the people as an apostle,—for he was an apostle, though not one of the Twelve—and acted in connection with the apostle Paul, unless the Holy Ghost had said “separate to me Barnabas and Saul for the work of the ministry unto which I have called them.” It required new revelation. And if no man could act even in the days of the apostles on the old commission given to the eleven, how much less can people act upon it who live 1500 or 1800 years after who undertake to pick it up, and say we are authorized to preach under this commission because those eleven men were authorized.

What would you think, Americans,—citizens of this great Republic, if some man in Great Britain should take it into his head to come over here, to this country of ours to represent the inhabitants of Great Britain; and when you ask him for his authority, “Oh,” says he, “I have received no new commission. My government did not commission me to come to America to act as Minister Plenipotentiary.” We again ask him, by what authority then do you present yourself before this great Republic? You must, of course, pretend to some authority? “Oh, yes,” says he, “but I have no new commission, I have an old one given to one of my predecessors,—one given to a man dead and gone. I happened to have access to his writings and papers, and finding his commission I put it into my pocket and came here to act as Minister.”

Now would you not think he had

left his country because he was insane? Would you acknowledge his authority? No. Would God acknowledge the authority of a man who assumed to act under an old commission given to people who have laid in their graves some eighteen centuries? No. If we act in the name of the Father, Son, and Holy Ghost in administering the great and sacred ordinance of baptism, we must be commissioned by the Father, the Son, and the Holy Ghost to do this work, or else it would be blasphemy and wickedness in the extreme, not only in those who administer, but in those who suffer themselves to be deceived and receive the ordinance from their hands.

It is a testimony then to us when both the Catholics, and the Protestants in all the various sects, rise up and tell us that the canon of scripture is full and closed, and when they present us with their articles of faith, and say here are sixty-six books in the Old and New Testaments, and you must not receive revelation from God only as it is contained in these sixty-six books. There has been no new revelation since, no new commission, no new authority, no voice of angels, no voice of God, no inspiration, no calling by new revelation; but we act only upon the old commission. When they tell us this, if we are reflecting people, we find ourselves totally unprepared to receive the gospel at their hands.

As to the gospel being in the world, the letter of it is here, to be sure; but where is the authority to administer? Where is there a man, among the Catholics or Protestants, among Christians, or Pagans, or Mahomedans, or elsewhere, who could have ministered the gospel to any of our forefathers who lived before the present century? Nowhere could you or I have received the gospel, forty years

ago, if we had then lived? We could have read the letter of it; we could have read what God did when He had authority upon the earth. But reading a thing is entirely different from receiving it. Reading about new revelation, prophecies and ministrations of angels is one thing, but the actually receiving them is entirely another thing. You can read these things and never enter the Kingdom of God; but if you receive them, and continue faithful, you have a testimony, a witness within yourselves that you are accepted of the Lord our God. All other hopes are vain. It is in vain for us to look for all the blessings of the gospel, when there is no priesthood or authority among the children of men. Moreover, what were the blessings that followed the administration of the Holy Spirit? That is a part of the gospel just as much as faith and repentance. The servants of God were entrusted not only with the ministration of the word and the outward ordinances, but Paul says "God has made us able ministers of His spirit." There was something that had power in it, when the authority was on the earth. It gave power to administer the letter and the outward ordinances; and it also gave power to administer the Spirit according to the promise that God had made. Hence we find, that when the people at Samaria were baptized, through the preaching of Philip, they did not then receive the Holy Ghost. But when the apostles at Jerusalem heard that the Samaritans had received the letter of the word, through Philip, they sent Peter and John; and when they came down and prayed for them, and laid their hands upon them, they received the Holy Ghost.

Here then is an instance of the ministration of the Spirit as well as of the water. Here was a power that

attended the ancient apostles. They had authority given to them from on High to administer in this higher ordinance wherein the Spirit of God was shed forth abundantly in the hearts of the children of men.

But we do not wish to dwell on the subject of this great apostacy and the loss of authority of which we have been speaking. We desire to dwell upon a more pleasing subject, namely, the restoration of authority and power to minister the word, and the ordinances, and the Spirit of the gospel, to the children of men.

"Has such authority been restored" inquires one? Yes; if it has not, neither you nor I can ever obey the gospel. We may hear it preached, but we never can obey its ordinances, without such restoration. The great question is, "How was it restored?" The Latter-day Saints are ready to answer this question.

As God, from time to time, since the beginning, gave His authority to men, in different dispensations, so He has again, in the last dispensation, sent His angel from Heaven. Does this stumble you, that God has sent a messenger from the courts of glory, down to our earth? It is something contrary to the traditions of the Christian world. It is something that does not agree with the notions of our forefathers for many generations. It does not stumble this congregation; they would not be sitting on these seats to-day if they had not believed this with all their hearts. An angel has been sent. What for? In the first place to reveal the Book of Mormon, containing the testimony of the fullness of the gospel in all its plainness, as it was revealed here on this continent. By whom? By our Lord and Savior Jesus Christ. When? Soon after His resurrection from the dead. Soon after He had finished His ministry in the land of Jerusalem, He

appeared on this great Western Hemisphere, peopled by numerous nations—the remnants of the House of Israel, of whom our American Indians are the descendants. They saw Jesus as well as the Jews at Jerusalem. They beheld the wounds in His hands, in His feet, and in His side. They saw Him descend clothed in a white robe; they saw Him come down into the midst of their assemblies, in the northern portion of what we call South America. They heard Him open His mouth and teach the multitude assembled on that occasion. They gathered themselves together day after day as far as they could to hear Him teach.

They felt His power as well as the people on the Eastern Continent. The glorious principles of the gospel were taught to them as well as to the Jews at Jerusalem. They had the privilege of being immersed in water for the remission of their sins, and having hands laid upon them for the outpouring of the Holy Ghost as well as their brethren in the distant land of Jerusalem. They heard His voice proclaiming the gospel which he had introduced for the salvation of the children of men, and also explaining the scriptures and prophecies and unfolding all things that should happen even down to the end of time. They wrote His teachings as did Mark, Matthew, Luke and John. The teachings and writings of the disciples and apostles that were called on this American continent were recorded, as well as his sayings on the land of Asia. They had the privilege therefore of knowing about the plan of salvation as well as the people of what we term the Old World. That testimony has been brought to us. How? By the ministration of an holy angel of God.

But even then, we could not obey this gospel. The revealing and trans-

lating of this book by inspiration did not give authority to Joseph Smith to baptize, to lay on hands for the gift of the Holy Ghost, or to administer the Lord's Supper. No, he only did the work given him to do—reveal the record of the gospel as taught among the Israelites of the American continent. Could the Church arise or anybody be baptized from that? No; it required still further authority. Authority to translate is one thing, authority to baptize is another. Authority to reveal the Book of Mormon is one thing; authority to build up the Church and Kingdom of God is another. But God did afterwards give the authority to baptize and build up His Church. How? By sending angels from Heaven who, themselves, had the power to ordain persons to be Apostles. An individual who does this must hold the Apostleship himself; no other being would have authority. Whom did the Lord send to restore the Apostleship again to earth, and to confer it on Joseph Smith? No less personages than Peter, James and John, who were with Jesus when he was transfigured in the mount, who then heard the voice of the Father. These persons who held the keys of the Kingdom of God, and had power to administer its ordinances, laid their hands on this great modern Prophet that he might be filled with the Holy Ghost.

Again, did this Church arise according to the wisdom, power and understanding of men? No; God gave commandment in relation to it, and pointed out the day on which it was to be organized. And according to this commandment and revelation it was organized with six members on the 6th of April, 1830.

Here is the great difference between us and the religious world. And, how immense is the difference! If

what we have been speaking of, this afternoon, be true, you behold the condition of the whole human family in regard to the ordinances of the gospel. You see that without authority they cannot embrace the gospel. If it be not true then all these Latter-day Saints are deceived, and we, like all the rest of the world, are without authority and power. But if it be true, not only you and I and the people of this Territory are concerned, but every man and woman in the world are equally so. If God has, indeed, sent His holy angel and conferred the Apostleship, and power and authority to administer among the inhabitants of the earth, first to the Gentiles, and afterwards to the scattered remnants of Israel, who can be saved without obeying these institutions of Heaven?

Was any one, either Jew or Gentile, saved anciently who rejected the preaching of the Apostles? Not one. It mattered not how righteous they might have been, even if they had received the ministrations of angels, like good old Cornelius, they could not be saved without obeying the gospel. You know Cornelius was so righteous, and had given so many alms to the poor, that they had ascended to God as a memorial in his favor. Yet with all this the Lord had to send an angel to tell him that he was not yet in the right way. This angel came to Cornelius and told him to send for Simon whose surname was Peter, and he should tell him how to be saved. Cornelius might have reasoned thus: "Am I not righteous enough to be saved without sending for Peter? have not my alms come up before the Lord as a memorial? and has He not sent to me an holy angel from Heaven to tell me that my prayers have ascended up to Heaven before Him? and is there any necessity for me to send for a

man to tell me whereby I may be saved?" "Yes," said the angel, "he shall tell you." As much as to say, you cannot be saved with all your prayers and alms, unless you have a properly authorized servant of God, to tell you how to be saved, and to administer the ordinances of salvation to you.

When Jesus gave the commission to his apostles in ancient days he told them to preach the gospel to all the world,—to every person under the whole heaven, and said, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." But is not this very severe? Is there any charity in this expression? Must all be condemned who do not bow to this order? Are there not good sects among the Pharisees, Sadducees, and Herodians, and good people of all sects and parties, just men whose prayers continually ascend before God? How is it that none of them can be saved without obeying this gospel which these eleven men were commissioned to teach? That was the decree. It mattered not how much righteousness they had, they all had to bow to that one system, that one ordinance, that one church, and be united heart and hand in the building up of that kingdom, and outside of that there was no salvation.

Now, if it be true, as I said, in the first place, that God has sent His angels and that He has conferred the apostleship, and given authority to administer in His name; if this be true is there a man or woman, Jew or Gentile, Mahomedan or Pagan, rich or poor, among the priests or people that can be saved without receiving the Book of Mormon and the authority that God has established? No, not one, if they have had the opportunity of hearing and receiving it. If it be not true, all mankind should reject it. Do you not see the impor-

tance of it? It is a message that goes forth, like the ancient one,—with authority and power. The same declaration is given in these days, as was given then. A new revelation has been given to us, with new authority, similar to what was given to the apostles in days of old.

I will read a little in relation to this authority, in a revelation given in the early rise of this church to the apostles, and the authorities of this church who had been called by revelation from the Lord Jesus Christ. "Therefore, go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests. Ye are they whom my Father hath given me; ye are my friends; therefore as I said unto mine apostles I say unto you again, that every soul who believeth on your words and is baptized by water for the remission of sins shall receive the Holy Ghost, and these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Again

he says, and notice how it agrees with the ancient commission, "Verily, verily, I say unto you, they who believe not on your words and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom where my Father and I are, and this revelation unto you and commandment is in force from this very hour upon all the world, and the gospel is unto all who have not received it."

I have read this, in order that the similarity of the two commissions might be apparent to you. We have a commission to preach the gospel to all nations, kindreds, tongues, and people; to call upon Gentiles and Jews, ministers and religious people, and professors of all denominations, as well as unbelievers, to believe in the Lord Jesus Christ, to repent of their sins, to be baptized, by those holding authority, for the remission of their sins, that they may be filled with the Holy Ghost by the laying on of hands. To contend earnestly for the faith once delivered to the Saints, that they may have power with God, as promised to every soul that believes. "And," says the Book of Mormon, "if there be one soul among you that doeth good he shall work by the gifts and powers of God, and woe be to them that deny these gifts and powers, for they shall die in their sins, and they cannot be saved in the kingdom of God." Amen.

DISCOURSE by *President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Aug. 9th, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE GOSPEL A PERFECT SYSTEM—EVIDENCE THAT THE LATTER-DAY SAINTS HAVE RECEIVED THE HOLY SPIRIT—PLURAL MARRIAGE.

I will endeavor to speak to the people so that they can hear me. We very frequently hear complaints about the people being unable to hear. That is very annoying to me; there is no satisfaction in talking to people if they cannot hear. I talk a great deal in public and in private. I have labored for many years in preaching the gospel of the Son of God; and when I first commenced, it seemed as though I was under the necessity of speaking very loud. I could not satisfy my own feelings without talking with a loud voice. I have acquired this habit, and to talk loud and long for many years wears on a person's constitution.

This gospel that we have embraced is worthy the attention of the high and the low, the rich and the poor, the wise and the ignorant, the noble and the ignoble. It commends itself to the feelings, understanding and conscience of every creature beneath the heavens that is endowed with intelligence. There is no system that is perfect except the gospel of the Son of God. Every art and science is incorporated in the gospel of salvation delivered to the children of men. If the inhabitants of the earth possess ingenuity, knowledge, wisdom or understanding they receive it within the purview or pale of this gospel that comes from heaven. I have said, and I still feel it, that outside the gospel of the Son of God—the plan of salvation—there is nothing but death, hell

and the grave; everything else is within our religion. But when we talk about comprehending our religion, why, we might as well undertake to comprehend eternity. We have a little of it. The Lord has made manifest to the children of men a portion of it, enough to enable them to continue on, to grow, increase, expand, to add wisdom to wisdom and knowledge to knowledge, for light cleaves to light and truth to truth. The power to increase in knowledge is in our possession if we will improve the golden moments as they pass by.

We talk a great deal to the Latter-day Saints. What for? To bring them to a knowledge of the truth; to place them in a position in which they may be prepared to inherit that glory which they anticipate. And to obtain that perfection which we desire more will be required of us than merely a spiritual exercise of the mind; our outward works pertaining to our natural life, and in fact our whole souls must be devoted to God, and the upbuilding of His Kingdom. We talk to the people to bring them to the knowledge of the truth, and to bring ourselves, for we are with you, so that we may understand what we should do, how we should labor, how direct our lives here, in order that we may be perfected and prepared to enjoy life everlasting in the presence of the Father and the Son. I still feel to urge upon the

Latter-day Saints the necessity of a close application of the principles of the gospel in our lives, conduct and words and all that we do; and it requires the whole man, the whole life to be devoted to improvement in order to come to knowledge of the truth as it is in Jesus Christ. Herein is the fullness of perfection. It was couched in the character of our Savior; although but a scanty portion of it was made manifest to the people, in consequence of their not being able to receive it. All they were prepared to receive He gave them. All we are prepared to receive the Lord gives us; all that the nations of the earth are prepared to receive He imparts unto them.

The inhabitants of the earth do not acknowledge the Lord as they should. There are very few but who believe in a Supreme Being; but do they honor God? No, they take His name in vain. Do they believe Him to be what He is? No, they so far mystify the character of Deity that it is impossible for the people to understand it. Do they reverence His name? No. If they believe in a God, He is so far off that they never can get near Him; they know nothing about the conduct of this Being; and He is so far off in their imaginations that He knows nothing about the children of men; at least such is the feeling amongst them, and yet many of the so-called Christians say His centre is everywhere and His circumference nowhere. They have mystified the affairs of salvation to that degree that the whole world of mankind have lost that reverence that is due to the Supreme Being.

The Latter-day Saints have received the Spirit of the Lord; the proof is here in the gathering and the oneness of the people. Have the Elders of Israel been to any other country but this? Yes. To preach the Gospel? Yes. Have they been to Eng-

land and preached the gospel there? Yes. Have the people believed? Yes. Where is your proof? The proof is that they have left all, if they had anything, and have come up to the gathering-place where the Saints are assembled. The Elders have also preached through the different nations of Europe so far as they were allowed to do so. In some countries the law would not permit them; but the Lord will yet revolutionize those nations until the door will be opened and the gospel will be preached to all. Have the people believed? A few of them. But we gather the poorest of the people, the unlearned, and a few of the learned; but generally, we gather those who are poor, who wish to be redeemed; who feel the oppression the high and the proud have made them endure; they have felt a wish to be delivered, and consequently their ears were open to receive the truth. Take those who are in the enjoyment of all the luxuries of this life, and their ears are stopped up; they cannot hear; but go to the poor, to those who are in poverty and want, and they are looking every way for deliverance, and when they hear the Elders preach their ears are open to hear and their hearts are touched with the Spirit of the Lord, and many of them have believed. These are they that we gather together.

Now, when we look around upon the Latter-day Saints, in a temporal point of view, we are proud of them. I have been in countries where the men, women and children had to labor—wearying their lives out of them to get the bread necessary to keep their lives in them. I have gone to bed many a time, and when I have turned down the bed I would find the sheet patched from end to end, so that I would wonder which was the original sheet. I have also known young ladies—I do not know that I ought

to say this, but I do not say it to their disgrace, but to their praise—come home from their work on a Saturday evening, and retiring to a room, throw a blanket over their shoulders, and wash every particle of their clothing, that they might be able to go out on Sunday to attend meeting. These are they that we have baptized. Why? Because their ears were open, and the Spirit of the Lord found a way to their hearts, and they saw there was deliverance in the gospel. The rich and noble, as a general thing, have turned a deaf ear to the voice of the Elders of Israel. Now, the gospel that we have embraced comprises every glory, honor, excellency and truth there is in the heavens, on the earth or beneath the earth. Is it worthy of the attention of the poor? Yes, it is. According to the reading of this book—the Old and New Testament as well as the Book of Mormon and the Book of Doctrine and Covenants—which we regard as the foundation of our work, the Lord has chosen the poor of this world,—rich in faith—and the time will come when He will give the earth to His poor for an everlasting inheritance. I speak this for the comfort of my brethren and sisters who have been poor. They have come here, and what do we see? The youth, the middle-aged and the old improving in letters, in mechanism and in the arts and sciences. We bring them here to improve them, and if the Lord will bless us sufficiently, and the people will bless themselves, we will have a nation that understands all things pertaining to the earth that it is possible for man to grasp. Will this people be praiseworthy? Yes, and honored and honorable. Will they be looked to as examples? Yes; and it is the duty of the Latter-day Saints to live their religion so that all the world can say there is

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a pattern for us, not only in our business and worship, but in our knowledge of things that are, things that have been and of things that are yet to come, until the knowledge of Zion shall reach the uttermost parts of the earth, and the kings and great men shall say, "Let us go up to Zion and learn wisdom". Will they come here to learn how to govern? Yes. One of the simplest things in the world is to control a people. Is there any particular art in making this people obedient? There is just one. If you Elders of Israel can get the art of preaching the Holy Ghost into the hearts of the people, you will have an obedient people. This is the only art required. Teach the people truth, teach them correct principle; show them what is for their greatest good and don't you think they will follow in that path? They will, just as far as it is consistent with their weaknesses and the power of darkness that is over the inhabitants of the earth—with us as with others. We have merged partially into the light, and we should be very thankful and obedient to the requirements of Heaven, that we may receive more and more.

Every art and science known and studied by the children of men is comprised within the Gospel. Where did the knowledge come from which has enabled man to accomplish such great achievements in science and mechanism within the last few years? We know that knowledge is from God, but why do they not acknowledge him? Because they are blind to their own interests, they do not see and understand things as they are. Who taught men to chain the lightning? Did man unaided and of himself discover that? No, he received the knowledge from the Supreme Being. From Him, too, has every art and science proceeded, al-

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though the credit is given to this individual, and that individual. But where did they get the knowledge from, have they it in and of themselves? No, they must acknowledge that, if they cannot make one spear of grass grow, nor one hair white or black without artificial aid, they are dependent upon the Supreme Being just the same as the poor and the ignorant. Where have we received the knowledge to construct the labor-saving machinery for which the present age is remarkable? From Heaven. Where have we received our knowledge of astronomy, or the power to make glasses to penetrate the immensity of space? We received it from the same Being that Moses, and those who were before him, received their knowledge from; the same Being who told Noah that the world should be drowned and its people destroyed. From Him has every astronomer, artist and mechanic that ever lived on the earth obtained his knowledge. By Him, too, has the power to receive from one another, been bestowed, and to search into the deep things pertaining to this earth and every principle connected with it.

We can receive all this in our education here; but to acquire a knowledge of these principles, time and study are required. Let a child go to school, and he commences with a, b, c, and goes on to a-b ab, and then to words of two or three syllables until he is prepared for a higher course of studies. No child can learn algebra or common arithmetic at first, but he has to go on day by day, just as you and I have to do. We have learned many things concerning the Kingdom of God upon the earth, and we can learn still more. But with all we have learned, are we prepared, Latter-day Saints, to put our trust in God implicitly? No, we are not. How

do we know? By the acts of the people and by our own experience. This is in consequence of the evil and the power of satan that is in the world through the fall. He has beguiled the inhabitants of the earth, and has thrown a mist before their eyes so that they can not see the providences of God. Who is it can see the power by which the leaves of yonder trees grow? Can you see and understand it? No; why? Because there is a vail dropped over the eyes and minds of the children of men, so that they can not behold the providences of God nor His handiwork in all nature. We are deprived of this knowledge; but we can begin to see and understand through receiving the Gospel. But we have still a great deal to learn.

It is said that "obedience is better than sacrifice." It is far better. When I look at the Latter-day Saints—and when I say you, I reckon myself—(I, Brigham, am with you,) where are we? what do we understand? how far have we advanced? What do we expect to receive? How are we looking at things pertaining to this world? We have received the first principles of the Gospel; and we have received the spirit of the Gospel; but do we live so as to increase in this day by day? That is the question. Do we live our religion so that we improve on all the knowledge that God has given us? Do we live up to the light that the Lord has revealed? You may answer this question. The Latter-day Saints, as a people, are a very good people, they are excellent; they have come to a oneness that is most remarkable—astonishing to ourselves, and also to others. But are we one yet? No, not exactly; we have a great deal to learn before we come to a unity of the faith and see eye to eye as the people of God have to do in the Latter-days. We see some

things, but we do not see all that is for our best interest; if we did we would live our religion.

Now, my brethren and sisters, from the high and from the lower circles of life, find if you can on the face of the earth a gentleman or lady, that is, one who is a true gentleman or a true lady, (we have many that are called gentlemen and ladies); but you find one in the strict sense of the word, that is, as I would interpret the word, and you will find a man or woman that would border very closely on an angel. Every word that they speak will be seasoned with grace: every act of their lives would be as nigh as mortals can come to angels; nothing pertaining to them low, degrading or disgraceful. You find a gentleman and you will find a man who possesses a heart full of charity, faith and love, full of good works, whose hand is always open to do good to every creature. You find a lady, and she is one who is ready to impart wisdom, knowledge, truth, and every virtuous and holy principle to her sisters and her fellow beings. These are the true lady and gentleman; but they are of a higher order than those we now call ladies and gentlemen. You may say my definition is incorrect. Be it so, it matters not to me. I have my own views with regard to these things. I look upon the Latter-day Saints as being a very good people, but very far from what they should be. "Well, we must have time to grow," says one. Very true, we can not learn even the "First Reader" in a day. When we commenced going to school we learned a little to-day, and a little more to-morrow, and a little more the next day, and so added knowledge to knowledge; and by and by you and I have to come to a unity of the faith. This is the Gospel—the plan of salvation—that we believe in. This is the doctrine we preach to the people—to

purify ourselves as He is pure; to sanctify the Lord God in our hearts, that we may be counted worthy to receive His blessings and be sustained by Him.

We know very well that the name "Mormon" is rudely applied to the Latter-day Saints, and we know very well what the world thinks of us; but what matters it to us? Nothing. Suppose that we had the power to take the poor and the ignorant, the low and the degraded who are trodden under foot by the great and the powerful among earth's inhabitants, and bring them together and purify them and fill them with knowledge and understanding and make a nation of them worthy of admiration, what would you say to this? O, ye inhabitants of the earth, can you do it? The Lord can. Well it is such a people that I am looking upon; this is the people I expect to be saved with. I am proud of them. Not proud of their ignorance or meanness; not proud of their wickedness by any means. But I am proud to think that we have received the gospel and are enabled to sanctify ourselves if we are disposed to. I delight in the Latter-day Saints, because of their obedience to these principles, and not because of their rough, uncouth course of life.

Now, it is for us to perfect ourselves by these principles. We have received the gospel and have been baptized for the remission of our sins. Is there anything wrong in this? No, the Christian world profess to believe the Old and New Testaments; the Jews say they believe the Old Testament. We believe both, and that is not all, we believe in the Book of Mormon and the Doctrine and Covenants given by the Lord to Joseph Smith and by him to the Church. We also believe if we were destitute of the Spirit of the Lord, and our eyes were closed so that we

could not see and understand things as they are by the spirit of revelation, we might say farewell to all these books, no matter how numerous. If we had all the revelation given since the days of Adam and were without the spirit of revelation to be and abide in the midst of the people, it would be impossible for us to be saved in the celestial Kingdom of God. The world look upon us a set of fanatics for believing this; but that does not matter at all to us. We have our course before us; the path for us to tread in is marked out. What is it? It is march on, march on, ye Latter-day Saints, to the higher orders of life in this world. March on, ye Latter-day Saints, until you are prepared to receive life everlasting in the presence of the Father and the Son. What matters it what the world say? That makes no difference to us, not in the least. But I will tell you what concerns us, to order our lives in accordance with the principles of the gospel that we have embraced. Let a Christian live his religion and he is honored and thought much of by his brethren and friends and acquaintances. And even the wicked contemplate a man or woman who lives his or her religion with a feeling of reverence, and they involuntarily honor that being who honors his God. The vilest wretch that lives on the face of the earth looks with reverence on a person who is a true follower of Jesus, and cannot help it. If we respect ourselves we will shape our lives accordingly. If we do so, we shall become pure and holy. Is there anything wrong in this? No; neither is there the least wrong in the world in acknowledging the hand of God in all things. If I had the skill given me to-day to construct a machine by which we could pass from nation to nation in the atmosphere as they now do on *terra*

firma on the railway, would there be any harm in acknowledging God in this? I should receive the knowledge from Him; it is not independent and of myself. I am dependent upon Him for every breath I draw and for every blessing I receive. If you, ye nations or wise men of the earth, are not dependent upon Him, we would like to see you act independently. Let a man who thinks he has power independent of God—if there be such a man—take a grain of wheat, rye, barley, or a kernel of corn from the element God has ordained and organized for its development, and see if he can make it grow. All acknowledge that it can not be done. Well, then, there would be no harm in acknowledging God in all things. But, here I pause a moment; I do not mean that we should acknowledge the hand of God in a man or woman doing wrong; but I will acknowledge the hand of God in sustaining the individual while he does it. No matter what wrong a human being may commit he or she is sustained by the Almighty while doing it. But the act is of the creature and not the Creator. We should acknowledge the hand of God in all things. And if we do this we will live our religion a little better than we have.

O, ye my sisters, will not you improve a little? Shall I come to our own capacity here to-day? Yes; then let us look a little and see what is for our advantage. How many of my brethren and sisters are there who have a mint or a bank to go to with an inexhaustible fountain of wealth? None; we are poor. We gathered poor. It is true that we are decently clad; but why not go to the fields and take the straw and make your hats and bonnets, and save that means to send for the poor Saints? Would ten thousand dollars pay for the hats and bonnets worn by this congregation

to-day? By no means. But suppose that we say five thousand, that amount had better be used in sending for the poor than in spending it in articles the material for which can be gathered and manufactured right here. I see a very few straw hats in this congregation to-day with straw trimmings, made by the hands of the wearers perhaps, and can you beat them for beauty with imported articles? No, you can not. Well, these are lessons we try to teach the people all the time. We teach men who have been in the factory all their lives how to prepare the ground, to plant potatoes, corn, squash, cucumbers, onions, and cabbage, that they may have something to eat when the dreary storms of winter overtake them. And thus we teach the people how to live. This is our business. If you do not learn to live here, how can you live hereafter? If you do not understand the things of this life, how can you understand the things pertaining to the life to come? Just as the apostle says with regard to loving one another—"If you say you love God and hate your brother you deny your own words, for how can you hate him whom you have seen and love Him whom you have not seen?" You can not do it. We make the application here, how can we understand things a thousand years ahead if we do not understand what is here to-day? We take children, and teach the little girl to spin, weave, and knit her stockings; and the boys to drive team, plow, to go to the field to hoe and prepare the ground, and to sow the seed so that they may have food to eat. What next? Why, say your prayers always before going to work. Never forget that. A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of Hosts, asking the guid-

ance and direction of His holy spirit to lead them through the day—that very day. Lead us this day, guide us this day, preserve us this day, save us from sinning against Thee or any being in heaven or on earth this day! If we do this every day, the last day we live we will be prepared to enjoy a higher glory.

There is a little matter I want to speak upon to you, my sisters. It is a subject that is very obnoxious to outsiders. They have given us the credit for industry and prudence; but we have one doctrine in our faith that to their view is erroneous, and very bad; it is painful to think of. Shall I tell you what it is sisters? "Oh," says one, "I know what you mean, my husband has two, four, or half a dozen wives." Well, I want to tell the sisters how to free themselves from this odium as many of them consider it. This doctrine so hateful and annoying to the feelings of many, was revealed from heaven to Joseph Smith, and obedience is required to it by the Latter-day Saints,—this very principle will work out the moral salvation of the world. Do you believe it? It makes no difference whether you do or not, it is true. It is said that women rule among all nations; and if the women, not only in this congregation, Territory and government, but the world, would rise up in the spirit and might of the holy gospel and make good men of those who are bad, and show them that they will be under the necessity of marrying a wife or else not have a woman at all, they would soon come to the mark. Yes, this odious doctrine will work out the moral reformation and salvation of this generation. People generally do not see it; my sisters do not see it; and I do not know that all the elders of Israel see it. But if this course be pursued, and we make this the

rule of practice, it will force all men to take a wife. Then we will be satisfied with one wife. I should have been in the beginning; the one wife system would not have disagreed with me at all. If the prophet had said to me, "Brother Brigham, you can never have but one wife at a time." I should have said, "glory, hallelujah, that is just what I like." But he said, "you will have to take more than one wife, and this order has to spread and increase until the inhabitants of the earth repent of their evils and men will do what is right towards the females. In this also I say glory, hallelujah. Do men do that which is right now? No. You see travelers—young, middle-aged, or old—roaming over the world, and ask them where their families are, and the answer will generally be, "I have none." You go to the city of New York, and among the merchants there I doubt whether there is one man in three who has a wife. Go to the doctor and ask him, "where is your wife and family?" and, "thank God I have none," will be his reply. It is the same with the lawyer. Ask him about his wife, and his reply will be, "O bless me, I haven't any, I say it to my praise, I am not troubled with a family." You go to the parson, and were it not for his profession, the cloak of religion that is around him, not one in a thousand of them would have wife or children.

Do not be startled, my sisters; do not be at all afraid; just get influence enough among the daughters of Eve in the midst of this generation until you have power enough over the males to bring them to their senses so that they will act according to the rule of right, and you will see that we will be free at once, and the elders of Israel will not be under the necessity of taking so many women. But we shall continue to do it until

God tells us to stop, or until we pass into sin and iniquity, which will never be.

Do you see anything very bad in this? Just ask yourselves, historians, when was monogamy introduced on to the face of the earth? When those buccaneers, who settled on the peninsula where Rome now stands, could not steal women enough to have two or three apiece, they passed a law that a man should have but one woman. And this started monogamy and the downfall of the plurality system. In the days of Jesus, Rome, having dominion over Jerusalem, they carried out the doctrine more or less. This was the rise, start and foundation of the doctrine of monogamy; and never till then was there a law passed, that we have any knowledge of, that a man should have but one wife.

Now, sisters, I want you to see to this. I advise you to have faith and good works; be fervent in spirit and virtue, and try to live so as to bring the men to the standard of right, then we shall have no trouble at all. I believe that in Massachusetts they have only 27,000 more women than men; but that is not many. There is a cause, perhaps, for this. A good many young men go into the army, or go here or there. What is done with the daughters of Eve? In many countries they stick them in the factories, into the fields, the coal mines, and into the streets—as I have seen hundreds of them—gathering manure, &c., working all day and getting a penny at night to buy a loaf of bread with. They stick some of them down into the iron works, under the ground to pack the ore, or into the building to lug off the iron. But the young men are sent to the wars. When England and the rest of the nations learn war no more, instead of passing a law in this or any other na-

tion against a man having more than one wife, they will pass a law to make men do as they should in honoring the daughters of Eve and making wives of and providing for them. Will not this be a happy time? Yes, very fine. If you will produce this to-day, I'll tell you what I would be willing to do, I would be willing to give up half or two-thirds of my wives, or to let the whole of them go, if it was necessary, if those who should take them would lead them to eternal salvation. And then you may have my daughters, if you will only lead them in the way they should go that they may obtain eternal life; if you will teach them the gospel, how to live, how to honor their being, honor their God and live their religion. Do this and you are welcome to them. Would I get more wives? If I had a mind to; but if I had none at all it would be all right. If I have one it is all right, and if I should have a score it would be all right.

I mean to teach, pray and plead with the people to save themselves by hearkening to the commandments of God, and to live their religion so that we may get through a world of sin, darkness, ignorance and unbelief. Man is prone to wander as the sparks are to fly upwards. The spirit is warring with the flesh continually, and the flesh against the spirit. Which will come off victorious? This will decide the destiny of all the inhabitants of the earth. If the spirit reigns triumphant and overcomes the body and its passions, that character will receive glory; but if the passions and sin, within the flesh, overcome the spirit and subdue it, that character will be lost. That is all there is of it. The Lord has done all on His part. His grace is sufficient; He has laid the plan of salvation for us to follow. Work on the square and all will be right. God bless you. Amen.

DISCOURSE by *President George A. Smith, delivered in the New Tabernacle, Salt Lake City, June 21, 1868.*

[REPORTED BY DAVID W. EVANS.]

NECESSITY OF AN INSPIRED LEADER IN THE CHURCH—CHRISTIANITY AND PAGANISM—AUTHORITY.

The visit of the Savior of the world, his crucifixion and resurrection from the dead, the proclamation of the gospel through the nations by his disciples and apostles brought the subject to the attention of a great portion of the world. The Savior, himself, is represented as going to his own—to his own nation, to His own people, and they received Him

not. He came to them with the words of life, light and salvation, but they could not appreciate them. They conspired against Him and put Him to death. He says in relation to this that it must needs be that offences come, but woe to him through whom they come, it were better for him that a millstone were hanged about his neck and he cast into the depths

of the sea. The offences did come. His servants went forth and preached, and, according to the histories that have come down to us, they were all martyred with but one exception, that is John, who is represented to have been cast into a cauldron of oil. We find, however, in the New Testament, that the writings of John are the last that are handed down to us by King James' translators as inspired writings. His three epistles, written almost a hundred years after the birth of the Savior, are the last books that King James' translators would give to us as inspired writings. Perhaps you have reflected upon this matter. King James' translators were learned men selected by the King to translate the Scriptures. They translated the writings of the various apostles and prophets, and then took a vote among themselves to decide which were inspired and which were not. You will remember that not one among this body of learned divines even professed to have the inspiration of God upon him. They were learned in the languages, sciences and the opinions of men, and their vote was the only test by which they decided which of these books were given by revelation and which were not. And it was perhaps only a single vote that saved the books of James, and perhaps only a single vote that cast out the books of the Apocrypha.

Now, this is calculated to make men reflect upon the position of a church without an inspired leader, without a man at its head who can ask the Lord for guidance and obtain an answer. The Church of England made no pretensions to inspiration. It had protested against the Church of Rome as being the "beast," the "false prophet," the "mother of harlots and abominations of the earth," and everything that was corrupt, and

had inaugurated a reformation, and established the Protestant Church of England, with the King for its head; but it had no inspiration. And this body of learned men passed their votes on these sacred books without any pretense whatever to inspiration from the Almighty. Yet "no man knoweth the things of God but by the Spirit of God."

Soon after the death of the apostles, divisions occurred in the Christian churches on a variety of topics. They had commenced to engraft into the religion of Jesus idolatrous ideas, after the similitude of an idolatrous worship. These ideas gradually crept in for some three or four hundred years, the Christian religion being held in a subordinate position by the State; and several times the whole power of the Roman Empire was exerted to exterminate it from the earth. This course of things finally terminated in a political change, during which the first Christian Emperor arose and stopped the persecution of the Christians. This was Constantine the Great. He was, by no means, the most pious of Christian Sovereigns, but he was the first Christian Emperor, and by means of the cross for his banner he had been able to wade through the blood of his competitors and set himself on the throne of the Roman world. In the year 306 he established the Christian religion as the religion of the State, and suppressed the time-honored rites of Pagan temples and heathen modes of worship.

This change produced a tremendous influence, not only upon the Pagan, but also upon the Christian portion of the Empire. Up to that period the Christians had been oppressed and trampled down, and had even been under the necessity of burying their dead in secret. Many portions of the city of Rome are honey-combed

with subterraneous catacombs excavated in the rock where thousands of Christians were secretly entombed during the time that to bury after the Christian manner was a violation of the laws of the Roman Empire; and when to adhere to this mode of burial or to acknowledge themselves Christians was liable to cost them their lives, the confiscation of their property, or liberty.

This change, however, was not wrought at once. Unfortunately for the progress of Christianity and the peace of mankind, the Emperor Julien, the Apostate, in 361 attempted to re-establish the Pagan religion in the empire. This brought on a bloody struggle, which resulted in an amalgamation of Christianity and Paganism. Idol worship had always existed in Rome. The gods of the Greeks and Romans, and the gods and goddesses that were manufactured for the occasion had temples built to them, and their worship not only directed but enforced by the laws of the Empire. But when Christianity became the religion of the State, these rites were banished and a vast amount of Pagan property was confiscated.

The rites and ordinances of the Christian religion were few and simple, when compared with the ostentatious display observed in the worship of Pagan idols. It might not be amiss to enquire what the religious ceremonies of the early Christians really were. They believed in the divine mission of our Lord and Savior Jesus Christ, and endeavored to follow his precepts. The Savior said, "Let him who will be my disciple take up his cross and follow me." When the Savior commenced His mission He went to the waters of the Jordan and was baptized by immersion, thereby setting an example to all to follow Him. His dis-

ciples preached faith, repentance, and baptism for the remission of sins, and the ordinance of laying on of hands for the reception of the Holy Ghost, and the administration of what is termed the sacrament. In these were comprised the principal portion of the outward ordinances and ceremonies that were observed by the early Christians. They met on the Sabbath day to worship, receive instruction and to call upon the name of the Lord and to partake of the emblems of the death and sufferings of our Lord and Savior, and to witness unto him thereby that they were determined to keep His commandments unto the end.

Their places of worship were generally private houses, or such retired places as they could obtain so as to be free from the interruption of their enemies. And in connection with the ordinances to which I have referred, their religion consisted in the observance of a strict moral code. When a man entered the church by the door, that is by faith, repentance, baptism for the remission of sins and the laying on of hands, he was required to live in strict obedience to the principles laid down in the teachings of our Savior, to sustain and uphold the truth and to lead a pure and upright life, and "to do to others as he would that others should do unto him." These, in short, were the prominent religious observances that existed at the time of the Apostles of our Lord and Savior, who had established branches of the church in nearly all parts of the known world. But these simple principles were soon trespassed upon by philosophers. Paul, in warning the members of the church of this, says: "beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ.

The religion of the Pagan world was made up in a great measure of ostentatious display. Offerings and sacrifices of various kinds were made in temples of great magnificence, some of which were kept constantly open for this purpose. A great number of persons devoted their lives to the service of these gods. They worshipped the images of almost every creature that could be imagined, and the planets, which were generally represented by colossal statues of exquisite workmanship. The influence of these deities over the people was universal. Nations dare not go to war without consulting these oracles. Some of their temples were dedicated especially to war. There was one in Rome which was kept constantly open in time of war and shut in time of peace. And there was one period in which war was so prolonged, that this temple, dedicated to the god of war, was kept continually open for a hundred years. And everything that a zealous love of the marvellous and the wonderful could do to sustain the tottering empire of Paganism was done, and to enforce the observance of pagan rights. And to ensure respect to their ancient mythology, thousands of the disciples of the meek and lowly Jesus were put to death.

This is but a glance at the difference of the two systems. But at the time of Constantine the religion of Jesus had varied very materially from what it was two hundred years before.

Some writers dispute in relation to Constantine's conversion. Some say that he was baptized by immersion in the old church of St. John Lateran, at Rome, which was originally a heathen temple, dedicated to the goddess Faustina, one of the Roman Emperresses, who, by some historians is asserted to have been one of the most

lewd women that ever lived in Rome; but who was regarded as a paragon of purity by her Imperial husband, who caused her to be proclaimed a goddess; and the virgins of Rome, especially those of patrician blood, were required to go into the presence of her statue to offer their vows previous to marriage. Saint John Lateran also contained, it is said, the font in which Constantine was baptized. But some assert, and I think Eusebius is among the number, that Constantine was a little careless in regard to the matter of baptism, and deferred it, as many persons do the making of their wills—until after their death.

This, however, matters not so much as the effect produced by this grand political change, which not only had a tendency to suppress Paganism, but it also degenerated Christianity. Thousands and thousands of Pagans—men dedicated to the Pagan service, now found it to their interest to seek employment under the new religion; and in order to make it permanent and to give it the appearance of consequence it was deemed necessary to incorporate into it some of the Pagan rites and ostentatious display. Degeneracy, almost universal degeneracy was the result. In a few centuries the religious power had grown almost equal to the former civil power of Rome.

A division occurred between the patriarchs of Constantinople and those of Rome, as to the right of supremacy. The patriarchs of Constantinople would not acknowledge those of Rome as superior in authority. The result was the establishment of the Greek Church—an organization which exists at the present day, at the head of which is the Emperor of Russia. The rest of Europe, with the exception of the Eastern Empire of the Romans, what was

called the Greek empire, adopted the western faith—the Latin Church. This Latin faith became almost the law of the land throughout western Europe, and was also planted in America, especially in South and Central America and Mexico, and in Canada. It was planted in America by means of the sword. There were in Europe a great many conscientious men who could see most terrible corruption in this Latin Church, and they were not satisfied. In 1160 Peter of Waldam, a town of France, obtained the translation of the four gospels into French, and with his followers he commenced vigorously preaching against the corruptions of the Roman church, denying the supremacy of the Pontiff. One of the Reformers painted on one side of a large room Christ riding to Jerusalem on an ass; and on the other side the Pope making a triumphal entry into Rome to receive his consecration, and this called attention to the marked contrast.

A great many Christians wanted to visit the Holy Sepulchre, which was in the hands of the Mahomedans. One, Peter the Hermit, made this pilgrimage, and was treated roughly by the Mussulmen. He returned home, and commenced to preach the redemption of the Holy Sepulchre. He aroused nearly all the western nations of Europe into a furor to redeem the Holy Sepulchre. In 1095, 30,000 men started the first crusade led by this fanatic Peter. On their way they inflicted great cruelty on the Jews wherever they passed them. The expedition failed, however, and most of these who composed it perished. But the spirit to redeem the Holy Sepulchre was thoroughly awakened among the western nations of Europe, and a number of princes, warriors and men of wealth and great renown espoused

the holy cause. They led magnificent armies; and hundreds of thousands bled and died on the plains of Palestine around Jerusalem. In 1099 Godfrey de Bouillion, succeeded in taking the city of Jerusalem, and the Mosque of Omar was dedicated as a Christian Church. The Crusaders kept possession for about ninety years, when it was wrested from their hands by Saladin, Caliph of Egypt, who is said to have washed the Mosque of Omar with rose water and re-dedicated it to the worship of Mahomet.

This made the nations a great deal acquainted with each other. The knights of England, France, Spain, Germany and Italy were side by side in those campaigns, which were repeated about 150 years—costing the lives of two millions of men. They fought in the common cause, and it had a tendency to make them acquainted with each other, and probably perpetuated, to some extent, that universality of sentiment which existed for so many years in regard to the Catholic faith. However, divisions arose, and the northern nations of Europe became Protestant under Calvin and Luther. Scotland became Protestant under the lead of certain very devout divines. England became Protestant under Henry VIII, who first wrote a work in defence of the Catholic faith, which caused the Pope to confer upon him the title of “defender of the faith.” He put many to death for not strictly observing the Catholic religion. He then renounced the Catholic faith through a personal quarrel between him and the Pope, and assumed to be the head of the church, and put men to death for not believing in his spiritual supremacy, so that he killed men on both sides of the question. This continued during his lifetime, and during the short reign of

his son, Edward. Then she who is called "Bloody Mary" came to the throne. She endeavored to re-establish the Catholic faith, and men were put to death because they would not desert Protestantism. We all remember when we were children seeing a Picture of John Rogers, a minister of the Gospel, who was the first martyr in Mary's reign. He was burnt at the stake in Smithfield.

When I visited London, I went to the same place to preach, but the police would not let me. They said that the Lord Mayor, by the advice of the Bishop of London, had, the evening before, issued orders to prohibit street preaching. Preaching within the limits of the city had always been allowed before, but we were not allowed to do so. I believed that this prohibition was in consequence of the publication of our intention to visit London for the purpose of establishing the gospel. I do not know that it was so, but it was the first time that any Protestant had been deprived of the right to preach in Smithfield Market and in the streets on Sunday.

As soon as Queen Mary died England became Protestant again. Mooney in his history of Ireland asserts that "When Elizabeth undertook to establish the Protestant religion in Ireland, the Irish people could not understand what it was; they said the religion of England had been changed four times in thirty years."

Now we are told by the Protestant world that they have authority which has descended to them from the Savior and His apostles. But when the division took place between the Protestants and the Church of Rome the Pope excommunicated them. He issued what were called "bulls of excommunication," and consigned these Protestants to the lowest hell, and deprived them of every particle of

authority, if they ever had any. Now, if the Catholic Church had any authority, those who dissented from them were thus deprived of every vestige of it; and if the Catholics had no authority, then those who went out from them had none. The result was that in either case the Protestants had none; and the Protestants all tell us that the Catholics had none, that they had degenerated and apostatized, and had become corrupt and wicked and had lost their power, and it was necessary to make a general reform. A stream cannot rise higher than its fountain, and the result is there was no authority among any of them. Not one of these Reformers even professed to have inspiration from the Lord, and that is the condition of the religious world to-day.

Are the Latter-day Saints any better off? Let us refer to the origin of this work. God called His servant Joseph Smith and conferred upon him the authority and power of the priesthood, that the work of God might be re-established on the earth. This was necessary, because the Lord, in answer to his prayers, told him that all the sects were wrong, and that it was consequently necessary that the Lord should reveal Himself anew to the children of men. The Lord accordingly conferred the priesthood and apostleship upon Joseph, by which he could preach faith, repentance and baptism for remission of sins, and lay his hands on those who believed and obeyed, that they might receive the Holy Ghost; and also ordain men to go forth and preach the gospel to others. Joseph Smith was an obscure individual, a young man who had limited opportunities for education. But he was sent of God to preach the simple principles of the gospel of Jesus, as they were taught by His disciples. And the principal

argument with which he was met, was ridicule, tar and feathers, tearing down houses, driving women and children from their homes, and robbing them of their inheritances, and murdering the Elders, and depriving the Latter-day Saints of every right, human and divine. These were the arguments used against the testimony and mission of Joseph Smith and his fellow laborers. They were effective to a certain extent in destroying the mortal lives of apostles and prophets, and in bringing sorrow, grief and mourning to the bosoms of many. And when Joseph Smith fell by the hands of wicked men, the authority he held rested on the head of Brig-

ham Young. And by the inspiration of God he was enabled to lead Israel from the midst of their trials into the heart of this great mountain desert where God has blessed, prospered and preserved them. And from the day that God first communicated His will to man until the present, the power, wisdom and inspiration of the eternal God have never been more manifest than through President Young in the discharge of these great duties. The mantle of Joseph fell upon him, and thousands of persons were witnesses that this spirit came upon him, and that he was inspired of the Almighty to lead, guide, and bear off the kingdom.

REMARKS by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Aug. 16th, 1868.

[REPORTED BY DAVID W. EVANS.]

THE VALUE OF ATTENDING MEETINGS—GENTILE OR GENTILISM—ISOLATION—PREACHING—ZION.

I wish to make a few remarks to the Elders of Israel, who are the ones who are called to preach the gospel at home and abroad, and to administer in the ordinances of the House of God. My remarks will apply to the sisters, if they wish to receive them. I wish to say that, when I see Elders in Israel who are careless and unconcerned, who trifle away their time, and neglect to attend High Council and other Meetings where there are opportunities to learn, my experience for the best part of forty years teaches me that they never progress—they are as they were, and as they no doubt will be. I notice that the seats of the Elders here in this Tabernacle are

frequently vacant. I also notice in the High Council, where intricate matters are often tried, in which the principles of government and law are involved, the consideration of which would be profitable and instructive, that whenever an Elder can make an excuse his place is vacant. In my experience I never did let an opportunity pass of getting with the Prophet Joseph and of hearing him speak in public or in private, so that I might draw understanding from the fountain from which he spoke, that I might have it and bring it forth when it was needed. My own experience tells me that the great success with which the Lord has crowned my

labors is owing to the fact of applying my heart to wisdom. I notice that even my own natural brothers when they come into my office, which is very seldom, if there are important matters on hand—when I am teaching the brethren the principles of government, and how to apply them to families, neighborhoods and nations, will leave the office as though it was a thing of no account. And this is the case with too many of the Elders in the Church. This is mortifying to me. In the days of the Prophet Joseph, such moments were more precious to me than all the wealth of the world. No matter how great my poverty—if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the Prophet had to impart. This is the secret of the success of your humble servant. I make this application to the Elders of Israel.

Brother Carrington has been speaking of his mission, and of his long stay at home. I do not know that I can altogether excuse him, but I think that my remarks are partially applicable to him, although we have called him to fill as important a station as there is in the Church. If Brother Albert Carrington, who is on the eve of departure for a foreign mission, is not prepared now to teach the nations of the earth, and to lead them home to Zion, it is his own fault. He has been in the midst of counsel ever since he has been in the Church; and others have been here with us all the day long, and if they are not filled with wisdom and the power of God it is their own fault.

I want, now, to say a few words with regard to a term that is frequently used in our midst. I refer to the term "Gentile." I have explained this a great many times to the Elders both in public and in private, and I was surprised at the use

made of the term this afternoon. "Gentile," or "gentilism," applies only to those who reject the gospel, and will not submit to and receive the plan of salvation. Will you remember this? It does not apply to any only those who are opposed to God and His Kingdom. When the Jews, as a nation, were in their glory, they called the nations around them Gentiles. Why? Because they were opposed to the laws and precepts that the Lord, through Abraham, Isaac, Jacob and Moses, had revealed for the guidance of Israel. But it does not apply to this or any other nation, simply because they are not of our faith; and in fact, in these days, on account of their conduct, the term could be more properly applied to the Jews than to any other people; but it does not apply to them for they are of the chosen seed. Among the nations of the earth there is a great mixture, but there are many millions that we shall yet gather into this Church.

Remember this, O, ye Elders of Israel, and do not apply the term "Gentile" to a man because he is not baptized. There are some of pure gentile blood will come into this Church. There are a few already, but very few. When a person of real gentile blood, through honesty of heart, submits to the gospel and is baptized and receives the laying on of hands from a man duly authorized, you might naturally suppose, from the contortions of the muscles, that such a person had a fit, for the power of the Holy Ghost falls upon and renovates that rebellious blood and stirs it up, and perhaps the person thus administered to falls prostrate on the floor. I have seen this, and it is in consequence of the power of the Holy Ghost operating upon the power of the enemy within the individual. Whoever has been in our

Councils would never make the application of "Gentile" to a man or woman, simply because he or she was not baptized, for that has nothing to do with it either one way or the other. I want the brethren to learn this, and everything that is useful.]

A few words now with reference to the isolation that Bro. Carrington has been talking about. We have come out from the world that we might bid farewell to sin; and we are not only the salt of the earth, but we are the light of the world. Do you suppose that if a man wanted a light that he would light a candle and put it under a bushel, or where it could not be seen? No. And do you think that our Father, who has revealed the way of life and salvation, the path in which every person should walk in order to gain eternal life, would put that light under a bushel? No, He has put it in on a candlestick and set it in a place where it can be seen by the whole world. Are we isolated? No, I do not think we are. We are right in the great highway from sea to sea. And instead of the railroad being any detriment to us, all I have to regret is that they tried to get it on the north side of the Lake; we want it in this city where it belongs. And that is not all, the attempt to carry it in that direction is an insult to the people of this city, for in so doing they have tried to shun us. They would not have had a telegraph or railroad across the continent, and coaches would not have run as they do now for one generation yet, if it not had been for the Latter-day Saints; and for them to try to take it away from us I look upon as an insult. We do not care about it; we are in the habit of being insulted and imposed upon. Far from wishing not to have a railroad, it ought to have been built years ago. When we came to this valley we never traveled a day with-

out marking the path for the road to this place. We anticipated it, and if they had done as they should have done, instead of going to war and killing each other, we should have had a railroad long ago.

These are my feelings with regard to the railroad; and whether it comes through this city or not, it is all right, because God rules, and He will have things as He pleases. We can act, but He will over-rule. Man proposes, but God disposes. He does it all the time, and it is all right, just as right as it is for the grasshoppers to come and teach us what the Lord can do when he opens the windows of his judgments from His secret chambers. He can chasten or consume a nation with grasshoppers at His pleasure. If we do not understand it now, we shall see the time when we shall have to come to the mark, and shall be able to see and understand the providences of God. He is teaching us to lay up our breadstuffs. How many of our sisters are there here who have gone into the field and gleaned wheat, and after getting it cleaned, instead of laying it up, have taken it to the stores and sold it for a trifle to buy a tassel, artificial for their bonnets, a waist ribbon, or some frivolous thing that was of no earthly use to them? The Lord is going to teach us, and we may as well begin to understand His providences. The Lord knows what he is doing, and it is all right.

[A few words now, with regard to preaching. The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is practice. No other is equal to it. Can we preach to the world by practice? Yes, we are preaching to them by setting out these shade trees. When they come here from north, south, east, or west, they say, "Your city is a perfect paradise, with its

streams of water and beautiful shade trees down every street." Every little cot, no matter how humble, is encircled with beautiful shade trees; and they want to know who these people are who take such pride in beautifying and adorning their city. Why they are the poor "Mormons" who have been driven into the mountains. I have been driven from a good, handsome property five times. Many of my brethren have been served in the same manner. But here we are again, and we are teaching the people to be industrious, and how to raise their own bread, make their own clothing and gather around them the fruits of the earth, that there may be no suffering through our whole community. Is not this praiseworthy? Yes, it is, and the statesmen of this nation—those of them who have brains—are looking at the industry of this people; they admire it. Is this preaching? Yes, and there are many amongst them that we shall gather in yet. They would come now by thousands and thousands, if the Latter-day Saints were only popular. "What, these honorable men?" Yes, they would say, "I want to be baptized. I admire your industry, and your skill in governing. You have a system of governing that is not to be found anywhere else. You know how to govern cities, territories, or a world, and I would like to join you." But take care, if you join this people without the love of God in your soul it will do you no good. If they were to do this, they would bring in their sophistry, and introduce that which would poison the innocent and honest and lead them astray. I look at this, and I am satisfied that it will not do for the Lord to make this people popular. Why? Because all hell would want to be in the church. The people must be kept where the finger of scorn can be pointed at them. Al-

though it is admitted that we are honest, industrious, truthful, virtuous, self-denying, and, as a community, possess every moral excellence, yet we must be looked upon as ignorant and unworthy, and as the offscouring of society, and be hated by the world. What is the reason of this? Christ and Baal can not become friends. When I see this people grow and spread and prosper, I feel that there is more danger than when they are in poverty. Being driven from city to city or into the mountains is nothing compared to the danger of our becoming rich and being hailed by outsiders as a first-class community. I am afraid of only one thing. What is that? That we will not live our religion, and that we will partially slide a little from the path of rectitude, and go part of the way to meet our friends. They say now that if we will only give up the doctrine of plurality of wives, they will admit us as a state, and hail us as "a pet state," give us the preference to all the states, for our industry and prudence.

But hold on, were we driven into the mountains here for polygamy? Were we driven from York State to Ohio and persecuted and hated for polygamy? No. Was Joseph Smith persecuted and driven from Pennsylvania to York State, and from York State to Pennsylvania, with writ after writ, for polygamy? No; no such thing was ever thought of. When we were driven from Jackson into Clay, Caldwell and Davis and other counties, and from there out of the State by the mob, was it for polygamy? By no means. When we were driven from Nauvoo, after having made it like the Garden of Eden, was it because polygamy was offensive to the people? No; they knew nothing of it. Why was it that we were thus compelled to leave State after State,

and ultimately the United States? "Because you are Mormons, and we hate you." We know the root and foundation of this hatred. It comes from the pulpit, from corrupt priests. Say they, "These people possess a union and a power that we do not possess, and if we let them alone, they will come and take away our place and nation, and we shall lose our fat livings." There is where it originated—with priests and deacons, with hounds professing to be Christians, but who are no better than the devils in hell. From the pulpit it has spread into political society, and they all hate us. Why? Because the priesthood of the Son of God is among this people, and they know that if we are let alone we shall convert the world and bring it into subjection to the law of Christ. The devil says, "I have had power over the earth for six thousand years, and do you think I am going to loose my grasp upon it? No, I will hold it, and before ever the Latter-day Saints obtain one foot of inheritance upon it they will have to contest it inch by inch." But we will contend with him until we gain power and influence sufficient to convert the world.

I, and every faithful elder in Israel want the whole of this people to be Saints in deed, word and feeling; Saints when they are asleep, Saints when they are awake, when they rise up and when they lie down, when they go out and when they come in. We want every individual to live his religion; and if we do this we shall gain influence and the devil cannot help it; and just as sure as we live our religion will our influence increase. And in our intercourse with outsiders—do not call them gentiles—let our example be such as is worthy of imitation; then every one among them who is honest will say,

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"I guess you are right, I think I will come and stay with you." Thousands of them are looking right here to the Latter-day Saints. What says the man who has a daughter that he wants taken care of? Says he, "I will take her to the Mormons and leave her there, because I know that she will be safe among them, for the Mormon elders will protect her to the death, yet they have more wives than one." And if we had not a wife at all we would protect them to the death, and preserve them inviolate, or we are not Saints. This cannot be said of other communities. Says the man who wants to go on a journey and leave his family behind, "I will take them to the Mormons and leave them there, because I know that they will be safe." I will just refer you to one gentleman who used to be here. He said, "Let me be in New York and I want double bolts, and fire-proof safes, and I want a safe in a safe, and even then I do not feel safe to have my money there; but when I get into the streets of Salt Lake City I feel safe." The Latter-day Saints should live so that this confidence may increase.

I want every man and woman to live in such a way that outsiders who wish their children taught truth and righteousness will be anxious to get them into a "Mormon" family. If we will live our religion we will be honest, truthful and upright in all things, dealing with others as we wish them to do by us under the same circumstances. If we do this we will be honored. The devils cannot help but honor us. They may look from hell and say, "there is a people whom we cannot influence to do wrong, and we will give up the chase." I want this city to be sanctified. Let the people live as they should live, devoting themselves to God and His cause, and this ground

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is hallowed, sacred and will be preserved for His Saints, and the power of the enemy never can get foothold here just as sure as we do it. Can we extend this? Yes, to other towns, counties, through the Territory, to other Territories, through the mountains and plains until the earth is redeemed and sanctified and the people enjoy the rights and privileges God has designed for them.

Let me say a few words with regard to Zion. We profess to be Zion. If we are the pure in heart we are so, for "Zion is the pure in heart." Now when Zion is built up and reigns, the question may arise with some, will all be Latter-day Saints? No. Will there be this variety of classes and faiths that we now behold? I do not know whether there will be as many, or whether there will be more. There may be more societies than 666 for aught I know. But be that as it may, Jesus has gone to prepare mansions for every creature. Who will go down as "sons of perdition" and receive the reward of the damned? None but those who have sinned against the Holy Ghost. All others will be gathered into kingdoms where there will be a certain amount of peace and glory. Will the Methodists have their heaven? I will venture to say that John Wesley, if he never hears the gospel preached in the world of

spirits, will enjoy all the happiness and glory that he ever thought of. And so it will be with others; I mention him merely because he is a noted character. In all those kingdoms the people will be as varied as they are here. In the millenium men will have the privilege of being Presbyterians, Methodists or Infidels, but they will not have the privilege of treating the name and character of Deity as they have done heretofore. No, but every knee shall bow and every tongue confess to the glory of God the Father that Jesus is the Christ. This is a strange doctrine to outsiders. But what do they know about the Bible, heaven, angels or God? Nothing; they have not the least conception about their true character, although they feel an influence that is divine, that comes from heaven, which leads them to worship that which is pure, but they know nothing of Him from whom all good comes.

I have talked long enough for the present. I do hope and pray that the Latter-day Saints will be Saints indeed. I do not ask God to make you Saints, for He has done everything that can be done for a fallen world. I pray you, Latter-day Saints, to live your religion, and may God help you to do so. Amen.

REMARKS by Elder W. Woodruff, delivered in the New Tabernacle, Salt Lake City, July 19th, 1868.

[REPORTED BY DAVID W. EVANS.]

THE GOSPEL OF JESUS CHRIST—ESSENTIAL TO ABIDE ITS LAWS.

I am requested to occupy a little time this afternoon in speaking to the people. It is a great satisfaction to me, and I presume it is to all Latter-day Saints who enjoy their religion, to contemplate and realize that God is our friend, and that we have the Gospel of Jesus Christ. Religion is very popular in the world, and has been for many generations; and the religions of the world are as various as the temporal governments of the world. But for a person or community to know and understand for themselves the true gospel, the gospel of Jesus Christ, must be a source of great consolation.

I have taken a great deal of satisfaction in the gospel of Christ; in fact it has been my life. I have traveled and preached this gospel for the last thirty-five years, more or less, either to the world or to the Saints of God. And in my contemplations and meditations, when I have had sufficient of the spirit of God upon me, I have realized the gifts and graces and blessings pertaining to the salvation of men in the gospel of Christ.

The governments of the world are varied. We have despotic, monarchical and republican governments, and in order to become a citizen of any one of them we have to obey the laws of that government. A great deal has been said about the form of government, and the constitution under which we live. They have been the praise of all Americans, and perhaps

of people living in other portions of the earth. We consider that we have been blessed as a nation in possessing the freedom and privileges guaranteed by the Constitution of the United States. They have been a rich legacy from our fathers. We consider our form of government superior to any other on the earth. It guarantees to us "life, liberty and the pursuit of happiness." And while the inhabitants of many other governments have been tyrannically bound up, and their minds controlled in certain channels, and they have been deprived of the right of liberty of speech and of many other rights valued by freemen, ours has guaranteed unto us all the liberty that can be enjoyed by man. Still, I have many times thought that we, as American Citizens, have not prized the gifts and blessings guaranteed to us by the Constitution of our country. For the last few years, especially, the Constitution at times, has been looked upon as a matter of the smallest consequence. In some respects, however, it has been a blessing to us as a people, and it is to the whole nation, as far as it is carried out. But in order to fully receive its blessings we have to honor its precepts.

Now it is just so with the gospel of Jesus Christ. Those who believe it and obey it in sincerity enjoy far greater blessings than are enjoyed by others. But we have to abide by the laws of the gospel in order to enjoy its blessings and privileges.

From my childhood up, I have prized the gospel. Before I heard it proclaimed, I felt when perusing the account of the blessings and privileges enjoyed by the ancient Saints and servants of God that I would have been glad to have lived in those days when the priesthood had the keys of the kingdom of God, when they had power to unlock the heavens and to command the elements and they would obey; when they had power to heal the sick, cast out devils, cause the lame to walk, and the blind to see; when they could receive communication from God, and commune with holy angels. I could see a power, glory and exaltation in those principles for which I looked in vain among men in my day; and I desired to live to see a people by whom such blessings would be again enjoyed. I have lived to see that day. The first time I ever heard this gospel preached, I felt that it was the first gospel sermon I had ever heard; and I went forth and was baptized and received the testimony that it was true, and I have rejoiced in this gospel from that day to this, because I know it is true. And I have wondered many times that there are not more of the inhabitants of the earth who will open their ears and hearts to hear and receive it that they may enjoy its blessings both in time and eternity.

This Gospel makes us free. Was there ever a more free people than the Latter-day Saints are? No, there never was in any age of the world. There is not anything that will give a man joy or consolation, or any blessing temporal or spiritual, but what is within our reach as far as man in a mortal state has a right to receive.

When we contemplate the gifts and blessings the Gospel of Christ has given to us, we of all men should be the most cheerful, thankful and

faithful, and should honor our calling, and acknowledge the hand of our God in the mercies which we enjoy.

All men who have obeyed this Gospel for the love of the truth, and whose minds have been inspired by the Spirit and power of God, have felt to rejoice and take consolation in it, and they have felt a great desire to spread the knowledge of its principles among their fellow men. When first embraced by them it has seemed to them as though they could convince the world; and they have been anxious to lay these principles before their father's household, their uncles, aunts, cousins, neighbors and friends, believing that they would receive it. I felt so myself. But I, with many others, have found myself mistaken in a great measure. I have traveled hundreds and thousands of miles to preach this Gospel. In my travels I have warned many thousands of my fellow men; but have been the instrument, in the hand of God, in gathering very few when compared with the many I have preached to. This has been the experience of all the Elders. We have found, when we came to lay these principles before the world, that they were not ready to receive them. There would be one of a family and two of a city who would open their ears and hearts and would receive the truth, and gather home to Zion. That is the way the Kingdom of God has been built up in this and every other age of the world. There have been but a few here and there that have been qualified or prepared to receive and abide the law of God. The minds of the majority have been prone to evil as the sparks to fly upward; and it has been a hard matter to get the inhabitants of the earth to listen to our message, and then make it a subject of prayer and receive and obey

it, and abide in its laws and ordinances in faithfulness and truth unto death.

When Father Smith gave me my patriarchal blessing he told me I should bring my father's house into the Church and Kingdom of God. I had never seen any member of my father's house from the time I obeyed the gospel until I received my patriarchal blessing, and I rested a good deal on this blessing. Now, all men who were acquainted with Father Joseph Smith know that when he laid his hands upon a man's head it seemed as if the heavens and the hearts of men were open to him, and he could see their past, present and future. And that is the way all men in the holy priesthood should feel; and whether patriarchs, prophets, apostles or elders they should live so as to enjoy the spirit and power of their office and calling. This is our privilege, but we do not always live so; but this was the way with Father Smith. After I had been with Zion's Camp up to Missouri I returned east, and on my way I visited my father's household in Connecticut and preached the gospel to them, and baptized my father and all who were in his house. In this I was blessed. I also baptized some of my uncles, aunts and cousins; but I left a numerous host that did not receive my message; they were not ready to receive my testimony; a few of them did, and some of them have gathered to Zion. I have rejoiced in this and also in preaching the gospel to the world, because I have known that the gospel and the message which I had were from God. I knew then that they were true, and I know it to-day; and I know they will have their effect on the nations of the earth.

The gospel which we preach is the power of God unto salvation to every

one who believes, both high and low, rich and poor, Jew and Gentile. There is no man who will receive salvation without it; no man can receive exaltation and be crowned with the fullness of salvation in the presence of God without receiving the fullness of the everlasting gospel of the Son of God.

All men who have received a glorious salvation and resurrection and have gone to receive their reward in the presence of God, have had to go there by keeping the laws that He gave them. They have had to obey the gospel of Christ on the earth; they have had to receive the law and abide that law in the flesh that they might receive a fullness in the resurrection. It will take just as much to save the Latter-day Saints and the inhabitants of the earth in this generation as it did to save Adam, Enoch, Seth, Moses, Elijah, Elias or Jesus and the apostles. There is no change nor variableness with the gospel of Christ; its ordinances are the same to-day, yesterday and forever. As the Apostle Paul said "If we or an angel from heaven preach any other gospel than that we have preached let him be accursed."

This gospel has been revealed to us. We have received the light of it and rejoice in it. By it and its Author we have been sustained from the commencement until to-day. The gospel of Christ has never disappointed any man or woman that ever dwelt in the flesh. The God of heaven—the Author of this gospel—has never disappointed any body who ever proved faithful to its precepts. And if the inhabitants of the earth expect salvation through any other medium they will be disappointed. Whatever salvation they may get, they will not be saved in the celestial kingdom of God. If they have another glory it will be

the glory of the law they keep in the flesh. If a man cannot abide a celestial law, he cannot receive a celestial glory, if a man cannot abide a terrestrial law he cannot receive a terrestrial glory; and if he cannot abide a celestial law he cannot receive a celestial glory, but will have to dwell in a kingdom which is not a kingdom of glory. This is according to the revelations of God to us.

Here is where we differ from the world of Christendom. Because we have received the Gospel in its fullness and plainness, with its ordinances, its organization, with the priesthood, with its keys, powers and blessings, its revelations and its light, truth and inspiration and its Holy Ghost. Everything which belongs to it in one age of the world belongs to it in another. In this the Gentile world lie in darkness; they have followed the same example of unbelief as ancient Israel, by rejecting the Gospel and persecuting the Saints, and putting them to death, and shedding the blood of the prophets and apostles and those who held the Gospel of the Kingdom of God in their day; and they have gone into the wilderness of darkness and unbelief, and remained so, until God restored the Gospel in this day.

Well, we as a people should rejoice in this Gospel, for in possessing it we are blessed above our fellow men. No matter what the feelings of the world may be, they do not make the truth of God without effect, not a bit of it. God has set His hand in these last days to restore Israel, and to call upon the inhabitants of the earth for the last time. Anciently the Jews were called first. Jesus came to them—his brethren—first; the Gospel of the Kingdom was established, and the Church organized among them first; they rejected Him and put to death their Shiloh, their

King who had come to deliver them. He did not come as they expected; they looked for a King, a monarch, a leader, a warrior coming in the clouds of heaven with power and great glory to lead them to battle and to set up an earthly kingdom and rule and reign over them; they did not look for him to come as the Lamb slain from the foundation of the world. They had not the light, and consequently rejected Him and His message and put Him to death, and the Kingdom was given to the Gentiles—first to the Jews, then to the Gentiles. In these last days it came to the Gentiles first; and when they have proven themselves unworthy, it will be given to the Jews. It is to the Gentiles that we have been called to preach the Gospel.

For the last thirty-eight years, since its establishment, have the Elders of this church been laboring and traveling for the spread of the principles of this Gospel. You may track history from the days of the ancient patriarchs to the days of Joseph Smith, and you cannot find any account of men who have traveled as the Elders of Israel have. Jesus told His disciples to go into all the world and preach the Gospel to every living creature, and he that believed and was baptized should be saved, and he that believed not should be damned. But we can trace almost every mile of the travels of the ancient Apostles, and with the exception of Paul, their travels were confined to Asia, and chiefly to Jerusalem and Judea. But the Elders of this church have traveled in every gentile nation under heaven that would receive the message. And as a general thing the Elders have been faithful in this work among the nations; and we have not yet ceased to send them to the gentiles, and we shall continue to do so until they entirely reject the

Gospel of Christ. How long that will be, it is not for me to say. The Lord is going to make a short work in these last days, He will cut short His work in righteousness. By and by the gospel will be taken from the gentiles and will be sent to every branch of Israel, and all will hear the sound of the Gospel.

We are called to build up Zion, and to establish righteousness and truth; called to build up the kingdom of God, and to warn the nations, that they may be left without excuse in the day of God's judgment and calamity. Now, the eyes of the Latter-day Saints, of those at least, who live their religion, are open. They understand the signs of the times. They are not walking in darkness; they should not be, at any rate. They should have the light, and understand the signs of the times, and know the signs of the coming of the Son of Man. The world does not understand these things; they did not in the days of Christ. They did not understand that Jesus was the Son of God, come to establish His kingdom and to deliver Israel, and they do not know it to-day; and that makes the difference between them and the Latter-day Saints. The reason of this is that they have not received the Gospel and the Holy Ghost. They have not the inspiration of the Almighty. They have a spirit within them; but the inspiration of the Almighty would give them understanding if they would embrace the Gospel. But being without the Gospel their understandings are not enlightened. They do not understand the scriptures, nor the signs of the times. They do not understand those principles which God reveals to those who keep His laws. This is the difference between us and the world. We have an anxiety for their salvation; so has our

Father in heaven; but they must abide the law. The God of heaven abides a law, all the hosts of heaven abide laws; they are exalted and glorified by law. All the creations of God are governed by law. The earth abides the law for which it was created. I have many times said, and I think so still, that all the creations of God, except man, abide the law. The beasts of the field, the fowls of the air and the fish of the sea all abide the law by which they were created. I do not know of any thing that breaks the laws of God but man, who was made after the image of God. And we as well as all the other creations of God must abide the law of our creation in order to receive a fullness of glory and blessing. This is the position we occupy as Latter-day Saints. We have the Gospel, we profess to abide the law of the Gospel; and we should, as a people, be awake to the fact that our Father in heaven has done all He could for the salvation of the human family. He has made known the laws necessary for the exaltation and glory of man, and has done all that can be done by law. We read that in Adam all died, and that in Christ all were made alive. Jesus has died to redeem all men; but in order that they may be benefitted by His death, and that His blood may cleanse them from all actual sin committed in the flesh, they must abide the law of the Gospel. The sins done through Adam we have been redeemed from by the blood of Christ; and in order to obtain salvation we must be obedient and faithful to the precepts of the Gospel. I feel as though we as a people ought to rejoice; and we should prize these gifts and blessings God has put into our hands, and we should seek to magnify our callings, and as a people fulfill the expectation of our Father in heaven, and the ex-

pectation of those who have gone before us.

The ancients are not perfect without us, neither are we perfect without them. The old prophets and apostles had their day to labor in warning the world. Noah preached to the inhabitants of the world, and showed his works by his faith, though he did not save a great many. Abraham, Isaac and Jacob, Moses, Elias and the prophets, Jesus and the Apostles all had their day. Their work is finished. They sleep in peace. This is our day, and we should labor while the day lasts; by-and-by night will come when no man can work. We shall not have 365 years as Enoch had to prepare Zion for translation.

As I before remarked the Lord is going to make short His work, or no flesh can be saved. There are great events at our doors, and the Saints of God should be on their watchtower. We should have our eyes, ears and hearts open to see, hear, understand and receive the counsels and reproof revealed through the mouth of the servants of God in our day. The Gospel of Christ is one of the greatest blessings that can be bestowed upon man. Eternal life, the Lord says, is the greatest gift of God. We can obtain that, only through obedience to this Gospel. This, brethren and sisters, is our blessing. We possess it, and have been gathered here by it. Had it not been for the Gospel we should still have been in England, the United States and abroad among the nations of the earth, and Utah would have been a desert sage plain, inhabited only by crickets and Indians, as it was when we came here. The Elders of Israel might have preached until they were as old as Methuselah, and we should never have gathered had it not been for the inspiration of

the Almighty. You and I, and all who have received the testimony of Jesus Christ know that these things are true. All the Saints of God among the nations, who have been faithful, have been inspired by the same spirit to gather home to Zion. Why have we gathered to Zion? To fulfill the revelations of God. Isaiah and Jeremiah and nearly all the prophets since the world began have foretold the gathering of the people in the last days to establish Zion, from which the law of the Lord should go forth to rule the nations of the earth, while the word of the Lord should go forth from Jerusalem. We are here to do these things, and to receive teachings and instructions that we may be prepared for the coming of the Son of Man. We are here to be shut up a little while in these chambers of the mountains, while the indignation of the Almighty passes over the nations. For this the Lord through his ancient servant said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The question is often asked by sectarian ministers, "Why could you not live in New York, Liverpool, or London, as well as going to Zion? Because we should be in the midst of sin and wickedness and abomination, and it would be very difficult, while so situated, to keep from being polluted by the evils which reign upon the face of the earth at the present time. And to overcome these evils we have been gathered together, that we may be taught in the principles of truth, virtue and holiness, and be prepared to dwell in the presence of God.

When we embraced the Gospel we had only just begun our work. Being baptized into this Church is only like learning the alphabet of our

mother tongue—it is the very first step. But having received the first principles of the Gospel of Christ, let us go on to perfection.

Brethren and sisters, let us lay these things to heart and try to realize that the eyes of God, of angels, of those who have gone before us are waiting and watching for the completion of our labors. We have everything to stimulate us to action to do the will of God and overcome evil and be humble, obedient, diligent and faithful. Let us labor faithfully while we dwell in the flesh, that we may be satisfied with our labors when we get through. We have everything to encourage us here in the valleys of the mountains. We have the blessings of God visible over us day by day in our preservation, and in the preservation of the crops and the

fruits of the soil. The hand of the Lord has been over the land. Who would have been believed twenty years ago, if he had said that this barren, desolate waste would have become like the garden of Eden? It never could have been done except through the mercies and blessings of God. His promises have been fulfilled to us, and we can just as well acknowledge His hand in these temporal blessings as in anything else, for the hand of God is in it all.

I pray that God will bless us with His spirit, and give us power to maintain our integrity, magnify our callings and to be faithful to our covenants, to our God and to each other, that we may overcome the world, the flesh and the devil and be prepared to inherit eternal life, for Jesus' sake: Amen.

DISCOURSE by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Oct. 8th, 1868.

[REPORTED BY DAVID W. EVANS.]

SALVATION TEMPORAL AND SPIRITUAL—SELF-SUSTAINING—CIVILIZATION.

I wish to say a few words to the congregation, but if they are not perfectly still it will be very difficult for them to hear, as usual. I wish to speak to the people on salvation, and to teach them, as my brethren have been doing, how to preserve themselves. The object of the teachings at this Conference, and I may say for years past, has been to teach the people how to save themselves daily, in a temporal point of view, and also spiritually, that when the morrow

comes they may be saved that day, and the next day, and so continue in a state of salvation every day that they live. According to the traditions of our fathers the salvation of the body and the salvation of the soul have no connection the one with the other. This is not in accordance with the doctrine which has been revealed to us in this our day. The kingdom that the Lord is about to establish and has commenced on the earth will, in every part and portion

be a literal kingdom, a temporal kingdom and a spiritual kingdom; but while we are in a temporal state, and possess our temporalities, our abilities must correspond with the spiritual kingdom that we believe in. Consequently we have a kingdom that is actually spiritual, and to the natural eye it looks like a temporal kingdom. Still it is the kingdom where God dwells, even in these earthly tabernacles, consequently these tabernacles must be preserved in the truth, in righteousness, purity and holiness, or the Lord will not dwell therein.

We are called upon as individuals, each of us who form this community, to come out from the wicked world, from Babylon. All those who believe the history given by John, the "beloved disciple," know that the time would come when the Lord would call upon all people, who believe in Him, delight to do His will, and seek to understand the requirements of heaven, to gather out from the midst of Babylon. John wrote plainly in reference to this gathering, and we have believed it. We are called upon to come out from among the wicked, as it is written, "Come out of her, O my people," that is, come out of Babylon. What is Babylon? Why, it is the confused world: come out of her, then, and cease to partake of her sins, for if you do not you will be partakers of her plagues.

This people, whether they wished to separate themselves or not from the rest of mankind, have been forced to do it. Ask the Latter-day Saints, if after embracing the Gospel, they had the privilege of associating with former friends and neighbors on the same terms as they did previous to receiving the Gospel, and their answers will be, that the thread of affection that formerly existed seemed to be severed, that former friends forsook them, they passed them by

and turned their eyes another way, and would hardly speak even when they met in company. Is not this the fact? It is as far as my experience has gone, and I have had a tolerable opportunity of testing the matter. We have been forced to separate ourselves, been under the necessity of leaving the society of those who did not believe as we did. We have been driven from our homes time and time again without the privilege of disposing of our property, and have taken joyfully the spoiling of our goods repeatedly, until we were under the necessity of fleeing to some land where there were none whom we could annoy.

If we have annoyed our neighbors so seriously, the question naturally arises, From what did this annoyance proceed? Was it from drinking and carousing, or hallooing in the streets by night? Was it from reveling by day or night? Was it from intruding on the rights of our neighbors? No, not from any of these causes by any means. What was it, then? This people believe in revelation. This people did believe, and do believe that the Lord has spoken from the heavens. They did believe and do believe that God has sent angels to proclaim the everlasting Gospel, according to the testimony of John. It was this that gave rise to the malice, hatred and vindictive feelings that have been so often made manifest against them. Some may say it was the political world. It was not so, although they had a share in it. It may be said that it was the moral world, but why should they entertain these feelings towards us? Are the Latter-day Saints immoral? O, no, their faith teaches men, women and children to be as moral as people can be. This cannot be the reason then. It was neither the political nor moral world; then whence

did this hatred proceed? From the fanatically religious world. There was the rise and foundation of that hatred and malice that ultimately forced us to separate from the rest of mankind.

What are the teachings of the Christian world? Many of you have had an experience among them, and can answer this question very well. I have had an experience in their midst, though I never bowed down to their creeds. I never could submit to their doctrines, for they taught that which was not in the Bible, and denied that which was found in the Bible, consequently I could not be a convert to their fanaticism. I am not to-day. When I can hear a man, on his knees before a congregation, pray for God to come down into their midst and be one with them,—“Come, O Lord, and dwell with us, open the heavens to us, give unto us the Holy Ghost, send Thine angels and administer to us,” and then get up and preach to the people that there is no such thing as revelations, no gift of the Holy Ghost, no such thing as the Lord speaking from the heavens, or men knowing anything about Heaven, I cannot receive nor bow in obedience to such absurdities. I have asked of the Christian world, “Where is heaven, where does the Lord dwell? What kind of Being is He, and is He a Being of tabernacle?” To all of which their reply would be “We do not know;” and they have mystified the character of the Deity—our Father and our God—to that degree that every person is left in the dark, feeling his way to the grave through a dark, cold unfriendly and benighted world as best he may. Is this the state of Christendom? Yes, verily it is. They have mystified everything concerning God, heaven and eternity, until there is no man on earth, when you

turn from the Latter-day Saints, who is capable of teaching the people the way of life and salvation. This is the grand difficulty, this is what stirs up the people. The priests are at the root of the matter. In the whole history of this people you cannot find an instance of a mob ever being led on except by a priest; and then the political world would take the advantage of it, and come in for their share of the spoil.

Now, although it is so popular to cry delusion when referring to this Latter-day Gospel, I frequently ask myself, if it does not circumscribe all that is good and true, possessed by either the infidel or the Christian world, by our Mother Church, or any of her daughters? If the world were to embrace the Gospel we teach, would they believe all that is true in the faith of the Catholic? Yes, every iota. Would they believe all that is true in the faith of the Episcopalian, or in the faiths of the whole Christian world? Yes, every particle, every excellency, every good word and work they possess is circumscribed by and contained in the Gospel as taught by the Latter-day Saints. Then go to the scientific or philosophical world, and this Latter-day work circumscribes all the truth they possess. Well, then, we ask, why are we worse than other people? Do we teach our people to swear or to take God's name in vain? Oh, no, to the reverse; we forbid it. The Lord says, “Thou shalt not take the name of the Lord thy God in vain.” Is this good in and of itself? It is. Are we worse than other Christians? if so, wherein? Do they pray? So do we. Do the Christian world believe in being strictly honest? So do the Latter-day Saints. Do the Christian world believe in intruding upon the rights of their neighbors? No; neither do the Latter-day Saints. Do the Christian

world profess to believe in charity? Yes; and the Latter-day Saints more abundantly. Do they believe in God the Father and in God the Son? Yes, so do the Latter-day Saints. Do they believe in the Holy Ghost? They say they do; so do the Latter-day Saints. Then wherein do we differ? Why, the Latter-day Saints believe that God has spoken from the heavens. The Christian world do not believe this. They do not believe that the Lord has called upon His people to come out from amongst the wicked world; but the Latter-day Saints do believe so. Is there any harm in their believing so? I frequently ask myself if there is any harm in a man having his own family around him, or in associating with his friends and neighbors? No, there is no harm in this; the Christian world believe that it is a man's privilege to do this. Is there any harm in the Latter-day Saints doing the same thing? Not the least. There is no law against it in heaven or on earth that we know of. Then wherein are we worse than our Christian friends, that is, the so-called Christian world? Are they Christ-like, or are they not? This is a matter we can test by reading the Bible, if we choose to do so. Do they lack wisdom? Apparently they do. If they, as individuals, do not acknowledge it, their neighbors acknowledge it. Do they ask of God? If they do, they do not receive. Where is there a Christian sect now on the earth, except the Latter-day Saints, who preach the Gospel that Jesus taught—faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the gift of tongues, the gift of healing and the discerning of spirits? Who, in all the Christian world believes such a doctrine? None that we know of, except the Latter-day Saints. It is this

which separates us and draws the division line. Well, is there any harm in our gathering out and living according to the revelations that have been given to us? Not the least. Do we injure any person in so doing? No, we do not.

This people have got to be self-sustaining, if they believe in the revelations given to them. You will find by and by that this same Babylon, which the Saints of God are required to leave, will fall. Will there be any-body left on the face of the earth? Yes, probably millions. Who will they be? Why the servants and handmaidens of the Almighty, those who love and serve Him. Now, I will ask the question, suppose this is true concerning the gathering out of the Saints, and that Babylon, or a confused and wicked world, will cease its operations as they are now going on, and the time spoken of shall have come, when the merchants will mourn and weep because there is no one to buy their merchandise, will the inhabitants of Zion go down to buy their silks and satins and keep up his trade? No. By and by there will be a gulf between the righteous and the wicked so that they can not trade with each other, and national intercourse will cease. It is not so now, they can pass from one to the other with ease. But if this is the Kingdom of God and if we are the Saints of God—I leave you all to judge for yourselves about this—are we not required to sustain ourselves and to manufacture that which we consume, to cease our bartering, trading, mingling, drinking, smoking, chewing and joining with all the filth of Babylon? You may judge for yourselves in relation to this. But I can say that we have been striving for twenty-one years in these valleys, and before we came here, to bring this people to this point. When we look

at ladies and gentlemen we can see that their wants are many, but their real necessities are very few. Now, let the Latter-day Saints see that their necessities are supplied, and omit their wants for the present, and until we can manufacture what we want. We want you henceforth to be a self-sustaining people. Hear it, O Israel! hear it neighbors, friends and enemies, this is what the Lord requires of this people.

We have been driven from our homes time and time again. I have been driven from a good handsome property and home five times without having the privilege of selling it, or making fifty cents from it, and what for? Because I was a thief? No. Because my brethren were thieves? No. Because they were liars? No. Because they were swearers? No. Because they were swindlers? No. Because they were adulterers or fornicators? No. Because they loved and made lies? No; but because they believed that God had spoken from the heavens and had bestowed upon His servant Joseph the keys of the holy priesthood of His Son. The Latter-day Saints believed this, and because they did so the Christian world said, "Up, get ye out of this place, we want your houses and possessions." And they took them; but I will swear to them that they will never take them again. (The congregations said, Amen.)

When Colonel Kane was here I and others said to him, "Colonel, you will find this the entering wedge for the division of our government." Said we, "If the Government of the United States consent to rout this people again, and take it into their own hands to break us in pieces, they will go to pieces." Did they? Did they have war? Answer the question yourselves. Have they made peace yet? Answer for your-

selves. Is there any such thing to-day as the thirty-four United States that once composed the Federal Union, or is there not? Answer this question for yourselves, and then I will answer it, by saying there never will be again, unless they are brought together and cemented by the power of God.

Well, again I ask, what worse are the Latter-day Saints than other people? Have we the privilege of planting and eating the fruits thereof like others? Yes, politically, morally, religiously and financially. Have we the privilege of building and inhabiting our houses? Yes, we have, and there is no law against it. But this is not the question at all. I will say to my brethren who have talked to the congregation, the question is not whether we have the right to be self-sustaining or not, but will we be self-sustaining? This is the question, and we say we will be. What do you say brethren and sisters? All of you who say that we will be a self-sustaining people signify it by the show of your right hands.

[The motion was put and unanimously carried.]

This is what terrifies the Christian world, not the moral nor political portion of it; but it is the fanatics, the priests who are afraid, and they continually seek to stir up strife and mischief. They are not all so; but our past experience has given us good reason to come to this conclusion.

Bro. George A. related something in the historical discourse delivered by him yesterday and to-day, about the brethren going to solicit donations. In reference to this I will say that when we found we were obliged to leave Nauvoo, to deprive this nation of all excuse, and to clear our skirts of their blood, we wrote to all the governors of the States and Territories and also to the President so-

liciting aid and redress. We did this to deprive them of the chance of saying at the day of judgement, "you could have had an asylum with us if you had applied for it." The result of our appeal you have already heard; redress or sympathy there was none, but "you, Mormons, may seek a home on Mexican or some other soil."

As for the donations, here are Bro's Benson and Little, who went with Colonel, now General Thomas L. Kane, to Philadelphia, Boston, New York and other places, and solicited aid of the mayors and city councils of the various places they visited, for this people who had been robbed, plundered and driven, and who, in answer to a requisition from the Government, had sent 503 men, the flower of their strength, to the Mexican war, leaving their fathers, mothers, wives and children destitute, sick and dying on the naked prairie. The result of the appeal for donations was the raising of a trifling sum. I will venture to say that we have given hundreds of dollars to them where they have given us one, consequently we are not in their debt, neither are we in debt to our merchants, not in the least. We did not ask them to come here; we do not ask them to stay, neither do we ask them to go away. We do not ask them to give us their goods, neither do we ask them to take them away. They are at perfect liberty to open their stores and exhibit their goods for sale, and we have the privilege of letting them alone; and that is not all, I mean that we shall do so.

Are we going to cut off all communication and deal with outsiders? No. If they want a house built, we will build it for them, if they will pay us the money. If they want our grain, they are welcome to it, if they

will pay us the money for it. And we will take that money, and make the percentage they have made. We have as good a right to it as they have. We will furnish this little corps of United States men, here on the hill, all the hay, flour, oats and barley, and everything that they want; but we must have their money in return for it. We do not want them to stick their trade into the hands of our enemies, and thus furnish them money to use against us, while they pay us for our produce in rags at an extravagant advance above cost. This we do not want, and we will not have it. Why, how tight are you going to draw the reins? I want to tell my brethren, my friends and my enemies, that we are going to draw the reins so tight as not to let a Latter-day Saint trade with an outsider. We will trade with you, if you will give us your money; we are entitled to it. We made and broke the road from Nauvoo to this place. Some of the time we followed Indian trails; some of the time we ran by the compass; when we left the Missouri river we followed the Platte. And we killed rattlesnakes by the cord in some places; and made roads and built bridges till our backs ached. Where we could not build bridges across rivers we ferried our people across, until we arrived here, where we found a few naked Indians, a few wolves and rabbits, and any amount of crickets; but as for a green tree or a fruit tree, or any green fields, we found nothing of the kind, with the exception of a few cottonwoods and willows on the edge of City Creek. For some 1200 or 1300 miles we carried every particle of provision we had when we arrived here. When we left our homes we picked up what the mob did not steal of our horses, oxen and calves, and some women drove their own teams here. Instead

of 365 pounds of breadstuff when they started from the Missouri river, there was not half of them had half of it. We had to bring our seed grain, our farming utensils, bureaus, secretaries, sideboards, sofas, pianos, large looking glasses, fine chairs, carpets, nice shovels and tongs, and other fine furniture, with all the parlor, cook stoves, &c.; and we had to bring these things piled together with the women and children, helter skelter, topsy turvy, with broken down horses, ring-boned, spavined, pole evil, fistula and hipped; oxen with three legs, and cows with one tit. This was our only means of transportation, and if we had not brought our goods in this manner we should not have had them, for there was nothing here. You may say this is a burlesque. Well, I mean it as such, for we, comparatively speaking, really came here naked and barefoot.

Instead of crying over our sufferings, as some seem inclined to do, I would rather tell a good story, and leave the crying to others. I do not know that I have ever suffered; I do not realize it. Have I not gone without eating and not half clad? Yes, but that was not suffering. I was used to that in my youth. I used to work in the woods logging and driving team, summer and winter, not half clad, and with insufficient food until my stomach would ache, so that I am used to all this, and have had no suffering. As I said to the brethren the other night, the only suffering I ever realized in this Church was to preserve my temper towards my enemies. But I have even got pretty much over this. Do what you please, and we will not be angry; it is not becoming in Saints to be so. Let us do right ourselves, and we will find honor. Let the Latter-day Saints live their religion, and they will be the most honored of any people in

the world by saint and sinner. Will we associate with outsiders? Yes, we will invite them to our houses, and go to theirs, if we have a mind to. We will treat gentlemen as gentlemen, friends as friends, speculators as speculators, and we will treat our enemies as enemies, by letting them alone.

Now, some of the people, I expect, will think they are never going to have the privilege of trading or doing anything again with outsiders. I will tell you how I feel with regard to such persons—they are the very ones we want to apostatize. All men and women that long after sin and sinners, iniquity and corruption we want to apostatize immediately and go their own way, go with those who are corrupt.

Our outside friends say they want to civilize us here. What do they mean by civilization? Why they mean by that, to establish gambling holes—they are called gambling hells—grog shops and houses of ill fame on every corner of every block in the city; also swearing, drinking, shooting and debauching each other. Then they would send their missionaries, here with faces as long as jackasses' ears, who would go crying and groaning through the streets "Oh, what a poor, miserable, sinful world!" That is what is meant by civilization. That is what priests and deacons want to introduce here; tradesmen want it, lawyers and doctors want it, and all hell wants it. But the Saints do not want it, and we will not have it. (Congregation said, AMEN.) Why, with all the boasted attainments of the world in art and science they are as far from being really civilized as our Indians here, and farther in reality. A true system of civilization will not encourage the existence of every abomination and crime in a community

but will lead them to observe the laws Heaven has laid down for the regulation of the life of man. There is no other civilization. A truly civilized person is one who is a real gentleman or lady; in language and manners he is truly refined, and gives way to no practice that is unhallowed or uncomely. This is what we are after, and trying to attain to.

We have been driven here to these mountains and have been followed up. We want to be followed up by gentlemen; we want gentlemen to associate with. We want to associate with men who aspire after pure knowledge, wisdom and advancement, and who are for introducing every improvement in the midst of the people, like the company who are building this railroad. We thank them and the government for it. Every time I think of it I feel God bless them, hallelujan! Do they want to skin us? I hope not. Do they want to destroy us? I think not. They want to meet us as friends, and we want to meet them as friends, and to share equally with them in the business of the country. Do we believe in trade and commerce? Yes. And by and by we will send our products to the east and to the west. And how long will it be before they will be sending for our dried peaches and apples? How is it now for growing fruit in the country in which Joseph obtained the plates from which the Book of Mormon was translated? I remember when it was the cream of the world in this respect. But can they raise an apple or peach there now that is sound and good? No, they can not. And where we used to reap and cradle sixty bushels of wheat to the acre they don't get more than from five to ten now. The land is barren, waste and desolate; the curse of God is upon it, and it

will be so wherever the Latter-day Saints have to leave. Talk about these rich valleys, why there is not another people on the earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of Heaven rested on the land and it became productive, and to-day yields us the best of grain, fruit and vegetables. But if the Latter-day Saints were compelled to leave here it would not be five years until the soil would cease to yield to sustain a community as it does now. Do you believe this, outsiders? No, you do not. No matter, I say it, and we know it, and if we know it that is satisfactory to us, without being any interruption to the faith or views of any person in the world.

There is an idea abroad that the "Mormons" are going to give way; but there is no fear that the kingdom of God—"Mormonism"—will ever give way. The only thing for you and me to fear, is whether we will build up the kingdom, whether our souls are in the kingdom or not. Here is the fear; it is not with regard to the kingdom, it will stand for ever and ever; but you and I may not. The kingdom is pure; you and I are not pure. The doctrine we preach is pure and holy, and if we will abide it, it will make us pure and holy. Are we as good now as the rest of the Christian world? They say we are fools to believe in revelation. But I ask, What harm does such believe cause? It leads men and women to truth and righteousness, and leads every individual by whom it is entertained to purity and holiness of character on the earth. It also teaches us to deal justly, love mercy, feed the hungry, clothe the naked, visit the widow and the fatherless, the poor and the homeless, and to deal kindly

with all the inhabitants of the earth. To take the young and tender mind and teach it all that it can grasp, until it can comprehend all the science and philosophy of the day, and then the revelations of the Lord Jesus resting upon it teach that which cannot be learned by the wisdom of man. What harm is there in a faith like this? If Universalism is true, and the Lord is going to save all, He would certainly save those who believe thus as soon as He would a murderer or an infidel. You ask the outside world, an infidel or a Universalian, and they will say we are as well off as they are. Then I ask what harm is there in a man or woman being a Christian? Is there any harm in it? If there is will you not point it out to us? We say to the priest and the people, if you have anything better than we have, hand it over, it is ours. If we have errors by the thousand, and you have truth, we will give you all our errors for one truth. Is there any harm in being Saints, or in our producing what we need? No. I look upon the people, and I can say our wants are many, but our real necessities are very few. Let us govern our wants by our necessities, and we shall find that we are not compelled to spend our mo-

ney for nought. Let us save our money to enter and pay for our land, to buy flocks of sheep and improve them, and to buy machinery and start more woolen factories. We have a good many now, and the people will sustain them. You may call this tyranny, and say it is abridging the privileges of the Latter-day Saints. No, it is not; God requires it, angels require it; the ancient apostles and prophets required it, and why should not we require it? It does not infringe upon me in the least, why should it upon you? We will make up our wool and our flax, and manufacture our silk, we will do this here. There is no harm in it, no law against it, and we have the indisputable right to do it.

I will tell you how I feel, God bless every good man. God bless the works of nature, God bless His own work, overthrow the wicked and ungodly and them that would destroy their fellowbeings, that war and contentions may cease on the earth. O Lord, remove these from office and place good men at the head of the nations, that they may learn war no more, but go to, like rational and civilized beings, sustain peace on the earth and do good to each other. May the Lord help us. Amen.

DISCOURSE by George Q. Cannon, delivered in the New Tabernacle, Salt Lake City, Oct. 7th, 1868.

[REPORTED BY DAVID W. EVANS.]

SELF-SUSTAINING—PERSECUTIONS—OUTSIDE INFLUENCE.

There have been some exceedingly important questions presented before us for our consideration at this Conference. I look upon them as of momentous importance, because upon their correct solution depends, to a

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very great extent, the perpetuity of our homes, and of the institution which God has given us. God has entrusted to this people His Gospel. He has placed in His church the oracles of the holy priesthood. He has given unto us the labor of up-building His Zion on the earth, and it is for us, if we expect to receive the reward that He has promised, to fulfill that trust faithfully, let the consequences be what they may.

Already the establishment of this work has cost the best blood of this generation. Already a prophet, a patriarch, apostles and numerous Saints have laid down their lives to establish the work with which we are connected. It is for us to decide during this Conference whether that blood has been shed in vain; whether the sufferings, trials, difficulties and hardships, our exodus from the lands which we formerly occupied and inhabited, our pilgrimage to this country, our sufferings since we came here, the labors we have expended in rearing this city and in extending civilization throughout this Territory—I say it is for us to decide to-day and during this Conference whether or not all this has been in vain; and whether we will build up His kingdom according to His divine commandment, or divide our strength and energy, and the talents with which He has endowed us in building up a system or systems that are opposed to this work. It is for us to decide whether we will submit to the jurisdiction of the holy priesthood, or whether we will renounce that jurisdiction and our allegiance to God. These are the questions which present themselves before us to-day. They are important questions, and should be decided carefully and understandingly.

I look upon the position which we occupy to-day as, in some respects, a

critical one. Not that I anticipate any danger, or have any fears that we are going to be overthrown, if the people will only be true to themselves and their God. I know, as I know that I live and am speaking to you to-day, that this is the work of God. I know that He has promised that it shall stand for ever, and that it shall break in pieces everything that is opposed to it. But I also know that in order for it to accomplish this great work, and for us to share in all its benefit and blessings, we individually must be faithful to it, for the blessings which are promised to us are made conditionally. If we prove recreant to the trust that God has given to us, others will be raised in our places to take the great work in their hands, and carry it forward to its full consummation.

I look upon the present time, as I have said, as a critical one. I feel that if we do not listen to the counsels that are given to us, God has a scourge in store for the Latter-day Saints. I feel in every fibre of my body, in every nerve of my system that this is a turning point with the Latter-day Saints, and that there is required of us to-day, a decision upon this subject. We have now, for a long period, done as we pleased. We have gone here or there, and done to a certain extent to suit ourselves, regardless of God, the counsels of His servants or the interests of His kingdom, and regardless of every thing save our own general interests. The consequence is that there is growing up in our midst a power that menaces us with utter destruction and overthrow. We are told—openly and without disguise, that when the railroad is completed there will be such a flood of so-called “civilization” brought in here that every vestige of us, our church and institutions shall be completely obliterated. When

we are told thus plainly and undisguisedly, would it not be folly, nay insanity, for us to sit still, fold our arms supinely and await the crash without making a single effort to ward it off? A people who would be thus besotted would be unworthy the blessings which God has bestowed upon us.

I know there is a feeling of great confidence in the minds of our brethren and sisters. They have, as President Young has often said, a great amount of faith; they have so great trust in God as to go and sell their grain, expecting that God will feed them whether the grain is in the bin or not. Some such confidence as this seems to pervade their minds respecting that which is in the future, and they manifest to a certain extent, carelessness and indifference in regard to carrying out the counsels that are given them, thinking that God, who has so signally preserved them in times past, will still continue to protect them. It is an excellent thing for us to have faith, but we should not have faith alone. Our faith should be associated with works, and the latter should correspond with the former. When our faith and works are united we can call upon God for help to enable us to accomplish that which he requires at our hands.

When I reflect, my brethren and sisters, on past scenes, as I have been doing while listening to the remarks of the brethren during this Conference; when I reflect on the condition we were in when driven from Nauvoo, and on our journey from the Mississippi to this valley—the sufferings of the women and children, and of the aged among us; when I reflect upon the hundreds we buried in Winter-Quarters, and the privations the people endured while there; on the hardships the people were com-

pelled to endure after their arrival here, and remember that all this was caused by the red hand of persecution, by mobocracy and the violence of wicked men, who envied us the possession of our Heaven-given rights; when I reflect upon all this, and also upon our circumstances now, I feel thankful for what God has done for us, and my prayer, oft repeated, has been “O God, never let this people again become a prey to mobocrats, never let us fall again into the hands of our enemies, but if we do wrong, do Thou chasten us and save us from the hands of those who have persecuted us.” This has been my feeling. But when I look at our circumstances now, I feel as though the people had forgotten that which they have passed through, and were not averse to having a repetition of those scenes.

For years after we came into these valleys we felt as though we never wanted to see the face of an enemy again, and if we could only have bread and water and peace we could be content. We felt, as Bro. Pratt expressed himself yesterday, that if we had only wolf and deer skins to clothe ourselves with we would be satisfied, if we could only have peace. It was peace we came here to enjoy. It was for peace that we fled from our former homes and made the long and wearisome journey to these valleys.

But how is it to-day? What are the circumstances which surround us now? Why, here in the head city of Zion, in the centre city, where the foundations of the temple are laid and where the House of the Lord has been reared in which endowments and sacred ordinances are given, what do we find? We find a power growing up in our midst that threatens us, in the most plain and undisguised manner, with utter de-

struction. Is this so? It is, and has been so for years; and this power has been fostered by us as a people. It has grown, flourished and fattened upon us and the means we have produced. Is it not necessary, then, that something should be done? To my mind it is clear that some effort, such as has been proposed, should be made to concentrate the Saints and to set before them the principles of salvation in such a manner that they will understand the course they ought to take.

While the brethren were talking yesterday, and while we were South, I often had brought to my mind a circumstance that occurred in Nauvoo. It was on the 10th of June, 1844, I had occasion to go to the City Council of Nauvoo, with some proof sheets to the editor of the "Nauvoo Neighbor,"—Elder John Taylor. I was a boy at the time, the printer's "devil," as it is technically called. While there, the subject under discussion, was the declaring of the "Nauvoo Expositor" a nuisance. Doubtless many of you recollect that paper, one number of which was issued by the Laws and other apostates. You who do not recollect the paper may recollect reading about it. There was some excitement at the time in the Council. They had passed an ordinance declaring it a nuisance, and empowering the city marshal, John P. Green, to abate it. Joseph and Hyrum were in conversation at one of the windows of the room. Hyrum remarked to Joseph: "Before I will consent to have that paper continued to defame our wives, sisters and daughters, as it has done, I will lay my body on the walls of the building." The sentiment as he uttered it, ran through me. I felt as he did. Yet we, for years, have had in our city a paper which publishes, if possible, more abominable lies about

us and our people than were published by the "Nauvoo Expositor," for the abatement of which Hyrum Smith said he was willing to die. We have not noticed it; we have suffered it to go on undisturbed. But the time has come for us to take this matter into consideration. Brother Pratt said yesterday, that our papers scarcely ever alluded to it. We have never alluded to it; we have deemed it unworthy of allusion, it is so utterly contemptible; but I now lay it before you. What we are doing on the present occasion is to fully bring it home to our minds, that we may see and understand the nature of the power that is growing in our midst, which we foster and sustain.

I glanced over a few of these papers that are now being published here, and there are two from which I will read you a few extracts so that you may see the spirit which animates our opponents.

In an editorial of the 11th of August we find the following, written in regard to an extract taken from one of our papers:

"The hankering for seclusion and exclusion, and the foul spirit of the assassinator to secure them, stick out in every word of the above extract. It is as full of the fell spirit that has always actuated the crew, whose spokesman this Editor is in this instance, as the sting of the adder is of venom. But it is the vain and weak boast of a throttled bully. The day has gone by when hired bands of cut throats, "destroying angels," can ply their heinous avocation, and drive from the Territory, or murder all whom Brigham Young and his crew do not want in it. This fellow, who at the bidding of his master, Brigham, to whom he servilely and profanely bows as his god, insults the citizens of the United States by telling them that no one but those who

bow as servilely as himself to Brigham, shall have leave to stay in this Territory, ignores the fact that the Salt Lake basin is a rich oasis in which nature has lavishly congregated all that is needed at the Half-way Point on the great National highway, the Pacific Railroad, and that it all belongs to the citizens of the United States, and not to Brigham and his crew. We speak advisedly when we say Brigham and his crew, for by reference to the doings of the Latter-day Saints' Legislature it will be seen that they have attempted to give Brigham and his set very great quantities of the richest part of this valley, including mill privileges, &c.

Hitherto this Territory has only been of interest to the people of the United States because of the infamous establishment sought to be set up in it in the sacred name of religion, and the motor of the warfare against the gross outrage has been alone the moral sense of the country, but now, for the reason just named, a commercial interest is added, and the two together will as surely as truth is truth, and right is right, crush out the vile thing and rid the country of the foul blot, peaceably if possible, but with a besom of destruction if that is inevitable." [Mark these words! How much they sound like the language of the manifesto of the mob in Jackson County, Missouri!]

"This Editor, in his shallow boasting, forgets, or purposely keeps out of sight, the truth that this Mormonism, which is sacrilegiously called a religion, is a heathenish heterodoxy, and that therefore the orthodox churches of the land, whose members number millions, will throw themselves against the spurious monster of Utah with all their force. This force only awaits the opportunity that the railroad will give it. In that day it will do you no good to buy a piti-

ful Congressman, and he must be a pitiful one indeed who would sell himself to Brigham."

In another article which appeared on the 8th of September, we find the following:

"There are numbers of foreigners in this Territory, who have never abjured their allegiance to the foreign ruler from whose dominions they emigrated; and who have year after year voted for local officers and a delegate to Congress. There are others who, deceived by the representations of the Probate Judges, either wilfully or ignorantly made, that they had power to naturalize, have taken out their papers from the Probate Courts, in many instances paying a larger fee therefor than the clerk of the District Court would be entitled to charge. These foreigners all occupy and hold more or less land in this Territory, and expect to avail themselves of the pre-emption law to the exclusion of actual citizens who are ready and desirous of occupying the land which the laws of the United States gives them a right to do. Many of these foreigners, either holding no papers at all or those spurious ones issued by Probate Courts, have since the passage of the act of 1862, prohibiting polygamy in the Territories of the United States, openly and persistently violated its provisions; and have been loud in the expressions of disloyalty towards the government of the United States."

If we were living in the days of Nauvoo, and I had heard these extracts read, I should have thought they were from the "Warsaw Signal." But these execrable sentiments were not published in Warsaw, they were not published at the Sweetwater, at Austin, or Virginia in Montana, but they were published at Salt Lake City, in the centre stake of Zion, as at present organized. They

are circulated through our streets, and placed in the hands of our children. They are disseminated throughout the Territory, so far as they can be; they are sent to the east and to the west, to the north and to the south, and everywhere as far as the influence of our enemies extends. In these infamous sheets the public are informed that the Latter-day Saints are assassins and everything that is vile, low and degraded. And no attempts are spared to excite against us in the minds of the officers of the parent government feelings of hatred, and to make them believe that a crusade ought to be inaugurated against us. When a paper of this kind is published in our midst and goes forth to the world unchallenged, it is a difficult thing for men and women outside of this Territory to realize that everything in its pages concerning us is false. If there were any greater evidence needed of our patience and forbearance and of our lawabiding tendencies than we have already given, they are to be found in the fact that the editor of this paper is not hung. (Hear, hear.) In any other community he would have been strung up to a telegraph pole; but here, in Utah Territory, in Salt Lake City, under the nose and in the eyes of the people and their leaders, this man who proclaims these infamous falsehoods travels our streets unnoticed and unchallenged. Let it be known throughout the world what we have submitted to in this respect, and there is not a man from Texas to Maine, from the Atlantic to the Pacific, who would not say we are the most patient and forbearing people on the Continent, or we would not submit to it. In any other Territory that office would be "guttled" within five days.

I allude to this matter because this paper is sustained in our midst, and

those whom we sustain, sustain it; our money pays for its subscriptions. Our money pays its editor, buys its ink, paper and type, and pays its compositors and pressmen.

I will refer to another instance of the growth of this antagonistic power in our midst. A short time ago a circular, got up secretly by certain reverend gentlemen dwelling in this City, and probably printed and mailed by night, was sent broadcast throughout the East, in which every vile epithet that so called religious men could consistently use, was applied to us as a people. In these circular, these so-called Christian divines appealed as they said, from a strange land and from the midst of a strange people, to their brethren in the East, invoking them, if they wished to save this land from barbarism and to civilization, to raise \$15,000 to buy a lot, on which a rectory might be established and a school built. And the purpose for which that school was designed was to inoculate the children of the Latter-day Saints with their damnable and pernicious doctrines. Who sustains this institution and who sustains and has sustained this paper? You can answer these questions. Will we patiently submit to these things? Shall we bow ourselves as willing slaves to the yoke they would fasten upon us? (Cries of "No, No.") Well, then, if you will not bow to it, stop your trading with men of this class and sustain your friends; sustain those who want to build up the kingdom of God, who are one with us. If this fight must come and we have to cut off all from the church who will not reform in this respect, I would rather have it done now than wait until, environed by enemies, we are thrust out of our possessions at the point of the bayonet and compelled to flee to the mountains

for safety. (Congregation said "Amen.")

As an individual, I have no fellowship with those who sustain the enemies of the kingdom of God. I never did have. From my childhood my heart has been in this kingdom; every pulsation of it has been for Zion.

For years we have submitted to this treatment at the hands of outsiders in our midst. The present paper has been, if anything, better than its predecessor, for that had no editor's name to it. Fostered on the hill here, its contributors were men who wore the uniform of our respected "Uncle." Its printers were men who were paid as soldiers. There was no name published at the head of its columns, and it was more base even than the present publication, because no one was responsible for its contents. I have not made any quotations from that. It, too, was sustained and contributed to by merchants in this City who seek the support of this people. I am informed, however, that the one at present published here is now issued without an editor's name to it.

It may be said, and is said by a great many, that this outside element has brought us trade. We have heard it stated time and time again that until the advent of Colonel Johnson and his army we were destitute of a circulating medium, but that since that period we have increased in wealth, money is more plentiful, and we have grown and spread abroad. And they take the glory to themselves and say it is their presence here that has produced this change. If this be so, the withdrawal of our support will make no difference to them. They cannot complain if we withdraw our support from them, because, if their statements be true, we are likely to be

the greatest sufferers from this withdrawal. But let them test the truth of this themselves practically as we intend to do.

It is very plain to be seen, from the extracts which I have read to you, what the intention is, we have seen it carried out before at other places where we have dwelt. As soon as we began to increase in wealth, to build comfortable houses, and to open farms, the cupidity of our enemies was excited against us. When we came here we were poor and poverty stricken. We possessed nothing to excite anybody's cupidity. It was hoped that we would perish in the wilderness; but when it was found that we had money, there was a class, who, like vultures scenting the carrion from afar, came here, and to hear them talk one would have thought that the "Mormons" had thousands of friends. Why, they always sympathised with and pitied us! they always felt kindly towards us and thought, we were a very much abused people! Unfortunately, we never heard that they were thus sympathetic or had any feelings of kindness towards us—we had never seen their publications appealing in our behalf, or heard their voices imploring the authorities or the parent government to shield us from the attacks of our enemies. We had never heard anything of this kind, and should never have known anything about it had they not come and communicated this pleasing intelligence. But unfortunately the knowledge came too late for us to avail ourselves of it.

Allusion was made here, yesterday, to the fact that not one of those who have fattened at our expense ever lifted up his tongue or voice, or used his pen in defence of us in times of difficulty or danger; and should there be danger to-day, and we be menaced from without in the most unjustifi-

able manner, you would find that these fair-weather friends would soon take their flight and leave us to our fate, just as their predecessors did when the army came here from the east, as I met a whole company of them going to California by the southern route. It may be said "these are exceptions." I do not doubt but there are men among our merchants who are very fine men. I would as soon deal with them in the eastern States as with anybody else; but it is because they are in Salt Lake City that I am opposed to them. "Ah, that is exclusive," it may be said. I confess it is exclusive. I do not want a power to be brought into our midst as the wooden horse was into Troy. I do not want a power in our midst inimical to us, and that, as President Young has said, poisons everything around it. If such a power flourishes here, I wish it to flourish without our aid, and subsist without our contributing to its subsistence. If it can sustain itself after we have withdrawn our support, well and good. If there is government patronage and travel enough to sustain a class of this kind in our midst, all right, I have no objections. But the point at issue is for us to withdraw our support from this power, leave it to itself and sustain ourselves, and trade with those who are one with us in building up the kingdom of God. If outsiders want a paper, Sunday Schools and preachers, all right, if they sustain them themselves. Then they are in the hands of God. But while we sustain them or contribute of our strength to do so, we have no claim on the providence and deliverance of God our Heavenly Father. We can not ask Him to deliver us from a power that we ourselves have fostered, and which we are sustaining. As I have said, if they were in the East we would

have no objections to do it. Some can not see any difference between sustaining them here or elsewhere. Why, when they are there they have no interest in exciting a crusade against us. If they have no contracts to get, it is no object for them to have thousands of soldiers here. But while they are here it is an object for them to try and create a feeling against us in the East. It is an object with them while here to try and have men of their choice elected for city and Territorial officers, and to get the whole machinery of the Territorial government into their own hands. Why? Because they are here, and consequently their interests are here; but if they were in New York, Chicago, London or San Francisco they would have no interest in any of these things. They would look at our money and be as glad to take it as anybody else's money.

I expect some of our friends will say this is a confession of weakness on our part, and that we are alarmed for the perpetuity of the power of the Priesthood. Let it be granted; I am willing they should put this construction upon it. I care not what construction they put on our words or our addresses during this Conference. The fact is we want to warn the people, and to stir them up to the necessity of taking the course we are urging upon them. That is our duty, and it makes no difference what others may think about it. Time will prove whether the Priesthood will be perpetuated or not, or whether the majority of this people will give heed to those who are not of us or not; and whether they will apostatize because they can get goods cheaper from an outsider than they can somewhere else; even if such is the case, which, however, is not true. Time is the great rectifier of all these things. We may labor for a time under mis-

construction; but we can afford to wait. We shall outlive all erroneous ideas.

There are a great many points connected with this question which might be dwelt upon. It is an important matter, and one that should claim our earnest attention and calm consideration. The question is, Will we sustain the Kingdom of God or will we not? Will we sustain the priesthood of God or will we not? This power of which I have been speaking, or more properly, this antagonistic class in our midst, flatter themselves with the idea that when it comes to the test this people will desert their leaders and cleave to something else. This is an illusory hope. The Latter-day Saints know too well the source of their blessings. We have obtained a knowledge from

God respecting this work; we know that it is of more value to us than all the earth besides. As I have said, we have forsaken former homes for it. The great majority of the first settlers came without shoes to their feet, and passed the first two or three winters in mocassins, and ate but a very scanty allowance of food. What was this for? Because we had obtained a knowledge of the blessings of the Gospel of Jesus Christ. It is no less dear to us now that twenty-one or twenty-two years have elapsed. God has proven to us that He is still willing to bless and sustain us and to give us the victory over all our enemies. He has endowed His servant with superhuman wisdom to guide this people. We have seen this and we rejoice in it. Amen.

REMARKS by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, Oct. 8th, 1868.

[REPORTED BY DAVID W. EVANS.]

SOUTHERN MISSIONS—DESERET ALPHABET—RELIEF SOCIETIES—HOME MANUFACTURES.

I wish to say to those who are called to go on the Southern mission, that I expect some of them can not conveniently go; if so, they can be excused just as others have been. I think we called about one hundred and seventy-five one year ago to go on the Southern mission. Of those who responded to that call and went south, twelve or fifteen stayed; the rest have returned, I do not know whether to see their mothers or not. We hope a few will go out of this

company, and a few of those will return who were called last year. We have our reasons for requesting the brethren to go into those new settlements; if they do not know the reasons now, let them wait until they do. We calculate to spread abroad, and when we have settled one valley we calculate to settle another. We are settling north, south, east and west, and we mean to keep it up. There are some who will be excused. One of the brethren has excused him-

self on the ground that he is building himself a barn. Now, this is so reasonable that I think we will excuse him, at any rate until he gets it finished. Perhaps we will find some who have married wives, others who have bought a yoke of oxen, and because of this they cannot go.

There is no necessity for the brethren hurrying away. They can go down this Fall, tarry through the Winter, and be prepared for the Spring. We shall excuse those who ought to be excused, and especially if they are building barns. [As for those who have been there and have left, we expect to see the time that they will wish they had stayed there; and that those who have been called and have not gone will wish they had done so.]

There are a few items I wish to lay before the Conference before we dismiss, which I think we shall do when we get through our meeting this afternoon. One of these items is to present to the congregation the Deseret Alphabet. We have now many thousands of small books, called the first and second readers, adapted to school purposes, on the way to this city. As soon as they arrive we shall distribute them throughout the Territory. We wish to introduce this alphabet into our schools, consequently we give this public notice. We have been contemplating this for years. The advantages of this alphabet will soon be realized, especially by foreigners. Brethren who come here knowing nothing of the English language will find its acquisition greatly facilitated by means of this alphabet, by which all the sounds of the language can be represented and expressed with the greatest ease. As this is the grand difficulty foreigners experience in learning the English language, they will find a knowledge of this alphabet will greatly facilitate

their efforts in acquiring at least a partial English education. It will also be very advantageous to our children. It will be the means of introducing uniformity in our orthography, and the years that are now required to learn to read and spell can be devoted to other studies.

I wish to call the attention of our sisters to our Relief Societies. We are happy to say that many of them have done a great deal. We wish them to continue and progress. During this Conference, many of the ladies have worn very nice straw hats of home manufacture. This is commendable, and this course should be persevered in, until our hats and dresses are the workmanship of our own hands. To my view no trimming for a hat looks more beautiful than a nice straw rosette, bow or button; it looks better than a feather or artificial flower. In our Relief Societies we wish to introduce many improvements. We wish our sisters of experience to teach the young girls not to be so anxious for the gratification of their imaginary wants, but to confine themselves more to their real necessities. Fancy has no bounds, and I often think it is without form and comeliness. We are too apt to give way to the imagination of our hearts, but if we will be guided by wisdom, our judgment will be corrected, and we will find that we can improve very much. We can improve the language we use. I want my children to use better language than I sometimes use. Still, I have thought as the prophet Joseph has said, when you speak to a people or person you must use language to represent your ideas, so that they will be remembered. When you wish the people to feel what you say, you have got to use language that they will remember, or else the ideas are lost to them. Consequently, in many in-

stances we use language that we would rather not use. When talking to a refined people we should use refined language. When we become perfectly civilized we will leave off every harsh expression. We should correct our children in these matters, and teach them good language. I would like to urge upon my brethren and sisters the necessity of doing this. We should instill into the minds of our children good ideas and principles. If we teach them that there are prophets and apostles now on the earth, we shall teach them the truth. If we teach them that the Bible is true, it will be very wholesome for them to believe; but instead of teaching them that it requires a spiritual explanation, by men not endowed with the Spirit of God, teach them that such a notion is incorrect, and that if the word of God does not mean what it says, no man or woman can explain it without a direct revelation from Heaven.

We wish to introduce into this community manufactures and manufacturing so thoroughly that the people will consider themselves under obligation to feed and clothe themselves. Many of us are in the habit of doing only just what we like to do or of sitting with our arms folded, trusting to others to feed and clothe us. It is the duty of the husband to provide for the wife or wives and children, and it is the duty of the wife or wives and children to assist the husband and father all they can. If it is required of the father or husband to furnish his wives and children with flour, it is equally required of the wives, sisters and daughters to be careful in the use of that flour and see that it is not wasted. If it is the duty of the husband or father to furnish his family with cloth to dress themselves, it is their duty to see that that cloth is

cut and made prudently and not wasted. It is a disgrace to a community to drag their cloth in the dirt. How many women are there here to-day who walked to this Tabernacle without throwing dirt every step they took, not only on themselves but upon those who walked near them? I shun them; when I see them coming I try to make my way in some other direction in order to avoid their dust. I can get enough of it without receiving it from them. If there is a nuisance in the path, they are sure to wipe up a portion of it with their dress, and then trail it on to their carpet or into the bedrooms and distribute it through the house. This is a disgrace to them. It is not the duty of my brethren to buy cloth to be dragged through these streets, and the wife or daughter who will not cease dragging her dress through them, ought to have it cut shorter. I have borne it and so have my brethren until duty demands that we put a stop to it. I have politely expostulated with my wives and daughters on this subject. I have asked them if they think it looks nice, and have been told that it did, their reason for thinking so being that somebody else wore it so. That is all the argument that can be brought in its favor. There is no reason in the world why a dress looks well trailing through the streets.

On the other hand I will say, ladies, if we ask you to make your dresses a little shorter, do not be extravagant and cut them so short that we can see the tops of your stockings. Bring them down to the top of your shoes, and have them so that you can walk and clear the dust, and do not expose your persons. Have your dresses neat and comely, and conduct yourselves, in the strictest sense of the word, in chastity. If you do this you set a good example before

the rising generation. Use good language, wear comely clothing and act in all things so that you can respect yourselves and respect each other. We wish you to remember and carry out these counsels.

Can you, ladies, manufacture bonnets for yourselves and daughters, and hats for your husbands, sons and brothers? Yes, you can, and save us scores of thousands of dollars.

I wonder if there is any person in our community who understands the manufacture of silk. We have some raw silk on hand that could be manufactured if we can find persons who understand the business. I am now building a house that will be sufficient to contain a million worms another year, it is a hundred feet long in the clear, and twenty broad. I calculate to fill it with worms next season, and make silk. I am going to invite some of the brethren to make up this silk into thread, and to color it and weave it. We can make our own thread and twist as easily as we can buy it. I have never seen better sewing silk than I once bought of a sister here, of her own manufacture. I would like to find somebody who knows how to manage the worms, and to double, twist, reel and weave the silk.

By ceasing the foolish practice of which we have so long been guilty—namely, trading off our produce at the stores for every little thing we have thought we needed—we shall drive ourselves to the necessity of sustaining ourselves. If we take this course and live our religion, do you think we will be respected? Yes. We are frequently told that the world is increasing in wickedness. We want the Saints to increase in goodness, until our mechanics, for instance, are so honest and reliable that this Railroad Company will say, "Give us a Mormon elder for an engineer, then none need have the least fear to ride,

for if he knows there is danger he will take every measure necessary to preserve the lives of those entrusted to his care." I want to see our elders so full of integrity that they will be preferred by this Company for their engine builders, watchmen, engineers, clerks and business managers. If we live our religion and are worthy the name of Latter-day Saints, we are just the men that all such business can be entrusted to with perfect safety; if it can not it will prove that we do not live our religion.

A few words with regard to our Emigration Fund. We are going to continue our donations to this fund. We started our new subscriptions here on Tuesday night, and what do you think they amounted to? To two thousand dollars. That was a pretty good beginning. How many names do you think it took for that sum? Just two—a thousand dollars each. Now, sisters, do as you did last year—save the money you usually spend in tea and coffee and ribbons, and let us have it to send for the poor. We did remarkably well last year, though our prospects were not very flattering at the start. On the 1st of February, the time we thought of sending our agents East, we had nine thousand dollars, but on the 17th of the same month when brothers Clawson and Staines started we had a little over twenty-nine thousand. When the brethren said, "How dare you think of sending for the poor, we are getting no means?" I replied, "We will send for them and trust in God for the means." And the means came in fast. The brethren and sisters brought in their five dollars, their tens, fifties, hundreds, and their thousands, and the poor were gathered. The Walker Brothers gave a thousand dollars, and they will be blest for it, if we do

not wish to trade with them. Others of our merchants also contributed liberally. The poor are deserving of it. Why? Because from them they got their means. The merchants of this city have got hundreds of thousands of dollars from the poor, and if they give a little back to them it is no more than their due.

How our friends, the outside merchants will complain because we are going to stop trading with them! We can not help it. It is not our duty to do it. Our policy in this respect, hitherto, has been one of the most foolish in the world. Henceforth it must be to let this trade alone, and save our means for other purposes than to enrich outsiders. We must use it to spread the Gospel, to gather the poor, build temples, sustain our poor, build houses for ourselves, and convert this means to a better use than to give it to those who will use it against us.

We have talked to the brethren and sisters a great deal with regard to sustaining ourselves and ceasing this outside trade. Now what say you, are you for it as well as we? Are we of one heart and one mind on this subject? We can get what we wish by sending to New York for it ourselves, as well as letting others send for us. We have skill and ability to trade for all we need; and if we have to send abroad we can send our agents to buy and bring home what we need. My feelings are that every man and woman who will not obey this counsel shall be severed from the Church, and let all who feel as I do lift up the right hand. [The vote was unanimous.] That is a pretty good vote. You who feel otherwise have the privilege of lifting up your hand to signify the same. I guess it was pretty nigh right.

Joseph used to say, "When you get the Latter-day Saints to agree on any point, you may know it is the voice of God." I knew this before, but now it is proven to the whole people.

Will the nation find fault with us for this? No. Will the commercial world find fault? No; they will say, "This is the first trait in the 'Mormon' character we ever saw worthy of notice; it is praiseworthy, and they will be blessed." That is what they will say. Why there is scarcely a decent man comes here but what says "Why don't you 'Mormons' do your own trading? Why do you sustain outsiders? It is the most impolitic thing you can do."

I wish to say to the Conference that for one I feel well satisfied with our labors. We have labored diligently to sanctify ourselves and the people. If we succeed in doing this we shall be prepared to inherit life everlasting in the presence of our Father. I will say to all people, to those in the church and to those out, I want it distinctly understood that if we, that is myself, my counselors, and my brethren the Twelve Apostles, and all who are heart and hand with us, can succeed in getting this people to come together in their feelings to sustain themselves and let other people alone, it will be one of the proudest days of our lives. We spread this to the world. Would to God that we had influence enough to induce all the inhabitants of the earth to listen to and obey the voice of God through his servants, to repent of their sins, be baptized for their remission and live to the glory of God that they might receive eternal life. I pray that this may be our lot, and I ask it in the name of Jesus.

This Conference is now adjourned until the 6th of next April.

DISCOURSE by Elder Orson Pratt, delivered in the New Tabernacle, Salt Lake City, Oct. 6th, 1868.

REPORTED BY DAVID W. EVANS.]

THE OPPOSITION OF WICKEDNESS TO RIGHTEOUSNESS—PERSECUTIONS OF THE SAINTS—MISS-REPRESENTATIONS.

Through the mercies of our God we have assembled here in the capacity of a Conference to receive instruction and impart the same.

There are a great many points connected with the Zion of our God, now being established on the earth, which are necessary for us as a people to understand. God has not gathered us out from among the nations of the earth into these valleys without having a great purpose in view. Whatever portion of His purposes I understand I desire to abide by with all my heart, and I presume that every honest, upright Latter-day Saint desires the same.

We came to this formerly isolated place, and separated ourselves as far as we possibly could from what was termed civilization, not because we really desired to do so, or because of the fertility of the soil in this region, or the advantages we would enjoy in temporal things; but because we were in a measure obliged to do so. It is true that the Lord foretold to us, through the mouths of His servants, that the day would come when we should have to flee from our enemies, and that we would settle west of the Rocky Mountains. When we were dwelling in the State of Illinois, and had had a few years of comparative peace, the Spirit of the Lord rested upon His servant Joseph and made manifest to him that the wicked had it in their hearts to uproot His people who were established in Nauvoo,

the same as they had done in our former settlements. The testimony of the Spirit to the servant of God was, that however peaceable the people around us might seem, yet, if they would not receive the Gospel and acknowledge the authority which God had restored from Heaven, they would fight against His people. Our Savior said, "he that is not for us is against us." The truth of this saying we, as a people, have proven since the day that Joseph took the plates of the Book of Mormon from the hill Cumorah, in the town of Manchester, Ontario county, State of New York; and even before he succeeded in getting the plates, some seven years before the Lord entrusted them to his care, the prophet Joseph proved the truth of this saying. The Lord revealed himself to this youth when he was between fourteen and fifteen years of age, and as soon as he related this vision, although at that young and tender age, the wrath and indignation of the people were stirred up against him.

From that time, until he was between twenty-one and twenty-two years of age the opposition was continued. It did not matter how righteous, humble or meek he was; it did not matter how straightforward his course of conduct was, all that the world wanted to know was, Does he profess something different from our religious notions? Does he believe that the heavens can be opened to

men in our day? If so, the order of the day was, "persecute him." Let every religious minister speak against him from the pulpit, let all pious hypocrites of all sects and parties unite with the drunkard, swearer and blasphemer and persecute the poor boy.

This is the enmity that exists between that which is of God and advanced of the Almighty, and that which is ordained of man and by the power of the Devil; they are at swords' points against each other. They always have been from the period man first accepted this earth, down to the present time. There has been no union between them; it is impossible for them to fellowship one another.

Wickedness and righteousness are in direct opposition. The Devil is opposed to God, and God is opposed to the Devil. All the heavenly hosts are opposed to wickedness, and all persons who are wicked are opposed to the heavenly hosts. This will be so as long as there are wicked people in existence. It does not matter how smooth they may be in their outward appearance, or how sociable they may be in their conversation. They, with their tongues, may make you think they are the most gentle, polite, civilized and moral people on the face of the earth, while within their hearts lurks a poison which would destroy the Saints of the living God.

As this has been the case in every former age and dispensation, so it is now; hence the Latter-day Saints in every part of the globe are commanded to gather out from the midst of wickedness, corruption and priestcraft, and every abomination that exists, and assemble themselves in one place. For what purpose? That we may be separated from the world and its corruptions, which would

otherwise work our temporal and spiritual destruction. We have come here, then, in obedience to this command, and we have labored and toiled with all our might to redeem this barren country and to render it capable of sustaining us. What other people on the face of the whole earth have had to toil as the Latter-day Saints have? In some of the poverty stricken districts of Europe, where all the capital is in the hands of the rich and where the poor are made slaves, it may be that some of the latter have to work as hard as we have to work here. But without being placed in such circumstances we have been compelled to undergo this toil. When we came here we were more than a thousand miles from any place where we could obtain the comforts and necessaries to preserve life. We could not live if we could not labor. We were obliged to go for miles into the rugged cañons and there labor and toil month after month to open up roads to obtain timber for fuel, for building, and for fences for our farms. In addition to this severe toil we had to open water ditches from the cañons in order to obtain water to spread over the face of this barren soil, that the desert might be reclaimed and made to yield us a subsistence. This is the labor which the first settlers who came here had to perform, and this was the way they made this country. And were it not for the poor Latter-day Saints who were driven by their enemies from city to city and from State to State, and who ultimately were driven, twenty-one years ago, to the great interior of these mountains where they established a colony, where would have been the railroad now? Would there have been any railroad across these mountains? I doubt whether there would have been pioneers among the wicked suffi-

ently brave to have launched forth into this wild country and have settled in the midst of the Rocky Mountains, unless they had repented of their sins and had become one with the Latter-day Saints. The wicked never would have done it, or another century, at least, would have passed away before settlements to any very great extent would have been found in the midst of these mountains.

If it had not been for the "Mormons" where would have been the gold mines of California? They might not have been opened up for fifty years yet if it not had been for the Mormon battalion, which went forth to fight the battles of the nation in her war with Mexico. Had it not been for this the world might still have been in ignorance of their existence unless God, for the accomplishment of His own wise purposes, had revealed them in some other way. The settlement, in the heart of the American continent, of the Latter-day Saints established a great highway across the continent, so that the people, in their journeyings from the Atlantic to the Pacific have found a place where they could rest their weary heads as they passed through. The settlement of this Territory has materially facilitated the opening up of the adjoining Territories. If it had not been for the Latter-day Saints settling this Territory, when would Idaho, Montana, Colorado, Arizona or Nevada have been settled?

In 1831, when we went into Jackson county, Missouri—then a comparatively new country, and commenced to lay the foundation of new settlements, the great complaint against us was that we were not the old settlers. Their cry was, "You Mormons are not the old settlers, and you have neither civil nor religious rights here." "What is the

reason?" we would enquire; "Are we not American citizens?" "Oh, yes," said the people in Jackson county, "you are American citizens, but we are the old settlers, and consequently you must leave this part of the country."

After we had been driven out of Jackson county into Clay county, and had been there a few years, the people rose *en masse* and said to us again, "You Mormons have no right in Clay county." And when we enquired why, the reply again was, "because you are not the old settlers." After dwelling there two or three years, an edict was issued by a mass meeting of the people assembled at Liberty, that we must seek a new location. We then fled to Caldwell county, in the State of Missouri. But, alas, after having bought a great many thousand acres of land and given signs of prosperity far beyond that of the old settlers who lived in surrounding counties, they, emboldened by the example of the people of Clay county, got up the old cry, and after having destroyed our farms and property they, in the midst of a severe winter, drove us into Illinois.

There we again gathered up our people, and not yet discouraged, we purchased a large tract of country on both sides of the Mississippi and founded a city called Nauvoo, to which a charter was given by the Legislature of Illinois. In a short time, the people of the regions round about were excited to jealousy, because the Latter-day Saints, through their industrious habits, were flourishing and were beautifying and extending their city; they could not bear to see us outstripping them. They saw that the people of Missouri had never been brought to account for murdering our people and robbing them of millions of dollars' worth of property, so they, in Illinois, made up their

minds to take a similar course. Said they, "You Latter-day Saints are new settlers, and if we suffer you to remain you will soon be able to out-vote us for all the officers of the county. But you have no civil nor religious rights here, and you must leave your fine farms, houses, cities, towns and villages, and you must go out of the United States. We will make a treaty with you as if you were a foreign nation, and you must undertake that you will not settle again within the bounds of the United States, and your only salvation is to go west beyond the Rocky Mountains, nearly 1,500 miles from your present abode." We felt that this was the only course we could adopt, so we left in the month of February, 1846. After ferrying some of our teams across the Mississippi the river froze over so hard that the remainder crossed on the ice. In this cold weather we camped out on the prairie, and took up our march for this place, our enemies expecting that they had seen the last of us, that we should most certainly be killed by Indians or die by famine. We reached this portion of the Rocky Mountains, then under Mexican rule, and settled here. By and by, after the war between the United States and Mexico, a treaty was made between them, and this land, which we occupied and to which we had been driven by our enemies, was ceded to the United States.

I have already told you what we have done here, the toils we have undergone, and the hardships we have suffered; and that we are gathering in our people from among the nations that we may enjoy civil and religious liberty, which are guaranteed by the Constitution of our country. We do not ask the United States for anything more. We do not want liberty that is not thus

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guaranteed; but we demand that liberty to which, as American citizens, we are entitled as a sacred right. And in having this liberty we shall have the liberty of dealing with whom we please, providing we infringe no law. That is the right of all American citizens. It does not matter whether they are Methodists, Baptists, Presbyterians, Democrats, Whigs, or whatever they may be, all have the undoubted right guaranteed to them, by the laws of our country, to deal just as they please and with whom they please if they do not infringe upon the laws nor injure their neighbors.

Ever since the settlement of this Territory I have felt how much better it would be if this people would unite together and appoint their merchants to go and buy their goods and bring them here and sell them at a reasonable profit to the rest of the community, and never trade here to the amount of one dime with those who are outside of us. But while this has been my feeling it has not been the feeling of all, for we have supported scores of merchants who have not been members of our Church. Have we done this because they were our friends? I will tell you the only thing that proves the existence of friendly feelings on the part of outsiders to this people:—when they repent of their sins, and receive the fullness of the Gospel of Jesus Christ. God has said, in the revelations which He has given in these days, "There is no people on the face of the whole earth who do good save it be those who are ready and willing to receive the fullness of my Gospel."

We have proven this from the beginning of this work. There never has been yet, with all the apparent friendliness and politeness of outsiders, a proof of good will rendered to

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the Latter-day Saints, except it has been a willingness to receive the Gospel. Yet, notwithstanding that the word of the Lord and our experience have proven the truth of this, we have fostered these individuals in our midst for nearly twenty years. We have given them our grain, and have impoverished the Territory by paying millions and millions of our money into their hands. What have they done with it? Why, some who have been changed from poor men into heavy capitalists by the hundreds of thousands they have drained from this people, have gone away and used all the influence they could to destroy us. Did they appear to be friendly when in our midst? O, yes, you would have thought they were the most friendly and polite people imaginable. Why the Latter-day Saints never saw such manifestations of politeness, gentility and friendliness as were made by some of those we have nourished in our midst. What was the cause of this apparent friendliness? The dimes and dollars, the wheat, flour, produce, cattle and means that you had in your possession. It was the hope of gain which made them friendly, for that was the god they worshipped. But when they have made fortunes out of the Latter-day Saints and gulled them all they could they have gone and tried to destroy them.

As an individual I do not care how much a person in this place, outside of the Church, professes; if he will not repent of his sins and receive the message God has sent, I will not give him my dimes nor dollars if I know it. This ought to be the feeling of this whole people, otherwise we have got Babylon right in our midst. We have prayed a long time for God to deliver us from Babylon, and we have been gathered out, as we supposed, from Babylon;

but we can soon establish a kind of young Babylon—one of the daughters of Babylon, if you will—and we can have it in our midst to our hearts' content. But what would be their feelings if they had the power? Judging from the experience of the past, their feelings would be that the Latter-day Saints should have no civil rights, no religious rights here in this land of Utah which they have sought for their own. It is true that our enemies here cannot plead like the people of Jackson, Clay and other places, that we are not the old settlers. They have not this for a plea, for the "Mormons" are the old settlers; but they have such enmity towards us that they would uproot us here, as they have five or six times before, if they had the power. "How do you know," says one, "that these are the feelings entertained by the wicked towards this people? They profess to be very friendly, then how do you know their feelings are as you describe them?" From the fact that when this people elected one of their own number as Delegate to Congress by 15,000 votes, the man whom they voted for—giving him 105 votes, sixty of which were cast in a town where there were only twenty voters—contested his seat, and fought him month after month in the Halls of Congress, being sustained while so doing, by those who profess such friendship towards us. And what was the object of this would-be delegate? It was to deprive the "Mormons" of citizenship and of the privilege of taking up the land, by influencing the government to pass a law to that effect. This was his object, and to do all the injury in his power to this people. Who supported him? These men whom you support, Latter-day Saints, and to whom you pay your money. Merchants and others in this city gave their votes to that

man after you had paid your thousands into their hands. They gave their votes for an individual who would deprive you of the rights guaranteed by the Constitution of our country. Will you still continue to support such men? Will you go down here and trade with them year after year? If you do I know what the result will be; it is plainly visible. They will get a foothold here, and if they can only get numbers sufficient, you Latter-day Saints will have no civil rights here in this Territory. If a jury is to be empanelled it will be composed of our bitter enemies. If a Latter-day Saint has to be tried before the courts, it will be before those who are ready to eat him up. If there is a delegate to be elected to Congress they will seek very diligently to get the greatest enemy to this people they can find, so that, if possible, he may succeed in getting a large army sent up here to use us up. Why should they do this? To make money; that is their object. They feel, "If we can only stir up the government and get them to send an army to Utah it will be money in our pocket. Bless you, we don't care how much suffering it produces, or how many Latter-day Saints may be deprived of their rights; we would sell the whole of them for a dollar a-head, if we could only become rich. We care nothing about them, or their rights as American citizens." These are their feelings.

Moreover, has there not been published here year after year a scandalous paper, every number of which has teemed with lies of the blackest dye concerning us? Yet we have scarcely noticed that such a paper is in existence. Who have supported this paper? The merchants here, those whom you have been feeding and paying your money to. They are the ones who have sustained this pa-

per. Do you suppose that a paper which is continually belching forth falsehoods of the blackest dye against you, your religion, and against the man who led you forth and planted you here, could be sustained here if the people outside of this church did not support it? If they support it, what is it for? That it may arouse the feelings of the enemies of the Saints throughout the States, and may, peradventure, result in the sending of an army here that they may make money out of it. That is what they hope to effect.

Now, Latter-day Saints, I have spoken plainly. I take the responsibility of what I have said on my own shoulders. If I have spoken too harshly I am willing to be corrected. I have spoken my feelings plainly, without trying to hide them or gloss them over. I say I would rather go and kill wolves in the forests and mountains, and skin them and tan their skins and wear wolfskin pantaloons, and wolfskin coats and vests, and have everything I wear the skin of beasts, than spend one dime with one outsider in the Territory of Utah. (The congregation said "amen.") I do not know what are the feelings of my brethren on this subject, but I do know, unless there is a change among this people in regard to this matter, farewell to our homes again, farewell to our fine buildings, to our farms, and to the country which we now occupy as the old settlers; farewell to many of our friends who will fall victims to our enemies; yes, farewell to home and the comforts which now surround us, and we shall have to seek an asylum somewhere else, in these mountains or in some other part of this continent, through being driven again, if we, through our own foolishness, will nourish vipers in our midst. Amen.

DISCOURSE by *President Brigham Young, delivered in the Old Tabernacle, Salt Lake City, Nov. 29th, 1868.*

[REPORTED BY DAVID W. EVANS.]

PREACHING THE GOSPEL—DISOBEDIENCE AND PERSECUTION—EXCLUSIVENESS—
THE SEARCH AFTER HAPPINESS.

To the Latter-day Saints the Gospel of life and salvation is worthy of particular attention. In my reflections upon the great work that the Lord has commenced, its operations appear marvelous to me. I look upon those who have separated themselves from sin with a great deal of pleasure and delight; they are a very peculiar people. When the elders go and preach the Gospel, all who have the privilege of hearing, with a very few exceptions, are convinced of its truth in a greater or smaller degree. Perhaps there may be a few who have received traditions to that degree that the truth cannot find the way to their hearts; but such persons are very rare. When a man preaches the Gospel by the power of God sent down from heaven, it is hard for me to believe that they who hear him are not convinced of its truth. Then, when I look upon the few of the blood of Ephraim scattered among the people who have the courage, fortitude and self-will to acknowledge the truth of the Gospel and to yield obedience to it, I think they are very peculiarly organized.

This Gospel is adapted to the capacity of the whole human family. Why are the principles of truth and the people whom embrace them so ridiculed? I can attribute it to nothing but sin, or a determination to do that which is wrong. Go to those portions of the world where the El-

ders have labored their lives almost out to preach to the people the words of eternal life and to put them in possession of that which would save them here and hereafter, and it has been the fact that hardly a word of truth has been told about us. This is astonishing. And this work, according to the words of the prophet, is "a marvelous work and a wonder." It appears to me that if the human family had the least conception of the principles of life and salvation, they would not do as they do, or they must believe that they would be chastened, like disobedient children, who many times, seemingly, are disobedient expressly to be corrected. There is no need of this, especially among the Latter-day Saints. What few words I have to say to them is upon this wise,—be perfect, wise, pure, holy, and fear and revere the word of the Lord, His commandments and requirements.

When we look at the Latter-day Saints we ask, is there any necessity of their being persecuted? Yes, if they are disobedient. Is there any necessity of chastening a son or a daughter? Yes, if they are disobedient. But suppose they are perfectly obedient to every requirement of their parents, is there any necessity of chastening them then? If there is, I do not understand the principle of it. I have not yet been able to see the necessity of chastening an obedient

child, neither have I been able to see the necessity of chastisement from the Lord upon a people who are perfectly obedient. Have this people been chastened? Yes, they have.

Although we preach the Gospel of life and salvation to the inhabitants of the earth, and tell them that this Gospel is calculated to save every son and daughter of Adam and Eve who will hearken to it, whether it be those who have lived, those who are now living, or those who may hereafter live, will the present generation have this Gospel? No, they will not. Why? Because they have so much religion already that they do not know what to do with it. I have often said to them, "If you will not believe the Gospel, because you say you have religion already, will you not please repent of your religion?" Is there any need for them to repent of their religion? Yes. Why? Because it is not correct. The whole world of mankind is full of religion, and if they do not worship one object they worship another. It is just as natural for the children of men to worship and revere something as it is to breathe, hence the Christian world is full of religion, and it is the same with the heathen world. We, too, have our religion, and it is adapted to the capacity of the whole human family. It does not send a portion of the people to howl in torment for ever and ever, but it reaches after the last son and daughter of Adam and Eve, and will pluck them from the prison, unlock the doors, and burst the bonds and bring forth every soul who will receive salvation.

I ask the nations of the earth what objection is there to this? "Oh," say they, "you are different from us." How different? "Why you have many doctrines we do not believe in." We cannot help it. We have taken

this book, called the Old and the New Testament for our standard. We believe this book and receive it as the word of the Lord. Not but there are many words in this book that are not the words of the Lord, but that which came from the heavens, and which the Lord has delivered to us, we receive, and especially the sayings of the Savior. We receive the Lord Jesus Christ as our Savior, and we believe in Him as our Savior. There are many persons in this city who ridicule the idea that Jesus was the Christ; but take those very individuals, both male and female, and let them square their course through life in all respects according to the words of the Savior, and would they not be better men and women than they now are? Yes, they would. Then where is the harm or evil of believing in a character whose doctrine from beginning to end is perfectly pure and holy? Although the children of Judah, universally, and many others ridicule the idea that Jesus is the Christ, yet take the doctrines that He taught His disciples and which they preached to the people, and endeavored to practice, and let any people live in accordance with them, and you will find a pure, holy and perfect community. There would be no wars, bloodshed nor contention among them as nations, communities, neighborhoods and families.

It has been said here that there are some whose feelings can not accede to all that is taught by the Latter-day Saints. But let me say there never was a doctrine taught by Jesus Christ and His apostles, by the prophets before them, or by Joseph Smith and this people, but what, if followed out, brings peace to every family and individual who observes it. Do we enjoy peace? A great many do not. What is the reason?

Because they do not faithfully carry out those doctrines.

I am going to ask a question—Is there any necessity, my brethren and sisters, that you and I should suffer persecution to perfect us? Are we willing to be obedient, and to sanctify ourselves and to sanctify the Lord God in our hearts without the rod of chastisement? If we are, we shall bring in the doctrine that has been taught to the people on temporal matters. We say, and profess, that we are one, and in a great measure we are. In our religious and political sentiments we are one; but in the pursuit of life and happiness, as individuals and families, we are not one. Now, if we will believe the Gospel, which can do no harm to anyone—I say this for all ears—it does not contain a single doctrine but what is true. You may ask the question: Has no one Elder in Israel ever taught false doctrine? Yes, but no man has who has been authorized to teach, guide and direct the Saints. Did Jesus, Peter, James, John or Joseph Smith ever teach a false or incorrect doctrine? Not that you or I know of; we cannot find it.] Now, if we have got correct doctrines, and will fashion our lives by them, we may sanctify ourselves without being chastened.

We look forward to the day when this people will be pure, holy and sanctified, and when we will be prepared to build up Zion. Are we prepared now? No, we are not. We are only professedly Latter-day Saints; practically, we are only so in part. To be a Saint is to be as Jesus was; to be assimilated to the spirit and character which He exhibited while here on earth. Now, I exhort the Latter-day Saints to live so that each and everyone may enjoy the spirit of the Lord Jesus day by day, that we may be one in all

things, in temporal matters as well as spiritual.

As I have but a few minutes that I want to speak, I shall now come to temporal matters. You and I wish to live, and to have the privilege of pursuing, unmolested, the path that leads to happiness. Now, I can not say it of you all, but I can of a few here, that they have been trying to serve the Lord for nearly forty years. During that period we have passed through scenes we do not wish to behold again. Five times many of us here have been broken up, and have left our houses, gardens, farms, orchards, vineyards and all we had, and have had to run for our lives. What for? Because we believed in the Lord Jesus Christ—and tried to practice the doctrine He taught. For anything else? No. Were all perfect? No. Did some sin? O, yes, we were all sinners. Why were we obliged to leave our homes? Did we disturb our neighbors, or pilfer and purloin their substance? No. What did we do? We taught the Gospel of life and salvation. Not that all were righteous, but our sins—of worldly-mindedness, covetousness and selfishness—were between ourselves and our God, and for this the Lord suffered us to be chastened. The faith that we profess is the best and the only doctrine calculated to save the children of men.

I say, five times some of this people have been broken up, and the last time, when we left the State of Illinois, we cut our road through the timber, we hunted our path over the prairies, and dug our roads through the cañons, for fourteen hundred miles to this place, because we were obliged to go somewhere.]

Our prophet, before us, told us that if we could get out of the way of Christianity, so called, and civilization, we could serve God and build

up His kingdom, and we could be happy. We came here to these isolated and lonely valleys. Who led us here? Did our nation hold out a fostering hand to us? No: to this day they never gave us a dollar; but now we expect they will give us our homesteads here. Have the wicked become more righteous? No. Has the world become more enlightened in the things of God? No, it has not; and the enmity that did exist, exists still, and has grown, increased and strengthened, and this warfare between the power of the devil and the power of Jesus Christ will continue until Jesus obtains possession of the kingdom. These words are meant for the ears of all, both Saints and sinners.

Did we ask any of the outside merchants in this City to come here? They are called "gentiles," but we do not know whether they are "gentiles" or not, for a gentile is one who has none of the blood of Israel within him. There may be some of this class among the Israelites. But what do these outsiders follow us up for? They say "we know you Latter-day Saints are a very nice people, very kind, very free, generous and benevolent; we know you believe in helping the stranger, and that is not all, we know you believe in giving all your substance to your enemies." Is this proved? Yes, right here before our eyes. Now, I would say to every man and woman on the earth if I could speak to them, it is no matter what men say, but it is how they say it. I will tell you what we want—and we know what you want—we want the privilege of building up the kingdom of God on the earth, and of living in peace one with another. We want our streets so that we can traverse them in safety by day or by night, and so that if a midwife is called up at midnight, or one o'clock

in the morning to go to a neighbor's house she can go there without being plundered or destroyed before she gets to the place of her destination. And if our daughters are out visiting until nine, ten, eleven or twelve o'clock at night, that they can pass along these streets without molestation. We want a community that does not take the name of God in vain; that does not lie, or purloin that which is not their own, and that will live day by day, week by week and year by year in perfect peace. This is not according to the feelings of a great many, they would rather see quarrelling and strife. I have learned of so many facts that exist in the world in relation to contentions, speaking of them in a family capacity, that to my certain knowledge there is more there with but one wife than here where there are ten, where this obnoxious doctrine our brother has just referred to is practiced. So don't worry about contentions any of you, for they exist all over the world. Look at the kings and queens, and then at the lower classes; and from them to the House of Representatives, the lords, dukes, knights and every grand character you can mention or think of, and how do they live? We know how they live, they live in jeopardy, in fear, and jealousy, which is the mother of torment. And the inhabitants of the earth are jealous of one another, and they have reason to be. Have we any facts in the case? Yes, thousands of them, all over the world. Take the king upon his throne, he must pay a doctor more than anybody else, or he will be poisoned to death. It is so with the queens, if they have not power to buy everybody around them there is no knowing what day poison will be put into their coffee or their tea or some of their food. If the husband steps out of doors, she don't know where

he is; and if the lady is left alone in the house or rides out, the husband does not know where she is. But you come to the Saints and you know about them. If we send an Elder to preach the Gospel and he travels the earth over, when he returns we know where he has been and what he has been doing, and if he has been guilty of that crime to which the world is so much addicted he can not keep it; he must confess it; then he is not a fit character to be a member of the Church or an Elder in Israel, and we deprive him of his standing and licence. But you take an Elder in Israel who honors his calling, and though he may travel the world over, his wife at home says: "I am perfectly satisfied with regard to my husband, he would suffer his head to be taken from his shoulders before he would violate his covenants with me, they are sacred before God." It is so with our women as well as our men; it is so with Israel in the latter days. Here I pause, and say, not with all Israel.

Our sisters need not be worried about any doctrine. Brother Penrose said it would be better for them if they believed in the doctrine of polygamy. But they do believe it; they know it is true, and that is their torment. It perplexes and annoys many of them, because they are not sanctified by the spirit of it; if they were there would be no trouble. I want to say this much—the sisters do believe it. Where is the proof? You take a woman in this Church who does not believe in the doctrine of celestial marriage or plurality of wives, and she does not believe anything at all about the Gospel, and she will soon manifest this by her unwise course, and by and by she drops off and away she goes. But our sisters believe and know that this

doctrine is true, and consequently they feel bound to abide it.

Now, I will return to my remarks about our present condition. We do not wish to be broken up and compelled to leave our homes again. What do you want, outsiders? You want all the money the "Mormons" can make. I do not blame you for it, I never did. It is reasonable and right, and you are as much entitled to it as to any other money you can get. But we are not going to let you have it. Is there any harm in this? "Exclusive," are we? We are not half exclusive enough. There is no other way to save this people from being broken up again than by trading with ourselves. I know this as well as I know the sun shines. I have passed through it, and know all about it. Now, I do not wish to see this people, of whom I am proud, and in whom I delight, pack up their goods and go off again. Where should we go? When we were in Missouri we had a place we could go to; when we were in Illinois we had a place we could go to, but now, that we have come here to the middle of this continent, where can we go? Is there another place we can go to?

If I were to say to the financial world, we have taken it into our heads to do our own internal business, and not foster those in our midst who are not of us, what would they say? They would say this is the first step the Latter-day Saints ever took that manifested wisdom. How exclusive do we want to be? Just enough so to sustain and preserve ourselves, to build our own houses, make our gardens and orchards, our carriages and our own places of amusement, like our theatre. I built that theatre to attract the young of our community and to provide amusement for the boys and girls,

rather than have them running all over creation for recreation. Long before that was built I said to the bishops, "Get up your parties and pleasure grounds to amuse the people." This brings my former experience and that of my friends right to me. Whenever we get into the kingdom of Heaven, where God and Christ dwell, we shall find something more to do than to "sit and sing ourselves away to everlasting bliss." The mind of man is active, and we must have exercise and amusement for the mind as well as the body.

You go into that theatre, and what is there behind the curtain that would disgrace the most perfect lady on the face of the earth? Not the least in the world. I have to watch some who come here as actors and actresses, and if they do not manifest the marks and traits of a lady and gentleman, I say, "Stop a moment. I want to tell you something. Your course will lead you wrong, and if you persist in it you cannot present yourself before the public". So much for that.

We say to the bishops and to everybody, exercise yourselves, provide innocent amusement for the youth, attract the minds of the children, and get the upper hand of them and be on the lead. I see mothers right among us whose course is very imprudent with their children. You ought always to take the lead of your children in their minds and affections. Instead of being behind with the whip, always be in advance, then you can say, "Come along," and you will have no use for the rod. They will delight to follow you, and will like your words and ways, because you are always comforting them and giving them pleasure and enjoyment. If they get a little naughty, stop them when they have gone far enough. We say to the brethren,

humor your wives and children as far as you can, but when they transgress, and transcend certain bounds we want them to stop. If you are in the lead they will stop, they cannot run over you; but if you are behind they will run away from you. [Husbands, always be in advance of your wives, and then if they undertake to do something that is very displeasing to you they will run right against you, and then stop and sit down because they can't go any further.] Do you know how to do this? "No," says one, "I don't know that I do." Well, then, learn by searching after truth, according to the revelations given in this book. Search after truth in all good books, and learn the wisdom of the world and the wisdom of God, and put them together and you will be able to benefit yourselves.

I will now say to my friends,—and I call you all, and all mankind, friends, until you have proved yourselves enemies,—you who do not belong to this Church, that we have got the Gospel of life and salvation. I do not say that we have *a* Gospel, but I say that we have *the* definite and only Gospel that ever was or ever will be that will save the children of men. Harken to this every one of you, and all the inhabitants of the earth, and do not say, "you are Mormons, and we do not want to hear anything about you." Wait until you have searched and researched and have obtained wisdom to understand what we preach, or to prove it to be untrue. If you cannot prove it untrue and are not disposed to receive it, let it alone. If it is the work of God, it will stand. What do you say, outsiders? What do you say, Christian world and heathen world? If we have the truth to present to you, which will do you good here and hereafter, which will save

you to-day and to-morrow and every day, until it saves you in the kingdom of God and brings you to a perfect state of felicity and happiness in the presence of the Father, will you have it?

I want to say again to the brethren and sisters—and this is the great secret we are teaching in the School of the Prophets—be exclusive enough to sustain the kingdom of God. We want our means ourselves, and if we trade with outsiders at all we want it to be yonder at a distance, and not here. What do you say to this, friends? Is it wisdom? Try it, and see what you would do under the same circumstances. Have you been driven from your homes? Yes, there may be a few from the Southern States who have been driven from their homes and suffered the loss of all they had on earth; but it was not for their religion. We suffered at the hands of Missourians and Southerners for our religion; they have suffered for their wickedness. We have never suffered as they have. But we do not want to suffer again; we do not want to be driven from our homes again. We like this country, and we do not want to support any persons in our midst who will lay a foundation to overslaugh this people so that they will have to pull up stakes and leave. "A burnt child dreads the fire." Do you know it? Put your hand in the fire until it has burned you severely, and it will cause you pain enough to remember it for years, and until you have forgotten that pain you will not want to put your hand in the fire again. But we did not put it there, somebody else did.

Have we not the right to our own money? We are not digging for gold and silver; we are not bringing a society here among whom you can hear shooting all night long through our

streets, or cursing and swearing or fiddling and dancing. Do you want this "civilization," outsiders? There may be a few who do not. I will tell you what the priests want. They want to see a groggery at the corner of every street, and houses of accommodation between and behind them, and they want to hear cursing and swearing, and they want to see drinking and carousing and the drunkard falling in the street and rolling in the mire, then they could come along with their long faces, crying, "Oh, what a sinful people!" We do not want any such thing. We want to see every countenance full of cheerfulness, and every eye bright with the hope of future happiness.

Do you suppose you can find a person on this earth who is not seeking for happiness? There may be a few who, if they are not seeking for happiness, are seeking to get rid of their misery. This makes me to think of one I heard of who committed suicide in New York, in one of those fine houses, which you would suppose was a palace, where ladies and gentlemen live in a perfect paradise, but which are in reality gambling houses. This individual that I heard of had played there all night, and in the morning, when his last dollar was gone, he leaned back on his seat and said, "I am played out," and drawing a pistol from his pocket he shot himself and fell dead on the floor. This man sought to get rid of his misery.

The whole world are after happiness. It is not in gold and silver, but it is in peace and love. Did I say love? Yes. You watch your own feelings when you hear delightful sounds, for instance, or when you see anything beautiful. Are those feelings productive of misery? No, they produce happiness, peace and joy. Well, then, pursue and walk in that path that leads to that, and

walk in it day by day. And you, sisters, cease trading with any man or being in this city or country who does not belong to the church. If you do not, we are going to cut you off from the church, for we are determined not to be driven or broken up again, and we are determined to deal with love and sustain our nation, our community. We mean to live here. We came 1,400 miles to get away from that power which is trying to get into our midst to break us up again. We have subdued the country and made it fruitful, and have fed hundreds of thousands passing on their way east and west, and we calculate to stay here if you will do as I tell you, and cease trading with those who are not of us. Do you suppose that Jesus did not understand the spirit and the feelings of the world when He said, "He who is not for us is against us." Every man and woman of intelligence that ever was or ever will be upon the earth is either for God or against Him.

When I see the Latter-day Saints I see a motley mass of dispositions, a perfect curiosity. I was in a store not long since, and they asked my opinion with regard to the amount of trade that would be done this season providing we had plenty of goods. Said I, "you must find out how much money the Latter-day Saints have, and then how much credit they have, and you will find out pretty nearly how much business will be done." If we were like other people and would only hearken to wisdom, these men sitting each side of me to-day, instead of spending their money would save it and buy the land that will shortly be in the market. The government has at last condescended to take into consideration the propriety of selling their land to the Latter-day Saints. A few have tried year after year to

get up an act to prevent us from owning a foot of land in America, but they are out of the way. Now we have the privilege of purchasing our lands, and if our brethren had any wisdom they would purchase them. "O," but says one, "why we can get a homestead." I would rather pay my \$200 and buy their lands, and tell them we made the country and now we are willing to purchase it. We are willing to pay our taxes, and we have proven that we are willing to fight their battles, and to do anything to promote peace and happiness in the country. But we say, hands off.

Now, if you don't want to quarrel, take measures to prevent it. That is what we are after. We are trying to get the people to hearken to counsel that will prevent a quarrel, and a serious one. If you can prevent a quarrel in a family you do a good thing. "Blessed are the peacemakers." We are peacemakers. We are preserving the peace. Is it our right? You take the Catholics in London, and they would go by a thousand doors to find one of their own faith to spend three halfpence. Do not the Jews do it? Yes, they do it all over the world. They say we are obliged to trade with them, but we are not. We would just as soon trade with them as anybody else outside the Church. But do they build up the kingdom of God? No, they hold the very name of Jesus in derision, and yet they are as full of religion as any sect there is. You may take the Mother Church, and the whole family of Protestants, and the House of Judah is as full of religion as any of them. But are they correct? No, they are not. We offer life and salvation to the whole human family in the Gospel of the Son of God, and if they are not disposed to receive it they will suffer the conse-

quence. It is for the Latter-day Saints to live their religion.

Now, brethren and sisters, do you think it is necessary for us to be chastened? Can we not sanctify ourselves without the chastening hand of the Almighty upon us? We can, if we will do as we are told. By whom? By the Old and New Testaments, and all the revelations given in them and the Book of Mormon, and the Book of Doctrine and Covenants. They all centre on one point in this respect.—You, Saints, gather yourselves together, sanctify the Lord

God in your hearts, live by yourselves and build up the kingdom of God. We might just as well stay in Scotland as to be here in the midst of the wicked and ungodly; just as well stay in Scandinavia as come here, if we have to dwell amid drunkenness and debauchery. You have gathered out to sanctify yourselves. Then live your religion, sustain the kingdom of God and those who sustain it, and let everybody else alone. May the Lord help us to do it. Amen.

DISCOURSE by *Elder Orson Pratt*, delivered in the *New Tabernacle, Salt Lake City, Nov. 1st, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE JOY AND HAPPINESS IMPARTED BY THE GOSPEL—SECTARIAN AND REVEALED RELIGION—ONENESS THE ORDER OF GOD.

Having been called upon to address the Saints this afternoon, I do so with the greatest of cheerfulness, feeling to rejoice before the Lord at having the privilege. I esteem the blessings that have been bestowed upon this people far above all the riches, wealth and honors that could possibly be bestowed upon them by men. There is something connected with the dispensation of the Gospel which has been revealed to us, that is calculated in its very nature to inspire the heart of the true Saint with joy. There is no other religion extant among men, calculated to impart the same joy and happiness as that which we have embraced.

To believe in a God who once freely conversed with His children and took them into close communion

with Himself, and revealed to them many great and precious things and filled them with the Holy Ghost, but who, in later times, to another class of His children refused the same blessings, is a horror to my feelings; it would impart no satisfaction, happiness, true joy, or peace of mind to me, or any other person. Yet we have been educated, before embracing the fullness of the Gospel, in a variety of religions wherein we were taught that God was once a God of power, and that in former dispensations He made bare His arm among the people; but we are told by the various religious sects of the day that for the last 1700 years these great manifestations of His power and goodness have been withheld from the children of men.

What satisfaction is this to me or to any real true-hearted Saint of God? If I were very hungry, having fasted a long time, and my appetite craved food very much, what would be the use of me reading of people having enjoyed themselves with a great variety of palatable and healthful food 1800 years ago? How much would this satisfy the cravings and wants of my nature? Suppose I should find a very hungry people, or many congregations of them, who had fasted until they were almost ready to perish for the want of food, and I should say to them, "Cheer up, brethren, let your hearts be glad and rejoice exceedingly, for the Lord fed five thousand in ancient days on a few loaves and fishes, but you need not expect that He will do any such thing for you." Do you think such a people would feel like clapping their hands or shouting for joy at such an announcement? I look upon all the sectarian religions of the world, in which our fathers have believed, in this light. Give me a religion that will feed the soul in my day; give me a religion that will privilege its believers to hold converse with God in their own day; that will inspire their hearts with the revelations of Heaven, and manifest those things which are great and heavenly and reveal to them their duties while they live. If I can't have a religion of this description, I say good bye to all religions. Nothing short of that will satisfy me as an individual.

A great many good and wholesome truths are taught, notwithstanding, by almost every religious society, perhaps we may say all, not excepting the heathen nations, who worship idols. They have a great many good and wholesome principles among them, as well as a great many that are evil, and which are calculated to darken the mind, corrupt the

heart, and lead them astray from the true God. If the religions of the day were full of evil from beginning to end; if there were no principles of morality included within them, they would not be calculated in their nature to bring so many into bondage and subjection to them. But because they have some good, wholesome, moral principles mixed with their foolish, vain traditions, and powerless forms, millions are dragged into their snares.

I have oftentimes felt to ask the children of men, how they would look upon a man at the head of a family of children, say a dozen of sons, who condescended to be very familiar and sociable with six of them, the elder ones, and taught and instructed them, developed their minds and led them along, unfolding principle after principle to them; and by and by, when the other six came along, believing him to be an impartial being, and learning of the great blessings bestowed upon their brethren, they ask for similar blessings, but not one solitary soul of the six could get a syllable of information from him. Would you not think that such a father had changed very materially, or that the children had incurred his displeasure to that extent that he would not have anything to do with them? Now this is the light in which God is held up by all the sectarian religions of the day.

We Latter-day Saints have come out from all these vain and foolish doctrines; we have renounced them. When the glorious Gospel of the Son of God was sounded in our ears we received it with joy. We saw, in a great measure, the foolishness of the religions we had been taught all our days; we saw how powerless they were. We saw that they had no voice of angels and that God inspired none of them with the spirit of pro-

phesy; we saw that none of them had revelation, or the visions of heaven opened to their minds; and we also saw the doctrines they taught were foolish, vain and false, got up by the children of men without authority from God, and seeing this we renounced the whole of them.

We oftentimes, in our Tabernacle and meeting houses, have the privilege of seeing the contrast to this. There are some of our children, born here in this Territory, who, perhaps, have never formed much of an idea respecting the false doctrines with which our forefathers have been bound down for generations. It is true we occasionally tell them, but they cannot realize it as if they had experienced it for themselves.

I consider that the most of what we heard delivered from this stand this forenoon was very good; and according to my views, the principles advanced were wholesome as far as they went. But sound these doctrines to the bottom, and we shall find that they who advocate them believe that King James' translation of the Bible contains the last revelation God ever did give, or that He intends to give to the human family. That is what they themselves tell us. Now, what particular use is it to preach up morality and many other good things, and then connect it with a doctrine of that kind? You may think I am hard, but I could not help, while listening this forenoon, contrasting this people with all the light and knowledge that God has poured down from the heavens upon them, with the formal, powerless systems of the children of men in which we were so long traditionated.

When we hear salvation preached we know it is true; when we hear that Jesus is the Author of salvation to all those who obey Him, we know that is true. But when we ascend still

further in these great and sublime principles we find that, besides believing that Jesus is the Author of salvation, we must know what He requires of the children of men, and then obey it. We must find out and understand that He is the same Author of salvation that He was in ancient days; that if He did converse with His children in former days, being the same Author of salvation and unchangeable in His nature and attributes, He is willing to speak to His children in these times. Could you get the religious world to believe in or preach such a doctrine? No. Why? Because it contradicts their creeds. They have surrounded themselves as it were with a peck measure and have said to their proselytes, "So far shall you go in this belief and no farther." You may believe just what the ancients have written, but you must not believe anything further. You may believe that God spoke to Moses and delivered the children of Israel by His power; but you must not believe that He will ever raise up a Moses in our day. You may believe that God gave the keys of His Kingdom to the Apostle Peter, and gave him the power to unfold the principles of eternal life in his day, but you must not believe in any man holding the keys in these days. These are their creeds, and they will cut you off from their church if you profess to believe in new revelations, or in anything not contained in the Bible.

I did not think, when I arose, of saying anything about this subject, but it came into my mind. There are so many great and glorious principles which God has revealed to this people that it seems as though we can hardly get time to speak about the false doctrines of the children of men. We wish to talk about things more glorious; things which are cal-

culated to revive the hearts of the Saints, to fill them with joy, peace and happiness, and to inspire them with the hope of blessings to come.

We Latter-day Saints have not only embraced the first principles of the Gospel, but we have assembled ourselves from many nations and come here to these isolated vales with the understanding that we were to be taught more perfectly in the ways of the Lord. If we have gathered with any other feelings or views in our hearts we have made a mistake. The Lord our God could not teach, and build us up in the ordinances of His Kingdom, without making us one people. We are expecting to obtain salvation; that is our great object. If that had not been our object but very few people would have come so many thousand miles into this comparatively desert region. This proves the sincerity of those who have gathered; it proves that they have been willing to do almost anything if they could but obtain that salvation which they longed for, and which they desired with all their hearts. You therefore expect, if you are true Saints, as I have already observed, that when you come here you will be taught more perfectly in relation to your duties. Perhaps some may have formed erroneous ideas in regard to these teachings, thinking in their own hearts that when they arrived in Zion—the great place of gathering, they would be taught more perfectly in spiritual duties, and be continually fed with spiritual things. Perhaps some may have imbibed the idea that God would not inspire His servants to say much in regard to temporal matters. This is one of the things we have learned in the world. We not only learn that God does not speak in our day, and that He has no prophets nor inspired men, but we also learn that every man must be

for himself, and, so far as property is concerned, the devil for us all. We have been thoroughly taught this lesson, it has been instilled into our very constitutions; and to think that God has nothing to do with temporal matters, and that He can prepare His people to enter the celestial Kingdom and be made one and equal, as it were, in the enjoyment of heavenly things, and yet be as divided as the east is from the west in regard to temporal things, has become a second nature to us. Even the Latter-day Saints, with all their information and knowledge and the blessings they have received, can hardly conceive that the Lord has any business to teach them how to proceed in regard to their temporal business.

The Lord says, "Unto me all things are spiritual." Did God make this earth? Yes. Well, it was a spiritual work. He spake, His word went forth out of His mouth, the elements were brought together and organized, and the earth was made very good. It was a spiritual work. We may call it temporal; but God, in all things pertaining to His works, is spiritual, and all things to Him, as He says in one of the revelations, are spiritual. But unto you, ye Latter-day Saints, because of your traditions, He has made a little distinction, and called some things temporal and some spiritual. In the great day of the fullness of the redemption that is promised to the Saints, for which we all hope, do we expect to be admitted into the presence of a Being who has no materiality about Him? Do we expect to be admitted into a heaven that consists of spiritual things according to our ideas? Do we expect when we get there that we will find beings in whose image we are, and yet they be intangible and without substance? If we are material, so will

they be. If we have flesh and bones after the resurrection, so will they have flesh and bones. If we are male and female after the resurrection, so will they be in heavenly society. If we have thrones of a material nature, so will they have, and their thrones will be just as material in their nature as the thrones of this world. It is true that those personages, their thrones and the elements by which they are surrounded will all be pure. They will be uncontaminated by sin, being so purified and sanctified that sin will have no dominion there. But because everything there is pure, it does not make it altogether immaterial in its nature, it is still an enduring substance. And when we receive our inheritance there, we shall receive a tangible inheritance, a spiritual inheritance, and a material inheritance. Will it consist of land? Yes, just as much as the land on which we walk; but the land will be purified and sanctified. It will neither be contaminated nor unclean, and none but the clean, pure and sanctified will possess inheritances there. Do we have material books here in this world from which we gain information? Yes. Will they not be material also in that world? Will there not be books and records there in abundance? Will not the acts and doings of the children of men be recorded in books in that world? Will not your sealings and blessings, and the powers and keys that have been bestowed upon you be recorded there in books, as well as in books in this world? Well, then, it is all spiritual and it is all material in its nature. Are we to possess these spiritual and eternal riches in that world? We are told in numerous laws which God has given that all of this people are to be made one as it were. No division there; no quarreling about property; no such

thing as one person sitting away down in rags and another lifted up with immense riches. What do we read in the Book of Doctrine and Covenants, in a revelation given to Joseph in the early rise of this church, speaking of the property that was placed in the hands of certain individuals who had entered into covenant and an everlasting order? The Lord says, "You are merely stewards; these properties are mine, or else your faith is vain." "And," says the Lord, "except you are made equal in the bands of earthly things, (that is in property) you can not be made equal in the enjoyment of holy and eternal riches."

Well, if there is to be an equality in the eternal worlds throughout all the celestial hosts in the enjoyment of eternal riches, is it not necessary for the Latter-day Saints to begin to be one, in some measure at least, in regard to their possessions here in this world?

How thankful I have been in looking at the great movements that are taking place, this Fall, in our midst. What a great revolution is taking place, pointing to this union! Not in its perfection, for the people are not prepared for it. A perfect order cannot be introduced yet; that will exist when you go back to Jackson County. We have not yet learned the lesson that we are but stewards over what the Lord places in our hands. We have not yet learned the law which should govern and regulate these matters. Ever since we entered these valleys every man has been for himself more or less. The merchant to trade and traffic and gain all he could possibly rake and scrape together. The mechanic, the farmer and the manufacturer have done the same; and each one, in all the various branches of business that have been carried on in our Territory, has been

constantly grabbing here and grabbing there, each trying to get rich the soonest and to become a millionaire without any great exertion.

Now supposing that one man could possess his tens of millions, what satisfaction is there in that? If a man is engaged in the mercantile profession and is able to lay up gold like the dust of the earth so that he could buy the people of the whole Territory, what happiness or satisfaction would that give him? The satisfaction such a man would enjoy is as I heard a certain merchant relate not long since,—“that he had to put wet cloths over his head in order to keep his brain from being turned inside out,” through the care, perplexity and difficulty he encountered in trying to manage in this way, and that way and the other way. What for? Why to grasp and gain more and to heap up property. There is not much happiness, when a man gets into a condition that his whole soul is drawn out after property, and his whole mind, as it were, is carried away with it. How much greater satisfaction it should give to that man to see all the people get rich alike, so far as they can under the present imperfect order of things. It is true all have not the same intellect or capacity; all do not understand mercantile affairs, neither do all understand the various branches of business carried on by the people of this Territory. All may not be able to gather together and heap up wealth alike; but still a poor man may be an honest man; a poor man may be a good man. A poor man who has not the faculty for heaping up riches, may, at the same time, be sincere and honest in his heart, and be striving to do just as much good as the man who is constantly racking his brain trying to obtain property. And how much more satisfactory it would

be to the real true-hearted merchant Saint to see all his brethren getting rich and wealthy than it would be to see his millions multiplying around him, and thousands of his brethren sunk into the lowest depths of poverty, many of them scarcely knowing where to get the next meal of victuals.

This inordinate desire for riches is a gentile tradition that we were taught before we came into this church. We brought these feelings into the church; and when we embraced the Gospel we verily thought it was all spiritual, and had nothing to do with temporal matters. We came to this valley, filled with these notions and traditions. But it is time now that we began to awake up and listen to the counsel of him who is our leader, our Prophet and President. He has been telling us all the day long that we must become more united, that we must seek with all our hearts to be one, not only in regard to baptism and the laying on of hands, and doctrine generally, but united in our interests as a people, in order that we may build up the kingdom of God and extend its borders, that when the time shall come for that great central city to be built up on the consecrated spot this people may have wealth in their possession to perform the work of God. Instead of that now poverty reigns, and I have sometimes thought it would reign until the order of things is changed. Thank God there seems to be now a beginning, a pointing forward to the time when this union shall be brought about. I believe the people now are better prepared to bring about this revolution than they have ever been. Why? Because they have had a long experience. They have had both sides of the question laid before them. By their own acts in this Territory during the last twenty-one years they

have seen the results of every man grasping for himself. These results which have been manifested before them for years, and which are waxing stronger and stronger, are building up a power in the midst of this Territory that will cause the Latter-day Saints sorrow in time to come if they do not wake up. But the wealthy men, the merchants, those who have their hundreds of thousands are beginning to wake up, and they are taking hold with a feeling of interest to build up the Kingdom of God according to the counsels which God has imparted to them by the mouth of His servants. If this counsel can only be carried out, not only in our mercantile arrangements, but in every other branch of business necessary for the well being of the people of this Territory, you will find that they will multiply their riches a hundredfold quicker than they will if they act individually.

Has God said anything about temporal riches? Yes. He told this Church, before it was one year old that we should become the richest of all people. His words will be fulfilled. The Lord says we shall not only have the riches of eternity, but we shall have the riches of the earth. God does not care how much wealth His people have, provided they obtain it according to the law he has instituted. Do you suppose that the Lord wants His people to be always bound down with the shackles of poverty, distress and suffering? No. He is willing that you should have your hundreds of thousands. But He wants the riches of His people to be, at all times, in a position to be used, not to aggrandize themselves alone, but for the building up of His latter-day Kingdom here on the earth. We have got that to do. The Lord has decreed in this book that He will consecrate of the riches of the gentiles

that embrace His Gospel, unto the poor of His people who are of the House of Israel. Now can we get away from that? No. Here are hundreds of thousands of the poor of His people of the House of Israel on these mountains and in North and South America. God has not forgotten them, though they are degraded to the level of the brute beasts, though they are wandering because of the iniquities and apostacy of their fathers. Although they are in this forlorn and outcast condition, God has not forgotten the promises made to their fathers. They are to be lifted up, and it is to do this work that we are privileged to enjoy their land. We are not in possession of our land of promise particularly, only as we obtain it by a renewed promise; but we are inheriting a land that was given to the remnant of Joseph, and God has said that we must be remembered with them in the possession of this land.

If, then, the remnant of Joseph can furnish us a land of promise on which to dwell, and on which to build our buildings and become strong, ought we not in turn to take those riches which we earn by our own industry, and use them for the redemption of that people? We have got to do it. It is the work on our hands. And if we do it we must rid ourselves of this covetous principle that prompts us to take all that we can grasp, and say, "this shall be for me and my family, that I may aggrandize myself, and have things around me far superior to my neighbors."

This principle must be eradicated from our natures; and I think, so far as my poor weak judgment goes, a foundation has been laid, and a plan devised that will affect every branch of business from the mercantile establishment down to the farmer and mechanic. [Everything must be or-

ganized according to the law of Heaven. This will prepare us for the more perfect law that will come in force, when the Lord shall command this people to go back to the place where the central city shall be built. We have to build that city; we have to furnish riches to do it. We must prepare ourselves for it; and when we get there, there will be a more perfect order established than that which is now being instituted.

God has not permitted us yet to enter a perfect order. He told the people when they were scattered from that land to let those laws which He had given concerning the properties of His children be executed and fulfilled after the redemption of Zion. Now, I doubt whether you can execute them before that time; but you can get as near to them as you can, so that you may not be wholly strangers to the order which God will in-

troduce when you go back to that land. For thus saith the Lord God in one of the new revelations which He has given, recorded in the history of Joseph the prophet, "Behold I will send one mighty and strong, clothed with light as a garment, whose mouth shall utter words—eternal words, and whose bowels shall be a fountain of truth, who shall divide to the Saints their inheritances." He will send one ordained to this purpose, and to fulfill this particular duty; that the Saints may receive their inheritances after they have consecrated everything in their possession. Then we can build up a city that will be a city of perfection, "the perfection of beauty." I want to see that day, whether in the flesh or out of it, and rejoice in it, and partake of its glories. May God bless you. Amen.

REMARKS by President Brigham Young, delivered in the Tabernacle, Salt Lake City, Jan. 10th, 1869.

[REPORTED BY DAVID W. EVANS.]

REFLECTIONS ON THE GOSPEL OF CHRIST—INTELLIGENCE AND PROGRESS.

If the congregation can bear with me a few minutes I have a few reflections to offer with regard to our religion. It is a matter that should occupy the attention of the wise, the good and the noble. When we converse, in public or private, on the religion we profess, we are apt to regard it as something strange, new; something unheard of before, and as being unworthy of the attention of the wise and to be passed by by the

great and noble. These reflections I have, and I presume others have them. Why is it so? The question can be readily answered by saying that the natural man is at enmity with God. That fallen nature in every one is naturally opposed, inherently, through the fall, to God and to His Kingdom, and wants nothing to do with them. Is there anything connected with our religion that is derogatory to the character of

the most refined? No, there is not. Though there may be good morals taught in the world our religion strengthens that which is good and adds to it, and is calculated to benefit every one. It reaches after every condition of the human family from the time that Adam came to the earth to the latest of his posterity, no matter where they are. It calls upon those who are now here in the flesh and commends itself to the good. Are the nations wise? Admit that they are, what would the Gospel of the Son of God do for them? Make them wiser. Are the people good? O yes, we say they are. What would the Gospel do for them? Make them better. It will add virtue to virtue, knowledge to knowledge, holiness to holiness, godliness to godliness, brotherly kindness to brotherly kindness, charity to charity and every qualification calculated to ennoble, benefit and exalt the intelligence that is now upon the earth, even into the presence of our Father. Now we possess intelligence as nations, as individuals, as rulers and as ruled, as ministers, as speakers, as preachers and as people. We belong to that family that is crowned with intelligence, the highest there is in the eternities.

Is there anything in our religion that should startle the nations of the earth? No, there is not, not the least thing in the world. And yet we talk about it as though the people would be struck with wonder if we should tell them what it is. Why it is nothing more than to receive the things of God,—the knowledge that God possesses, and by which He has been crowned with glory, immortality and eternal lives; the knowledge that is possessed by the angels and by those who live in the presence of the Father; to receive of that knowledge, to dispense it to others, and

through this to acquire every qualification necessary to prepare us to enter again into His presence. Is there anything very startling about this? No, there is not. Not alluding to anything that has been said here, we always talk and feel as though there is something or other about the Gospel of the Son of God that the people cannot bear. What is it? Truth. "What caused the Latter-day Saints to embrace the Gospel?" is a question that has been asked your humble servant many times. The answer is very obvious and clear,—because it is true. The very reason why I embraced the Gospel is because it contained all truth. Is there anything so startling about this to men and women, intelligent beings, who are fashioned after the very image, and who are the children of our Father and God, whom we worship and who sits enthroned in yonder heavens and who rules, governs and controls all things? I pause upon this; He controls all that He can control. He will not control you and myself in our own agency; but He will control and govern and bring forth the results of our acts, let them be good or evil.

We are the offspring of that Being, each and every one of us, no matter who we are. If we go to the West, East, North or South or to the uttermost parts of the earth, and gather up the human family and bring them here, they are the offspring of that Being we worship as God. Is this very strange? Is this anything that should be very startling to the minds of any people on the face of the earth? I ask you, my brethren and sisters, is there anything so very strange in this? And yet, perhaps, the most of us who are now here in this room to-day, mingle with those who fear not God nor regard His word in the least, and we would almost be

ashamed to acknowledge that we are professors of religion, that we are Latter-day Saints, that we believe in Jesus Christ, that we have been baptized for the remission of our sins and that we believe in the ordinances of the House of God. How is it with each and every one of you on this point?

We see the inhabitants of the earth are filled with intelligence. Look at the progress made during the past few years in the sciences, and perhaps we may say, in some particulars, in the arts; but especially in the sciences. From whom has this knowledge been obtained? Has man, of himself, searched out the improvements by which the human race is now so much benefitted and blessed? No, he has not. Where did he get it? It came from Him who is the giver of every good and perfect gift, no matter what it is, if it be to make any one of these my sisters excel as a wise and discreet housekeeper even that knowledge comes from Him. We have received our lives and everything that tends to life and salvation, to truth and holiness; everything pertaining to the things of God, in the heavens, on the earth, all mechanism, every improvement that is made has its source with God.

Now what is there about our religion that should be very startling? We say we have progressed; so we have. We say the religion we have embraced will increase and extend on the earth. This I believe myself, but whether we shall be benefitted by it or not depends entirely upon our faithfulness to it. Do you think the Lord Almighty will reveal the great improvements in the arts and sciences which are being constantly made known and will not revive a pure religion? If any man imagines that with the mighty strides which the sciences have been making for a few

years past, there will be no improvement in religion that man is vain in his imagination. God will improve the religion of the nations of the earth in proportion to the improvement made in the sciences. This is true whether you believe it or not. The Lord has commenced the work, and it is a marvelous one.

Let me ask my brethren and sisters around me, Can you tell when the first carding machine was brought to America? Do you remember, my aged brethren and sisters, when you used to have to card your cotton and wool and tow by hand? Yes, many of you, Americans, remember it; (it is not so with our foreign brethren;) but some of the Americans here can remember when there was no such thing on the continent of America as a carding machine. Yet now look into the houses of the poorest sisters we have and see the crockery, and fine linen with which they can spread and adorn their tables! How was it seventy years ago? It is only a little over a hundred years since they first made crockery in England, and since I can remember the people used to eat off wooden plates. But see the advancement and improvement the Lord has conferred on the children of men, and then say if you think He is not going to improve their morals and their religion. It is a mistaken idea to suppose that He will not. He will improve us in every sense of the word, in every trait of life, and bring us up to the wisdom He designs to bestow upon His children here on the earth. If we reject this truth and knowledge we shall go back to ignorance. Let the inhabitants of the earth join hands now to obliterate this people called Latter-day Saints and their religion from the earth, and they will go to heathenism; but let them favor, foster, nourish and cherish them, and the sciences will ad-

vance with double strides from what they have hitherto. These are a few of my reflections.

As to the morals of the world, I have said it a great many times and still say that there are just as good men and women on the earth in other societies and communities as we have here, as far as they understand; and we are after such ones.

Now, my brethren and sisters, be encouraged, and if you meet with a gentleman, do not say, "well, I think he does not profess religion, and it will not do for me to say I believe in the Lord Jesus Christ," but take a pride in acknowledging the Savior. Train and educate yourselves until you will take a pride in acknowledging God the Author of all. Take a pride in the religion that makes you pure and holy, and that produces in the heart of every individual who embraces it a feeling to be truthful in every word he speaks, to be honest in every act he performs, in all his dealings with his neighbors. Take a pride in this and fear not the wicked.

I have often said, and I can say it now in truth, there is not a wicked man on the face of the earth but

what reveres a pure servant of God. They may not acknowledge it with their organs of speech, but in their hearts, sentiments, and feelings they revere such a character. When they see a pure and holy man or woman, say they, "I wish I was as good as you are." Then let us take a pride in acknowledging our religion and living it, by being virtuous, true and good in everything, and then take pride in educating your minds until you can conquer and control yourselves in everything. Educate your children in all the knowledge the world can give them. God has given it to the world, it is all His. Every true principle, every true science, every art, and all the knowledge that men possess, or that they ever did or ever will possess is from God. We should take pains and pride to instill this knowledge into the minds of our neighbors, and our brethren, and rear our children so that the learning and education of the world may be theirs, and that virtue, truth and holiness may crown their lives that they may be saved in the Kingdom of God.

May the Lord help us to do so. Amen.

DISCOURSE by Joseph F. Smith, delivered in the New Tabernacle, Salt Lake City, Nov. 15th, 1868.

[REPORTED BY DAVID W. EVANS.]

THE TESTIMONY OF THE LATTER-DAY SAINTS—THEIR DUTIES—THE TESTIMONY OF THE SPIRIT OF GOD.

Somewhat unexpectedly I am called to stand before you, but I do so with pleasure, as I have a testimony to bear to the work we are engaged in;

and it gives me pleasure when an opportunity is afforded to give expression to my feelings in relation to that work. That we have the Gospel and

have enjoyed its blessings, and that the ordinances of the Gospel have been administered to us as Latter-day Saints, there are thousands of witnesses in this Territory and in many places in the world. The testimony of the truth of this work is not confined to one or to a few; but there are thousands who can declare that they know it is true, because it has been revealed to them.

We as a people are increasing in numbers, and the Lord Almighty is increasing His blessings upon us, and the people are expanding in their understandings and in the knowledge of the truth. I feel grateful to my heavenly Father that I have been permitted to live in this generation, and have been permitted to become acquainted, somewhat, with the principles of the Gospel. I am thankful that I have had the privilege of having a testimony of its truth, and that I am permitted to stand here and elsewhere to bear my testimony to the truth that the Gospel has been restored to man.

I have traveled somewhat among the nations preaching the Gospel and have seen something of the condition of the world, and to a certain extent have become acquainted with the feelings of men, and with the religions of the world. I am aware that the Gospel, as revealed in the Bible, can not be found in the world; the ordinances of that Gospel are not administered in any church except the Church of Jesus Christ of Latter-day Saints. If we make ourselves acquainted with the tenets of the religious world we shall find that they have not the Gospel nor its ordinances; they have a form of godliness, and I have no doubt, are as sincere as we who have obeyed the Gospel as revealed from heaven in these days. But they are devoid of the knowledge which we possess, and it is from the

fact that they deny the source by which they might receive this knowledge,—namely, revelation from Jesus Christ. In their minds they have closed up the heavens; they declare that God has revealed all that is necessary, that the canon of scripture is full, and that no more will be revealed. Believing thus, they close up the avenue of light and intelligence from heaven; and this will continue so long as they continue in their present course of unbelief. They will not listen, as we have heard this afternoon, to the testimony of men who tell them that the Lord lives, and that He is able to reveal His will to man to-day as ever. They will not heed this testimony, consequently they close the door of light and revelation. They cannot advance, nor learn the ways of God nor walk in His paths.

We testify that the barriers which separated man from God have been overcome, that the Lord again communicates His will to man. "But," says one, "How shall we become acquainted with these things? How can we know that you are not deceived?" To all such we say, repent of your sins in all sincerity, then go forth and be baptized, and have hands laid upon you for the gift of the Holy Ghost, and that spirit will bear record to you of the truth of our testimony, and you will become witnesses of it as we are, and will be able to stand forth boldly and testify to the world as we do. This was the path pointed out by Peter and the Apostles on the day of Pentecost, when the spirit of the Lord Almighty rested upon them with great power to the convincing of the hearts of the people, who cried out, "Men and brethren what shall we do?" And Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall

receive the gift of the Holy Ghost." This was the counsel given them, and inasmuch as they obeyed it they were entitled to the testimony of the Holy Spirit which would bring peace and happiness and reveal to them their duties and enable them to understand their relationship to God.

If we look at the condition of the world to-day we must come to the conclusion that peace is not likely soon to be established on the earth. There is nothing among the nations that tends to peace. Even among the religious societies the tendency is not to peace and union. They do not bring men to a knowledge of God; they do not possess that "one God, one faith, one baptism, and one hope of their calling" that are spoken of in the scriptures. Every man has gone according to his own notions, independent of revelations, and hence confusion and division exist, their churches are broken up, and they are quarreling and contending with each other. And as it is in the religious, so it is in the political world, they are all divided, and the more energy they put forth to make proselytes, the greater are their contentions, and the further they go from the mark. This is the condition they have been in, and the course they have been pursuing for almost eighteen hundred years, until, to-day, they have become so divided that I think it would puzzle any one to tell how many religious denominations there are in Christendom. There are thousands too, who, in consequence of the strife and contention among the religious sects, have become entirely sceptical respecting religion of every kind, and they have concluded that there is no God, at any rate that there is no God among "Christians"—that all religionists are fanatics and are deceived. The sectarian systems of religion are calculated to

lead men of reflection and intelligence into scepticism, to cause them to deny all interference of God with men and their affairs, and to deny even His right to interfere.

The Lord Almighty is the Creator of the earth. He is the Father of all our spirits. He has the right to dictate what we shall do, and it is our duty to obey, and to walk according to His requirements. This is natural, and perfectly easy to be comprehended. The Gospel has been restored to the earth, and the priesthood again established, and both are enjoyed by this people; but those unacquainted with the workings of the Gospel and the priesthood look upon us with wonder, and are astonished at the union that exists in our midst. We move as a man, almost; we hearken to the voice of our leader; we are united in our faith and in our works, whether politically or religiously. The world cannot understand this, and they behold it with wonder.

Let me tell my brethren and friends that this is one of the effects of the Gospel of Jesus Christ. We have become united in our faith by one baptism; we know that Jesus Christ lives, we know that He is our Savior and Redeemer, we have a testimony of this independent of any written books and we testify of these things to the world. This unison in the midst of the people called Latter-day Saints, and their prosperity are hard for a great many to understand. I have, however, heard it said, that we have not made such rapid advancement in material prosperity as we boast of, and that we are not so wealthy as our neighbors. But when our circumstances, and the condition of the country when we came here are considered, I think this statement can not be sustained. When we came here we were penniless, and we have not had the advantage of wealth or

commerce to help to enrich us, but all we possess, is the result of our own physical labor and the blessing of God. We have labored under great disadvantages in freighting our goods and machinery over these vast plains, and besides this we have had a barren soil and drouth to contend with, and when all these things are considered I think we have been prospered more than any other people. And as it has been in the past so will it be in the future,—we will increase, and extend our borders, for this is the work of God, we are His people, and He will continue to bless us as He has done hitherto.

Our business is to learn our duties one towards the other and towards our leaders. This is a lesson that we seem rather slow to learn. But it should be with us, as Br. Miller said this morning, when our leaders speak it is for us to obey; when they direct we should go; when they call we should follow. Not as beings who are enslaved or in thralldom; we should not obey blindly, as instruments or tools. No Latter-day Saint acts in this manner; no man or woman who has embraced the Gospel has ever acted in this way; but on the contrary they have felt to listen cheerfully to the counsels of the servants of God as far as they were able to comprehend them. The difficulty is not in getting the Latter-day Saints to do right, but in getting them to comprehend what is right. We have obeyed the counsels of our leaders because we have known they have been inspired by the Holy Spirit and because we positively have known that they have been given for our good. We do know and have always known that our leaders have been fathers to us, and that they have been inspired with wisdom superior to that which we possess. For this reason we take hold of everything

they present to us for the good of Zion.

We are engaged in the great latter-day work, of preaching the Gospel to the nations, gathering the poor and building up Zion upon the earth. We are working for the triumph of righteousness, for the subjugation of sin and the errors of the age in which we live. It is a great and glorious work. We believe it is right to love God with all our hearts, and to love our neighbors as ourselves. We believe it is wrong to lie, steal, commit adultery, or any act forbidden by the Gospel of Christ. We believe in all the teachings of the Savior and in everything that is good and moral, and calculated to exalt mankind or to ameliorate their condition, to unite them in doing good. These are among the principles of the Gospel, and these principles have been taught to us from the commencement of our career as members of this Church. These principles are carried out among us to an extent not to be found among any other people. We do not believe in worshipping God or being religious on the Sabbath day only; but we believe it is as necessary to be religious on Monday, Tuesday and every day in the week as it is on the Sabbath day; we believe that it is as necessary to do to our neighbors as we would they should do unto us, during the week as it is on the Sabbath. In short we believe it is necessary to live our religion every day in the week, every hour in the day, and every moment. Believing and acting thus we become strengthened in our faith, the spirit of God increases within us, we advance in knowledge and we are better able to defend the cause we are engaged in.

To be a true representative of this cause a man must live faithful to the light that he has; he must be pure,

virtuous and upright. If he comes short of this he is not a fair representative of this work. The Gospel of Jesus Christ is the perfect law of liberty. It is calculated to lead man to the highest state of glory, and to exalt him in the presence of our Heavenly Father, "with whom is no variableness neither shadow of turning." If there is any folly to be seen in the midst of this people, it is the folly and weakness of man, and is not because of any failing or lack in the plan of salvation. The Gospel is perfect in its organization. It is for us to learn the Gospel and to become acquainted with the principles of truth, to humble ourselves before God that we may bring ourselves into subjection to His laws, and be continually willing to listen to the counsels of those whom the Lord has appointed to guide us.

We know that God has spoken; we testify of this. We stand as witnesses to the world that this is true. We ask no odds of any man, community or nation on the face of the earth in relation to these things. We bear a fearless testimony that they are true. We also bear testimony that Brigham Young is a prophet of the living God, and that he has the revelations of Jesus Christ; that he has guided this people by the power of revelation from the time he became their leader until the present, and he has never failed in his duty or mission. He has been faithful before God, and faithful to this people. We bear this testimony to the world. We fear not, neither do we heed their scorn, contempt or sneers. We are used to it. As Br. George A. has said, we have seen it and heard it, and have become inured to it. We know in whom we have believed. We know He, in whom we trust, is God, for it has been revealed to us. We are not in the dark, neither have

we obtained our knowledge from any man, synod or collection of men, but through the revelations of Jesus. If there be any who doubt us let them repent of their sins. Is there any harm in your forsaking your follies and evils, and in bowing in humility before God for His spirit, and, in obedience to the words of the Savior, being baptized for the remission of sins, and having hands laid upon you for the gift of the Holy Ghost that you may have a witness for yourselves of the truth of the words we speak to you? Do this humbly and honestly, and as sure as the Lord lives I promise to you that you will receive the testimony of this work for yourselves and will know it as all the Latter-day Saints know it. This is the promise; it is sure and steadfast. It is something tangible; it is in the power of every man to prove for himself whether we speak the truth or whether we lie. We do not come as deceivers or impostors before the world; we do not come with the intention to deceive, but we come with the plain simple truth and leave it to the world to test it and get a knowledge for themselves. It is the right of every soul that lives—the high, low, rich, poor, great and small to have this testimony for themselves inasmuch as they will obey the Gospel.

Jesus in ancient times sent His disciples forth to preach the Gospel to every creature, saying they that believed and were baptized should be saved, but they that believed not should be damned. And said he, "These signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These are the promises made

anciently; and there are thousands in this Territory and in this congregation who can bear testimony that they have realized the fulfillment of these promises in this day. The healing of the sick among us has become so common that it is apparently but little thought of. We have also seen the lame made to walk and the blind to receive their sight, the deaf to hear and the dumb to speak. These things we have seen done by the power of God and not by the cunning or wisdom of men; we know that these signs do follow the preaching of the Gospel. Yet these testimonies of its truth are but poor and weak when compared with the whisperings of the still small voice of the spirit of God. The latter is a testimony that none who enjoy it can deny; it cannot be overcome for it brings conviction to the heart that cannot be reasoned away or disproved, whether it can be accounted for on philosophical principles or not. This testimony comes from God and convinces all to whom it is given in spite of themselves, and is worth more to me than any sign or gift beside, because it gives peace and happiness, contentment and quiet to my soul. It assures me that God lives, and that if I am faithful I shall obtain the blessings of the celestial kingdom.

Is this unscriptural or contrary to reason or to any revealed truth? No, it is in consonance with and in corroboration of all revealed truth known to man. The Lord Almighty lives, and He operates by the power of His spirit over the hearts of the children of men and holds the nations of the earth in His hands. He created the earth upon which we dwell, and its treasures are His; and He will do with us according as we merit. As we are faithful or unfaithful so will the Almighty deal with us, for we are His children and we are heirs

of God and joint heirs with Jesus Christ.

We have a glorious destiny before us, we are engaged in a glorious work. It is worth all our attention, it is worth our lives and everything the Lord has put into our possession, and then ten thousand times more. Indeed there is no comparison, it is all in all, it is incomparable. It is all that is and all that ever will be. The Gospel is salvation, and without it there is nothing worth having. We came naked into the world and shall go hence the same. If we were to accumulate half the world, it would avail us nothing so far as prolonging life here, or securing eternal life hereafter. But the Gospel teaches men to be humble, faithful, honest and righteous before the Lord and with each other, and in proportion as its principles are carried out so will peace and righteousness extend and be established on the earth, and sin, contention, bloodshed and corruption of all kinds cease to exist, and the earth become purified and be made a fit abode for heavenly beings; and for the Lord our God to come and dwell upon, which He will do during the Millennium.

The principles of the Gospel which the Lord has revealed in these days will lead us to eternal life. This is what we are after; what we were created for, what the earth was created for. The reason that we are here is that we may overcome every folly and prepare ourselves for eternal life in the future. I do not think that a principle of salvation is available only as it can be applied in our lives. For instance, if there is a principle calculated in its nature to save me from the penalty of any crime, it will avail me nothing unless I act upon it this moment. If I do this and continue to do so I act upon the principle of salvation, and I am se-

cure from the penalty of that crime and will be forever so long as I abide by that principle or law. It is just so with the principles of the Gospel—they are a benefit or not, just as they are or are not applied in our lives.

Then let us be faithful and humble; let us live the religion of Christ,

put away our follies and sins and the weaknesses of the flesh, and cleave to God and His truth with undivided hearts, and with full determination to fight the good fight of faith and continue steadfast to the end, which may God grant us power to do is my prayer in the name of Jesus: Amen.

DISCOURSE by *President George A. Smith, delivered in the Old Tabernacle, Salt Lake City, Nov. 15th, 1868.*

[REPORTED BY DAVID W. EVANS.]

THE SACRAMENT—THE CHURCH OF CHRIST—DIFFERENT DOGMAS OF CHRISTIANITY—BOOK OF MORMON—THE TESTIMONY OF JOSEPH SMITH.

The occasion of administering the Sacrament, the emblems of the death and sufferings of our Lord and Savior Jesus Christ, is a suitable time for every Latter-day Saint to make the inquiry, why are we Latter-day Saints; and for making an examination of some of the reasons which have moved upon us to receive the doctrines of this Latter-day dispensation, thereby subjecting ourselves to the jeers, scoffs and ridicule of our former friends and acquaintances.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830, with six members, who had received baptism through the administration of Joseph Smith and Oliver Cowdery, the first elders of the Church. The cause of that organization is something we should consider when we inquire, why we are Latter-day Saints. At that time, as at present, there existed in the world a great variety of religious denominations, which were divided under general heads, and sub-

divided into smaller divisions. Those who worship idols comprise probably more than one-half of the inhabitants of the earth; the followers of Mahomet, a very large portion of the remainder, perhaps one hundred and fifty millions of people. They receive the doctrines of the Arabian prophet. They discard idols, and follow the rules, precepts and ceremonies laid down in the Koran. They are sub-divided into numerous sects. The portion of the world who acknowledge the Christian religion probably embraces a population of two hundred and fifty millions, the three main divisions of which are the Holy Catholic Church, or Church of Rome, the Greek Church, and the Protestant Churches. There are a great many sub-divisions of the Protestant Churches, such as the Lutheran, Baptist, Episcopal, Presbyterian, Methodist, and others. I will not undertake to enumerate them. I have heard it said that the number corresponds with the number of the

beast spoken of by John in Revelations, who declares the number of the name of the beast to be 666.

In a debate, some years ago, between Alexander Campbell, the founder of the Disciples or Reform Baptists, and Bishop Purcell, of Cincinnati, on the Catholic religion, Mr. Campbell undertook to prove that the numeral letters that composed the name of the beast would answer to the name of the Catholic Church. Bishop Purcell made a very facetious reply, saying that he could find the same numeral letters in the name of Alexander Campbell, and could find in these numerals, he thought, the beast with a hump on his back.

Now, though all these sects professing Christianity differ on various points, there is one peculiarity belonging to the whole of them,—they all unite in declaring that God has ceased to give revelation and that He has ceased to inspire men with the spirit of prophecy. While they are all united on this point, they are divided on other points, such, for instance, as the doctrine of Transubstantiation, or the belief entertained by the Catholics, that the bread and wine consecrated for the Sacrament become the actual body and blood of Christ. I suppose that tens of thousands of men have died on the field of battle endeavoring to settle this question by the sword. Another point of difference is in relation to the form of baptism, some contending that to dip the finger into a cup of water and sprinkle an infant will answer as well as for an adult to go down into the water and be immersed as the Savior was. Thousands of learned men have exhausted their ingenuity trying to determine whether a certain Greek word, from which the word baptism is derived, means to immerse, to sprinkle or to pour.

In consequence of these differences

of opinion societies and churches have been organized, not one of them having knowledge enough to inquire of the Lord and get a revelation to decide the matter. And if any one tried to think of it and proposed such a thing he would subject himself to the ridicule of the whole, for they say, "all these things are done away with."

When Joseph Smith was about fourteen or fifteen years old, living in the Western part of the State of New York, there was a revival of religion, and the different sects in that portion of the State—principally Presbyterians, Methodists and Baptists—preached the necessity of belief in the Lord Jesus Christ and repentance in order to be saved, declaring that unless men and women did this, and obtained what they termed, "a hope for the future," they would be cast into a lake of fire and brimstone, and there remain for ever. I have heard men spend hours in endeavoring to explain how long this hell would last. It was frequently illustrated in this manner, "Suppose a bird could carry a drop of water from this planet to another, and be gone a year on the journey, and continue this until every drop of water on the earth was carried away, and then should take a particle of sand and go to another planet and be gone a thousand years, and carry one article of sand at a time until every particle of matter of which this globe is composed was carried away, that then this eternal punishment would have just commenced, and that the torture and pain there inflicted were so great that no mortal could conceive anything about it." The general effort in their preaching was to scare men into the road to heaven by such descriptions of eternal punishment. When eloquent men deliver such discourses they produce, especially upon ignorant people, more or less agitation,

and when this is pretty general it is called a revival of religion. But when the excitement subsides and the converts have obtained what is termed "a hope," then the sects who may have united in bringing about such results begin to scramble to secure the converts. It was so at the time to which I have referred in western New York. The Baptists wanted their share, and the Methodists and Presbyterians theirs; and the scramble ended in a very unpleasant and un-Christian state of feeling.

Joseph Smith had attended these meetings, and when this result was reached he saw clearly that something was wrong. He had read the Bible and had found that passage in James which says, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not," and taking this literally, he went humbly before the Lord and inquired of Him, and the Lord answered his prayer, and revealed to Joseph, by the ministration of angels, the true condition of the religious world. When the holy angel appeared, Joseph inquired which of all these denominations was right and which he should join, and was told they were all wrong,—they had all gone astray, transgressed the laws, changed the ordinances and broken the everlasting covenant, and that the Lord was about to restore the priesthood and establish His Church, which would be the only true and living Church on the face of the whole earth.

Joseph, feeling that to make known such a vision would be to subject himself to the ridicule of all around him, knew not what to do. But the vision was repeated several times, and in these repetitions he was instructed to communicate that which he had seen to his father. His father was not a member of any church,

but was a man of exemplary life. His mother and bro. Hyrum were members of the Presbyterian church. Joseph communicated what he had seen to his father, who believed his testimony, and told him to observe the instructions that had been given him.

These visits led, in a short time, to the bringing forth of the record known as the Book of Mormon, which contained the fullness of the Gospel as it had been preached by the Savior and his apostles to the inhabitants of this land; also a history of the falling away of the people who dwelt on this continent and the dealings of God with them.

A great many of us can recollect that when we read the Bible in our young days it was like a sealed book; and we were taught, and the sentiment had been impressed upon us, that its contents had a two or three-fold spiritual meaning, and that it required a man who had studied divinity to explain these hidden meanings. Yet we found in the New Testament that "no prophecy of the scripture is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost." When we read the Book of Mormon it was a key to unlock the scriptures to our understandings; while perusing its pages, light burst upon our minds, and in this way the Book of Mormon revealed to us the light of the Gospel which before had seemed obscure.

The Gospel has connected with it certain ordinances, such for instance as the ordinance of baptism. Who has authority to administer this ordinance?

If we make the inquiry among the sects, the Baptists will say, "We have." Where did you get it? "One Peter Waldo, a merchant, translated the four gospels and he established

a church." Where did he get his authority? "Why, some say he hired a monk to translate the gospels." Where did the monk get his priesthood and authority to administer? I think it must have come down through the church of Rome, if the church of Rome had authority." When these reformers came out from it they were cut off and denounced as apostates, and if the priesthood they received came from the church of Rome, of course a stream cannot rise higher than its fountain, hence if the Romish church had the authority of the priesthood to give them she had the power to take it away. The question therefore answers itself. If there were any authority at all it was in the Romish church, yet these apostates from her united in denouncing her as the mother of harlots. It is clear enough, therefore, that they were all in darkness, and that none of them had revelations from God but were depending upon forms of godliness without the power for the support of their several religions, however holy they might call them. The result of this universal darkness and apostacy was that God had to reveal the priesthood anew, and through the administration of holy angels he gave authority to Joseph Smith and Oliver Cowdery, to baptize each other and to baptize, confirm and ordain others and to preach and administer the Gospel to this generation. This authority was not derived from the church of Rome or any other organization, but was given by special and direct revelation from Heaven.

It was no sooner noised abroad that Joseph Smith was preaching the Gospel in its purity and administering its ordinances than a howl went up from all the world that he was an impostor, an ignorant fellow, a man without education, and [the Book of

Mormon was denounced as ungrammatical. An argument was raised that if it had been translated by the gift and power of God it would have been strictly grammatical. Now so far as grammar is concerned we have King James' Bible before us which was translated two hundred and fifty years ago, by a large number of the most learned men that could be found in Great Britain, and it was put into the best language of that time; but since that day the English language has undergone so many changes and improvements that societies have been formed in various countries for the express purpose of re-translating the Bible so as to make it in accordance with the modern usages of our language. When the Lord reveals anything to men He reveals it in language that accords with their own. If any of you were to converse with an angel, and you used strictly grammatical language he would do the same. But if you used two negatives in a sentence the heavenly messenger would use language to correspond with your understanding, and this very objection to the Book of Mormon is an evidence in its favor.

It has been claimed that a Presbyterian minister, named Solomon Spaulding, wrote the Book of Mormon; but the very language and style of the book are abundant evidence that it never was written by a learned man, and that it never was written by a man who designed to make a romance or novel. It is very well known to hundreds and thousands that this statement in relation to Solomon Spaulding is entirely false, and that no such man ever had any acquaintance with Joseph Smith. It is also known to hundreds that the Book of Mormon was written by Oliver Cowdery, word for word as dictated by Joseph Smith, and that the original

copy of that work was in Cowdery's handwriting.

When Joseph Smith commenced to bear testimony to the things of the kingdom and to tell the people to repent of their sins and put away their hypocrisy and corruption, and to be baptized for the remission of their sins and receive the laying on of hands for the reception of the Holy Ghost, the Holy Ghost fell on them who obeyed, and bore testimony to them that they had received the truth. And thousands of the Elders have testified throughout the earth that they knew this was the work of God, for God had revealed it unto them; and they have declared that all who would humble themselves before the Lord and obey the principles of the Gospel, though they might subject themselves to the jeers and scoffs of those around them, and suffer persecution at the hands of mobs, would receive a testimony from God that this was His work.

The Elders, in bearing this testimony, have received anything but encouraging treatment. They have been mobbed, stoned, daubed with tar and feathers, driven from place to place and persecuted in every way. The pulpit and the press have teemed with abuse against them, and the whole Christian world has appeared to be anxious to destroy the "Mormons" as they are called. Elder Parley P. Pratt, before receiving the Gospel, was a minister of the Reformed Baptist, or Campbellite, Church in Ohio. This sect had a brick meeting house in Mentor, Geauga, now Lake Co. The people who owned this house had prided themselves on their great liberality, they would give everybody a chance to preach. Bro. Pratt, wishing to preach to them went there but found the door shut against him, and the congregation assembled outside. He preached on

the door step. Quite a number of his former Christian brethren had gone to a neighboring grocery and qualified the inner man with something stimulating, and having supplied themselves with eggs, and procured a drum and fife they marched backwards and forwards in front of the speaker, throwing their eggs at him until their supply,—five dozen—was exhausted. Elder Pratt kept on preaching and bearing testimony of the truth of the Gospel. Among those present who seemed to enjoy the scene was a Campbellite, a grave looking deacon, to whom a young man, a stranger, who happened to be present said, "Is this the way you worship God in this country?" "Oh, no Sir!" answered the deacon, "that man is a 'Mormon.'" The stranger then remarked, "his talk is very reasonable." "Yes," said the old gentleman, "but he is a 'Mormon,' and we do not intend that he shall preach here." "He appears very cool," remarked the stranger. "Yes," said the deacon, "he is used to it, he has been in such scrapes before."

This circumstance illustrates the manner in which the Elders were received when they went forth to preach the Gospel, and it required the testimony of the Holy Spirit, a strong sense of duty and revelation from the Almighty to stir them up to go forth under such circumstances. Not only did this persecution extend to those who preached the Gospel, but to all believers, for, although the Saints were industrious, peaceable and virtuous, every kind of falsehood was told against them, their houses were torn down, their property destroyed and every species of injustice and cruelty was heaped upon them.

Our labors in these valleys will prove that we are an industrious people. When we came here we had to make the roads into the country

and to bring all our supplies for 1200 or 1400 miles. We labored in this desert country, from which the Heavens withheld rain, and yet we had to cultivate the earth. Now, visitors exclaim, "what an industrious people you are!" We were always so. When we settled in the state of Missouri we made the prairie blossom like the rose. But our enemies lied about us and published scandal concerning us, although we were law-abiding. There was not a solitary man in the county of Jackson, who held office, who was a "Mormon," yet there was never a lawsuit or complaint against the Latter-day Saints up to the time the mobs in Jackson County broke loose upon us and drove us away and robbed us of our homes; and when the mob published their manifesto, to which the whole of them placed their names, they declared that the civil law gave them no hold of "this people, who profess to heal their sick with holy oil." The Apostle James says, "if any are sick, let them send for the Elders, who shall anoint them with oil, and the prayer of faith shall save the sick." The Latter-day Saints believed and practiced this, and this was urged as a reason for driving us from our homes, tearing down our houses, tarring and feathering the bishops and leading men, whipping the Elders, destroying their property, and sending them forth, outcasts, into the world. This puts me in mind of the old Quaker, who was very particular about taking life. He was very much annoyed at a dog that came into his store, but not wishing to kill him, he said, "I'll not kill thee, but I'll give thee a bad name," so he turned him out, at the same time crying, "bad dog, bad dog!" Somebody hearing this, thought the Quaker said, "mad dog," and shot him. After they had turned us out they gave us a bad name.

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ency to impress deeply upon the minds of the Latter-day Saints a determination to know why they are such. The God of heaven has revealed to us that this is His work. He has implanted in the hearts of the faithful a living, burning, eternal testimony that this is the only way of salvation, and that all things else are comparatively worthless.

Why have we penetrated these mountains? To establish ourselves here that we might enjoy religious liberty. We have sacrificed more for religious liberty than any set of men in this generation and we are here for this purpose. And in every act of our lives we should do our best to preserve unchanged, and unalloyed the pure faith of the everlasting Gospel which God has revealed to us for our salvation.

I bear testimony that these things are true, and that God did inspire His servant Joseph Smith and the Elders of Israel to lay the foundation of the only true Church upon the face of the earth, and did inspire His servant Brigham Young to lead forth the Saints to build up Zion in the chambers of the mountains in these last days—and this is the path to celestial glory. Oh, but, says one, "Are you going to send everybody who does not believe in 'Mormonism' to that burning lake you were talking about?" No, we are not, we expect that God will deal with every man according to his works, whether good or evil; but we testify that no man can ever attain to the fullness of the blessings of celestial glory without obeying the ordinances which God has revealed to the Latter-day Saints. But there is a glory of the sun, and of the moon and of the stars, and one star differeth from another star in glory; so it is in the eternal worlds; in the great diversity of glories there is a place for all in accordance with

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These circumstances have a tendency to their works, knowledge and understanding. But when we have come to a knowledge of the truth, if we fall therefrom our position is worse than if we had never obeyed it,

hence the necessity of continued zeal on our part to fulfil the great duties required of us that we may be prepared for exaltation in the kingdom of God, which may God grant us in the name of Jesus. Amen.

DISCOURSE by Elder Orson Pratt, delivered in the Old Tabernacle, Salt Lake City, Sunday, Dec. 27, 1868.

[REPORTED BY DAVID W. EVANS.]

AMERICA A CHOICE LAND—ITS ABORIGINES.

In ancient times there were certain great decrees which the Lord of all the earth made concerning this Continent and the inhabitants that should, from time to time, possess the same. This Continent was first settled, after the Flood, by a colony from the Tower of Babel, who were a righteous people. They were a people with whom God conversed, and to whom He made Himself manifest in a very wonderful and marvellous manner. How many people lived here before the Flood is not for me to say, as it is not revealed. We may, however, observe, that so far as new revelation has given us information on this subject, this Continent of ours may be ranked among the first lands occupied by the human family. The very first man who had dominion on the face of the earth, under the direction of the Heavens, once dwelt on this Continent. His name was Adam. Whether his first residence was on this land, whether the garden that was planted for his occupation was on this

Continent, or some other, is not revealed in any written or printed revelation. But he certainly did, in the course of his lifetime, either from this being his native land, or by emigration, actually come in possession of this part of the globe; and a large settlement was formed, and the righteous who lived before the flood inherited it, and no doubt left their blessing on the land. It was here where Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh and Noah dwelt. It was on this land where Noah built his ark, which was blown by the winds of Heaven away to the east, and landed on Ararat. It was here where Enoch preached and published glad tidings of great joy; it was on this land—the American Continent—where he gathered the people from many nations, and built up a city and called it Zion. It was here where the people of God flourished before the flood, and were of one heart and one mind, having an experience of some three hundred and

sixty-five years in order to bring about a sufficient degree of righteousness and faith to be taken away from here and translated to some other region. It was here where Enoch was clothed upon with the power of God to that degree that he was enabled to publish to the inhabitants of the earth things that were before his day, even from before the foundation of the world, and also to prophecy of things that should transpire from his day down to the end of the world. It was here that he continued his preaching to the inhabitants of the city of Zion until he made them so acquainted with the law of God, and inspired them with such faith that the earth could not contain them. It was by his faith and the faith of his people that the very elements around him felt the power of God; and when he spake the word of the Lord the earth upon which he stood trembled and shook by the power of the Almighty, and the mountains fled from before his presence, and the great rivers of this Continent were turned out of their courses, and all things seemed to feel the power of the Lord. Even a new land came up out of the great deep, and so fearful were the enemies of the people of God, and so great was the terror of the Lord upon them, that they left this country and went forth upon the face of the waters and occupied the land that came up out of the deep. These things are not revealed to us by the Bible, or by tradition, but by the inspiration of the Almighty through that great modern prophet who was raised up to commence this marvellous work of which you and I are now partakers.

A few hundred years after all these things had transpired on this Continent, and Noah and his family, the only survivors of the Flood, had been wafted away to distant lands,

and had peopled a portion of Asia, the descendants of Noah undertook to build a great tower that they might make themselves a great name, instead of fulfilling the purposes of the Almighty, in spreading forth, and occupying and subduing the earth. The Lord was very much displeased with them on that occasion, because of the wickedness that existed in their midst, which was calculated to be strengthened through their unity. Hence He made a decree, according to the old Book—the Bible, that they should not dwell thus, together. He confounded their language, and swore in His wrath that they should be scattered. A portion of the people from that tower came to this Continent.

There is something very remarkable in connection with the colonization of our Continent by people from that tower. I said they were a righteous people. Perhaps this may surprise some, especially if they have drawn the conclusion that all the people who engaged in building of that tower were wicked. But there were some few families among them who served the Lord their God, and when they learned the decree of Jehovah, that their language was to be confounded, and the people scattered to the four winds of heaven, they had considerable anxiety on the subject. They were anxious that they might be favored of the Lord and that He would lead them to a choice portion of the earth. They made it a subject of earnest prayer, and God heard them, and the language of the righteous portion of the people was not confounded. And God gave them a commandment to go down from the tower to a valley that was northward, called the valley of Nimrod, named after a mighty hunter who existed in those days. After they had come down into this valley

by the command of the Lord they collected seeds and grain of every kind, and animals of almost every description, among which, no doubt, were the elephant and the curelom and the cumom, very huge animals that existed in those days, and after travelling and crossing, we suppose, the sea that was east of where the Tower of Babel stood, and travelling through the wilderness many days, with their flocks and herds, their grain and substance, they eventually came to the great Pacific ocean, on the eastern borders of China or somewhere in that region. They were commanded of the Lord to build vessels. They went to work and constructed eight barges. They did not understand the art of Navigation as we do in these days. They had no astronomical instruments by which they could ascertain the altitude of the sun, or the altitude of the moon and stars, by which they could determine their position on the great and mighty ocean. But the same God who had led them from the Tower of Babel and had gone before them in a bright cloud by day, and had hovered over their camp and had directed them in their journey through the wilderness, was their navigator in crossing the ocean. They entered these eight barges, about the construction of which it may be well to say a few words. A great many opposers of the Book of Mormon, in reading the account of these vessels, have really supposed that there was an insurmountable difficulty connected with the building of these barges because there happened to be a hole in the top, and another hole constructed in the bottom to enable the beings shut up in them to be water-tight. These vessels were built, not in the form of a tea saucer as has been represented by some "anti-Mormons" in their discussions; but

the Book of Mormon informs us that they were peaked at the ends, and enlarged as they came to the middle, and they were tight like a dish on the water, and were very light, like to the lightness of a fowl. They were exceedingly strong, and the length of a tree. This is a phrase very similar to one used by Isaiah who says, "the age of His people shall be as the age of a tree." Isaiah does not say what kind of a tree. It was simply a way the ancients had of comparing a great many things. Now these vessels were so constructed that when furious winds should blow upon the face of the great deep, and the waves should roll mountains high they could without imminent danger plunge beneath the waves, and be brought up again to the surface of the water during tremendous hurricanes and storms. Now to prepare them against these contingencies, and that they might have fresh air for the benefit of the elephants, cureloms or mammoths and many other animals, that perhaps were in them, as well as the human beings they contained, the Lord told them how to construct them in order to receive air, that when they were on the top of the water, which-ever side up their vessels happened to be, it mattered not; they were so constructed that they could ride safely, though bottom upwards and they could open their air holes that happened to be uppermost. Now all our ships at the present day are constructed with holes in the bottom as well as in the top. I have crossed the ocean twelve times, but I never saw a ship yet that did not have a hole in the bottom for the convenience of passengers, and it is one of the simplest things in the world to have holes in the bottom of a ship if you only have tubes running up sufficiently high above the general water

mark. These were so constructed that when the waves were not running too high, air could be admitted through unstopping the holes which happened to be uppermost.

But the most wonderful thing concerning the first colonization of this country after the flood was the way that they navigated the great Pacific ocean. Only think for a few moments of the Lord our God taking eight barges, launched on the eastern coast of China, and bringing them a voyage of three hundred and forty-four days and landing them all in the same neighborhood and vicinity and at the same time. This was a miracle. This was not done by the aid of steam, or by the navigator's art, but it was by the power of the Almighty God. He it was who controlled these vessels; He it was who governed the winds of heaven; He it was who brought them up out of the midst of the deep, when they were swallowed up, and He it was who guided them sa'ely to this American shore.

They landed to the south of this, just below the Gulf of California, on our western coast. They inhabited North America, and spread forth on this Continent, and in the course of some sixteen hundred years' residence here, they became a mighty and powerful nation. Although they became a great and mighty people, they were oftentimes very much chastened because of their sins. Here let me observe that before they arrived on this land the Lord said to them, "I design to lead you forth to a land that is choice above all other lands on the face of the whole earth; and this is my decree concerning the land which you are to occupy, that whatever nation shall possess the land from this time henceforth and forever shall serve me, the only true and living God, or they shall be swept off from the face thereof, when

they are fully ripened in their iniquity." The Jaredites had this decree before them, before they set foot on this Continent. It was before them during the whole term of their existence here, that inasmuch as they would serve God they would be prospered, and inasmuch as they would not serve Him great judgments were upon them. Hence they were afflicted oftentimes because of their wickedness. On a certain occasion there were a very few individuals, Omer and his family and some few of his friends, that were righteous enough to be spared out of a whole nation. The Lord warned them by a dream to depart from the land of Moran, and led them forth in an easterly direction beyond the hill Cumorah, down into the eastern countries upon the sea shore. By this means a few families were saved, while all the balance, consisting of millions of people, were overthrown because of their wickedness. But after they were destroyed the Omerites, who dwelt in the New England States, returned again and dwelt in the land of their fathers on the western coast.

I merely mention these things to show how the Lord operated among the first nations of the old inhabitants of this country, in order to fulfill His decrees. They could not fall into wickedness, and still be suffered to prosper on the face of this land. The decree had gone forth, it must be fulfilled. Finally, some sixteen or seventeen centuries after they landed here, they became so violently wicked, and transgressed the commandments of the Lord to that degree that they were really swept off to a man. The whole nation perished. Their greatest and last struggles were in the State of New York, near where the plates from which the Book of Mormon was translated

were found. There they fought day after day; there they struggled, one party against the other until millions were swept off. Only one man survived his nation for a very short space of time to see the fulfillment of a prophecy that was uttered by a great and mighty prophet that lived in those days, who stated that he should be permitted, after his nation was destroyed, to behold the colonization of the land by another people. This man, whose name was Coriantumr, King of a certain portion of the Jaredites, after the destruction of his nation, wandered, solitary and alone, down towards the Isthmus of Darien, and there he became acquainted with a colony of people brought from the land of Jerusalem, called the people of Zarahemla. He dwelt with them for the space of nine moons, and then he died.

After the destruction of the Jaredites, the Lord brought two other colonies to people this land. One colony landed a few hundred miles north of the Isthmus on the western coast; the other landed on the coast of Chili, upwards of two thousand miles south of them. The latter were called the Nephites and Lamanites. It was some four or five centuries after these two colonies came from Jerusalem and occupied the country before they amalgamated. A little over one century before Christ the Nephites united with the Zarahemlites in the northern portions of South America, and were called Nephites and became a powerful nation. The country was called the land Bountiful, and included within the land of Zarahemla. But to go back to their early history. Shortly after the Nephite colony was brought by the power of God, and landed on the western coast of South America, in the country we call Chili, there was a great division among them. The

righteous were threatened by the wicked who sought to destroy them. The Lord warned Nephi, their leader, to flee from among the Lamanites, to depart for the safety of himself and his family and those that believed in the revelations of God. Nephi and the righteous separated themselves from the Lamanites and traveled about eighteen hundred miles north until they came to the head waters of what we term the Amazon river. There Nephi located his little colony in the country supposed to be Ecuador, a very high region, many large and elevated mountains being in that region.

Here the Nephites flourished for some length of time. The Lamanites followed them up and they had many wars and contentions, and finally the Lamanites succeeded in taking away their settlements, and the Nephites fled again some twenty days' journey to the northward and united themselves with the people of Zarahemla.

I mention these things in order to impress one particular item upon the minds of the Latter-day Saints concerning the inheritance or possession of this land. The Lord not only made decrees in the early ages with the first colonists that came here, but He renewed these decrees every time He brought a colony here, that the people should serve Him, or they should be cut off from His presence, and you will find that God, in every instance, has remembered these decrees. And there is one thing remarkable in relation to the history of these nations, and that is the rapidity with which they departed from the faith and righteousness and the love of the true God. Sometimes they would, after some great judgement or scourge had fallen upon them, causing the death of many of them, repent and become a righteous peo-

ple; and God would bless them again, and they would begin to rise up and prosper in the land. But perhaps in the course of three or four years a people that were almost wholly righteous would turn from their righteousness to folly, sin and wickedness, and bring down another heavy judgment on their heads. And thus generation after generation passed away among the former inhabitants of this land, and they had their ups and downs. Every time the majority of the people transgressed, a tremendous judgment would come upon them; and every time they repented before the Lord with all their hearts, He would turn away His wrath and begin to prosper them.

Now, these same decrees, which God made in relation to the former nations that inhabited this country, extend to us. "Whatever nation," the Lord said, "shall possess this land, from this time henceforth and forever, shall serve the only true and living God, or they shall be swept off when the fullness of His wrath shall come upon them." Since this ancient decree there are many nations who have come here. And lastly Europeans have come from what is termed the old world across the Atlantic. And lately the Chinese are beginning to come across the Pacific, and this continent is becoming extensively peopled. Many millions are already upon it. They have constructed many great and populous cities and have become very powerful on the face of the land; but they are nothing compared with the numerous hosts of the Jaredites that once spread over all the face of North America. But yet they are numerous, and are considered one of the most powerful nations on the face of the whole earth; and their resources are very great, and the prosperity which attended our fore-

fathers in establishing settlements on the face of this land, in establishing a free government, with freedom of the press and religious worship, was very great.

They imagine to themselves that this prosperity is to continue for ever, that there is to be no end to their greatness. Now I can tell them, as I have told them ever since I was a boy, their greatness will not protect them; their present prosperity will not protect them. There is only one one thing that will protect the nations that inhabit North and South America, and that is to turn to the Lord their God with all their hearts, minds and strength, and serve Him with full purpose of heart, and cease from all their wickedness. That will protect them. If they will do this they will spread forth and become ten times stronger and more powerful than they have ever been, and the Lord their God will bless them more abundantly than hitherto. But on the other hand if they will not do these things the decree that was made in ancient times is just as certain to be fulfilled as the sun shines in yonder heavens.

We have seen, in a very small degree, the chastisement of the Almighty upon the present powerful nation of which we form a part. Great has been their chastisement in some respects; but in other respects they hardly seem to feel it. But still look at the desolation that certain portions of our fair country have had to endure by the depredations of hostile armies one against another. Tens of thousands rolling in the dust in their blood; whole towns and cities laid waste, and the country for hundreds and hundreds of miles, as it were, in perfect desolation. Railroads that cost millions torn up, cars and merchandise destroyed, and the whole country involved in a debt

that perhaps will require a lapse of many years before much more than the interest on it is paid, and for which severe taxation must be imposed on all the inhabitants of the land. And, when we include both the North and the South, perhaps two or three millions of lives have been lost; if not altogether lost by the weapons of war in battle, they have perished in consequence of the difficulties and afflictions that generally attend armies.

This great war is only a small degree of chastisement, just the beginning; nothing compared to that which God has spoken concerning this nation, if they will not repent. For the Lord has said in this book, (the Book of Mormon) which has been published for thirty eight years, that if they will not repent He will throw down all their strongholds and cut off the cities of the land, and will execute vengeance and fury on the nation, even as upon the heathen, such as they have not heard. That He will send a desolating scourge on the land; that He will leave their cities desolate, without inhabitants. For instance the great, powerful and populous city of New York, that may be considered one of the greatest cities of the world, will in a few years become a mass of ruins. The people will wonder while gazing on the ruins that cost hundreds of millions to build, what has become of its inhabitants. Their houses will be there, but they will be left desolate. So saith the Lord God. That will be only a sample of numerous other towns and cities on the face of this continent.

Now I am aware that it is almost impossible for even some of the Latter-day Saints to get that confidence and that strong faith in the events which God intends to accom-

lish on this land in the future to believe in such a thing, to say nothing about outsiders, that do not believe a word of it. Outsiders do not believe it any more than they believed me when I was a boy and took that revelation which was given in 1832, and carried it forth among many towns and cities and told them there was to be a great and terrible war between the North and the South, and read to them the revelation. Did they believe it? Would they consider that there was any truth in it? Not in the least, "that is a Mormon humbug" they would say. "What! this great and powerful nation of ours to be divided one part against the other and many hundreds of thousands of souls to be destroyed by civil wars!" Not a word of it would they believe. They do not believe what is still in the future. But there are some in this congregation who will live, to behold the fulfillment of these other things, and will visit the ruins of mighty towns and cities scattered over the face of this land destitute and desolate of inhabitants. If inquiry shall then be made, why such great destruction? the answer will be, wickedness has destroyed them. Wickedness and corruption have brought about the fulfillment of the ancient decrees of Heaven concerning this land. Wickedness and corruption have brought desolation into their towns and cities. The time will come when there will be no safety in carrying on the peaceable pursuits of farming or agriculture. But these will be neglected, and the people will think themselves well off if they can flee from city to city, from town to town and escape with their lives. Thus will the Lord visit the people, if they will not repent. Thus will He pour out His wrath and indignation upon them

and make manifest to the people that that which he has spoken must be fulfilled.

But what shall become of this people? Shall we be swept off in the general ruin? Shall desolation come upon us? Shall we feel the chastening hand of the Almighty like those who will not repent? That will depend altogether upon our conduct. We have it within our power; God has granted it to us, to save ourselves from the desolation and calamities that will come upon the nation. How? By doing that which is right; by living honest before God and all men; by seeking after that righteousness that comes through the Gospel of the Son of God; by following after the law of Heaven; by doing unto others as we would have others do unto us; by putting away all the evils and abominations that are practiced by the wicked. If we do this prosperity will be upon the inhabitants of Utah; prosperity will be upon the towns and cities erected by this people, the hand of the Lord will be over us to sustain us, and we will spread forth. He will multiply us in the land; He will make us a great people, and strengthen our borders, and send forth the missionaries of this people to the four quarters of the earth to publish peace and glad tidings of great joy, and proclaim that there is still a place left in the heart of the American continent where there are peace and safety and refuge from the storms, desolations and tribulations coming upon the wicked. But on the other hand, Latter-day Saints, how great are the responsibilities resting upon us and upon our rising generations. If we will not keep the commandments of God, and if our rising generations will not give heed to the law of God and to the great light which has shone from Heaven in these latter

days, but turn their hearts from the Lord their God and from the counsels of His priesthood, then we shall be visited like the wicked, then we shall have the hand of the Lord upon us in judgment; then that saying that the Lord has delivered in the Book of Doctrines and Covenants will be fulfilled upon us, "that I will visit Zion, if she does not do right, with sore afflictions, with pestilence, with sword, with famine and with the flame of devouring fire."

Now here we have the choice. It is within our reach; we can put forth our hand after prosperity, peace and the extension of our borders, and have all these things multiplied upon us, and the power of God within us; His arm to encircle round about to protect us from every harm and evil. And on the other hand we can reach forth the hand and partake of wickedness and bring desolation and destruction upon our borders. Which shall we do? We are agents; we are left to our own choice. God has said that He would plead with His people. I expect that He will. "I will plead," saith the Lord, "with the strong ones of Zion until she overcomes and is clear before me." There is some consolation in reading this declaration of the Lord. Though we have to receive great chastisement, though He has to plead with us by judgment, tribulation, famine, by the sword and by the vengeance of devouring fire, yet after all, when He has afflicted this people sufficiently, there will be some few that will be spared and will become clean before the Lord.

It is quite a consolation to read that the armies of Israel will eventually become sanctified, and as clear as the sun, as fair as the moon, and that their banners will become terrible to the nations of the wicked. Yet we may have to pass through,

by our own wickedness, many calamities that may overtake us. I hope not; but I do not know. I may say that my hopes are strengthened in regard to this matter, for what do I behold here in this Territory? I behold a people that have been willing to sacrifice all that they have for the sake of the Gospel; that have been willing to forsake their native kingdoms and countries and to journey by sea and by land to come here to serve God. I see a people, the majority of whom are willing to give heed to the counsels of the servants of God that are in their midst. Hence I look for peace and prosperity, hence I look for the arm of the Lord to be extended in behalf of this people so long as there is a majority of them

who desire to do right, so long as there is a majority who feel to unite their hearts to carry out the great principles of eternal truth and righteousness that have been revealed. So long will the Heavens be propitious, and we shall find favor in the sight of the Most High. But remember the inhabitants who once dwelt on the land; remember their afflictions and their calamities; remember that judgments were poured out upon them because they would not be obedient. Let them be an everlasting lesson to us who live in these latter times. Let us serve God and we shall be blest, we shall prosper if we keep His commandments. Amen.

REMARKS by Joseph F. Smith, delivered in the Tabernacle, Salt Lake City, Jan. 10th, 1869.

[REPORTED BY DAVID W. EVANS.]

THE SACRAMENT—A SAINT OF GOD—THE ETERNITY OF OUR RELIGION—
MATRIMONY.

It is a great privilege to meet together as the Saints of the living God. It is a great privilege, after a lapse of 1800 years, to participate in the memorials of the shed blood and broken body of our Lord and Savior Jesus Christ. And whilst we are doing this we look forward to the time when Jesus will again come, and when we shall eat bread with Him in the Kingdom of our God. These are thoughts that naturally crowd upon the mind while partaking of the Sacrament of the Lord's supper. The ordinance has a tendency to draw our minds from the

things of the world and to place them upon things that are spiritual, divine, and heavenly; and that are in accordance with the nature, desires, and attributes of man. It is a great privilege to have one day in seven set apart for the worship of the living God. Men differ in their opinions as to what day it ought to be. That is a matter, however, of very little importance. We meet together as servants and handmaidens of the Lord Jesus Christ, and we participate in the emblems of his broken body and shed blood. We think, we reflect, speak and cogitate upon things

that are calculated to elevate our minds, to impart comfort to our spirits, and to bring peace, joy and happiness, whether reflecting upon things of the past, present or future.

To be a Saint of God is to occupy a high position before God, angels and men. The light of truth, the revelations of Jehovah, and the holy priesthood, which the Saints of God enjoy, are the greatest boons that Heaven can bestow upon mortals. In this respect we stand alone in the midst of the nations of the earth; and in this respect we approach nearer to the object of our creation and the designs of our being than any other people that exist, at the present day, on the face of the whole earth. Notwithstanding our many weaknesses, imperfections and follies the Lord still continues His mercy, manifests His grace and imparts unto us His Holy Spirit, that our minds may be illuminated by the light of revelation. He is still leading us onward, very slowly, it is true, in the paths of life, in the way that leads to principalities, powers, thrones and dominions in the eternal worlds.

We stand, as I have already said, a distinct and peculiar people; for whatever our weaknesses and imperfections may be, and they are many, there are no people at the present day who enjoy the privileges we are in possession of. Who is there that is acquainted with God? To whom has He communicated His will? Where are the people who to-day rejoice in the blessings of revelation? Where shall we find, to-day, an organization of the holy priesthood? Where shall we find a people to whom God communicates His will? Nowhere. There are no people who profess this, or lay claims to associations of this nature, or to blessings similar to those we enjoy. You may search in vain among the nations of

the earth for such a people. You may investigate the various religious, social and political systems that exist upon the face of the earth and it is nowhere to be found. We stand alone in this particular among the nations of the earth—the blessed of God, the adopted of the Lord, the chosen of the Great Jehovah, to whom He has deigned to manifest His will, and reveal His purposes; and by whom he designs to build up His Kingdom and to establish righteousness upon the earth.

We occupy then, as I stated before, a very important position, and it is well for us, Latter-day Saints, to consider well our pathway, to reflect on our actions, and to seek to pursue that course whereby we shall be able to magnify our callings, honor our God and our priesthood, stand approved before God, angels and men, and acquit ourselves in all respects as Saints of the Most High God: that we may ask and receive the blessings of Heaven upon us, upon our wives and children, upon our progenitors, and our posterity worlds without end.

Our religion is not a religion of a day, a month, a year or a life time; but it reaches back into eternity, operates in time and stretches forth again into eternity. It embraces every truth that ever did exist, that exists now, or ever will exist. It is adapted to the wants and capacious desires of immortal minds. It emanated from God and leads back again to Him, and it is very properly said that in Him we live and move and have our being. As immortal beings we are interested in the light of that truth which He has developed and in the blessings of the everlasting Gospel of which He is the author. And standing in this capacity it is well for us to consider the course we pursue.

We are living in an age pregnant with greater events than any other age the world has ever seen. There have been times when God has specially manifested Himself to individuals and nations, and when the revelations of His will have been made known, to a certain extent, to His people, and when His people have been gathered together; but there never was a time so important as the present. It is not merely the word of the Lord to one man or to a few men, or a peculiar dispensation to the Israelites or the Nephites; but it is the dispensation of the fullness of times when God will gather together all things in one, and when He will settle up the affairs of the nations of the earth, and the people of the earth, whether they be living or dead, whether they have slept thousands of years or have yet to come into existence. It is the time in which He has organized His church according to the pattern that exists in the Heavens, in which all the various organizations and priesthood that ever existed are concentrated. This is the age when the Saints are no longer to be trodden down, or wickedness and iniquity triumph, but when the righteous shall bear rule and the dominion of God be established. If there ever was a time when covenants were entered into associated with the people of God on the earth, it is now. If there ever was a time when the dead were to be redeemed, it is now. If there ever was a time when God's mercy was to be extended to His people, it is now.

The very introduction of this Gospel, as first proclaimed, was, "I saw an angel flying through the midst of heaven, having the everlasting Gospel to preach to every nation, kindred, tongue and people; crying with a loud voice fear God and give glory

to Him for the hour of His judgment is come." The Gospel has been proclaimed among the nations of the earth. These Elders have been as messengers to the nations, clothed upon with the holy priesthood and the power of God, and have borne their testimony thereunto. And we have done more than this, we have been fulfilling the word of the Lord given anciently to His servants by the spirit of prophecy,—gathering His "people together, those who have made a covenant with Him by sacrifice." We have been gathering the people together for years. What for? Why the Lord says, I will take one of a city and two of a family, and bring them to Zion, and I will give them pastors after my own heart who shall feed them with knowledge and understanding. They have been fed heretofore with the theories and dogmas of men, but I will pour out my spirit upon my people and instruct them in the principles of righteousness, that I may have a people who will listen to me and will pursue the course I shall dictate.

We are here to-day, that we may be instructed in relation to all things pertaining to our associations with each other, our intercourse with the world, our political organization, in things pertaining to our welfare—our blessings, anointings, endowments, sealings and covenants, and the building up of the Kingdom of God upon the earth. We have not gathered that we may accumulate riches, or possess the honors of this world only; but that we may have the blessings of eternity, and enjoy the spirit of truth; that we may be so led as to secure to ourselves the favor and approbation of the Almighty. Hence we are taught some of the smallest things that men can think of, and also the greatest and most sublime principles that have

ever entered into the heart of man. We are taught all principles that are interwoven with the interest, peace and happiness of society here, and that will prepare us for associations with God in the eternal worlds.

We have here our Schools of the Prophets, in which we are taught how to manage our temporal affairs and how to avoid the snares that exist in the world; whom to deal with and whom to let alone; how to raise stock, how to cultivate our farms, and how to conduct all the affairs incident to human existence. We are also taught about God and eternity; about our associations before we came here, our relationship to God at the present time, the destiny of this and other worlds and everything pertaining to this life and that which is to come.

The fact is the Gospel of Christ embraces all truth. It found us, when first revealed, ignorant, dark, benighted, besotted, depraved, corrupted and degenerated, ignorant of God and of almost every true principle. It is humiliating to reflect that, after all our boasted intelligence and knowledge of correct principles, government, morals and religion we should be found so weak, ignorant, degraded and debased. It is humiliating in the highest degree to reflect, that, after all the boasted intelligence of men, we can scarcely find one true principle in existence. Men say, "we have been taught good morals." To a certain extent good morals are taught, but even their teachers did not know them correctly; they exist in most instances in principle only, and not in practice. They think they have had some tolerably good religion, but their religion is little better than that of the ancient heathens who used to bow down to stocks and stones. What knowledge do men possess of God? None what-

ever. The most intelligent among the most enlightened nations of the earth, when you come to scan their ideas, what are they? A God without body, parts and passions. And this is the God they worship and adore, a being that exists everywhere and yet is nowhere, no personal presence or associations. I remember a Jew coming to me once to talk to me on this subject. He was a very learned man. Among other things he was almost afraid to mention the name of Deity; but he spoke of Him as being everywhere, but as having no personal presence. He could not conceive the idea of a being having an existence like a man, and having a body, parts and passions, and yet at the same time being felt everywhere. I said, "here is a candle, is there not?" "Yes." "Is that light connected with that candle?" "Yes." "Has that a stationary and positive existence there?" "Yes." "What is this light all around here, it emanates from that candle, does it not?" "Yes." Then why can't God exist on the same principle as that candle, or as the sun and other things exist? But yet that is the acme of perfection, the sum total of the intelligence of the nations of the earth in relation to the being of a God. They have no ideas of Him. How can they have? They have been without revelation. He has not communicated His will nor revealed Himself to them; then how can they have any ideas of that of which they have had no opportunity of obtaining knowledge? It is impossible. Faith, we are told, comes by hearing, and hearing by the word of God. And how can they hear without a preacher, and how can he preach except he be sent? And as they had nobody sent among them by God to communicate His will, they were all ignorant together. We were part of them; we were dug

from the same pit and hewn from the same rock, and had no more knowledge than they; and if we have any knowledge of God and correct principles now, it is because God has revealed them to us through the medium of this Gospel which He has made manifest in these last days through Joseph Smith. What knowledge have we, of ourselves, of our relationship to eternity? None. Where is the man on the face of the wide earth who has a claim to a wife in eternity? There is not one outside of this church. They do not profess it, they know nothing of such a principle. The extent of their covenants is that they are married until death parts them, and that ends the matter. Who is there who has any idea of associating with their children in the eternal world? They think about it. There is nature, or a kind of instinct that leads to reflections of this sort. But they have not the privilege of entering into covenants of this kind. There are a great many other principles connected with this Gospel of which, as the scriptures say, they are as ignorant as brute beasts that were made to be taken and destroyed.

Do they have any correct ideas at all in relation to matrimony? None in the least. Their actions, feelings and propensities are corrupt, depraved and brutalized. They are ignorant alike of religious, social and political matters, and they know not how to manage anything committed to their care. What do they know about governing the world? Who knows how to regulate the affairs of the nations? The man cannot be found; but anarchy, disorder and confusion prevail to a very great extent throughout the nations of the earth, and the seeds of dissolution are sown among the whole of them. The rulers of the earth know not how to

unite and cement their people or to regulate their affairs, for it can only be done on the principle of revelation. What are the armies and navies of the nations for? Why is it that England, France, Portugal, Spain, the United States and the various nations of the earth must have their armies and navies? Why is it that they need millions of men and a vast amount of treasure for their protection? Because the nations regard their neighbors as bands of robbers who will commit acts of aggression upon them unless they have sufficient force to repel them. And yet they wipe their mouths and say, "we are very civilized, enlightened and intelligent."

This is the condition of things among the nations of the earth. They watch one another with the greatest scrutiny. The various officers who manage their national affairs want to know how many thousand soldiers there are in the army of the nation contiguous, and whether it is safe for them to reduce their armies or not, just the same as we do here when we have hundreds of black-legs in our midst, and have had to increase the number of the police to guard ourselves against their inroads and aggressions. They know it is the nature of men to aggress upon and take advantage of their fellows, and to rob, plunder and destroy, and that to preserve their nationality they must maintain a force sufficient to repel the inroads of their neighbors. This is their position, without saying anything about the debauchery, fraud, corruption and wickedness that abound to so great an extent amongst them. And this is civilization, this is Christianity; this is the height of the glory and intelligence of the 19th century.

Now, something is needed to regulate these things. We read of a time

when Jesus shall rule and when the Saints of the Most High shall take the Kingdom and have the dominion, and when He shall rule from the rivers to the ends of the earth. People are afraid when they hear the Saints talk about rule and dominion that they too are going to turn national robbers, and take the sword to slay and destroy and lay waste whenever they have the opportunity. Such is not their feeling or desire; that is God's province. He will make the wicked slay the wicked, and will turn and overturn until He accomplishes His purposes. He has introduced the wedge of truth. It begins to penetrate among the people, and many begin to quail in consequence of it. It will continue to spread, grow and increase until it will cover the whole earth. He desires in the first place to impart to us some of the leading or first principles of the Gospel of life, truth and intelligence that we may be the honored instruments in His hands in establishing truth, in rooting out iniquity and bringing to pass His purposes upon the earth.

This is what we are aiming at. This is why we meet together, why we are gathered together, why we preach. This is why we have our Schools of the Prophets, why we administer in the ordinances of the

House of God. This is why we build our temples and endowment houses that we may be taught and instructed, sanctified and set apart; that we may be full of the Holy Ghost and the power of God, that we may stand forth as the elect of God, as the chosen of Jehovah to bring to pass the things spoken of by the prophets. This is the aim of all our associations and operations in life and in everything pertaining to the holy priesthood. If God placed formerly in His church apostles, prophets, evangelists, pastors and teachers for the perfecting of the Saints, the work of the ministry and the edifying of the body of Christ, He has placed in His church in these last days, presidents, apostles, prophets, pastors, teachers, evangelists, bishops, high councils and all the various organizations of His church for the perfecting of His Saints, the establishing of righteousness, the building up of His Kingdom, the triumph of peace, the overthrow and destruction of wickedness and the powers of darkness, and for the introduction of everything calculated to exalt and ennoble man in both time and eternity.

May God help us to be faithful in the name of Jesus. Amen.

DISCOURSE by *Elder Orson Pratt, delivered in the Tabernacle, Salt Lake City, Feb. 24th, 1869.*

[REPORTED BY DAVID W. EVANS.]

"MORMONISM."

"Mormonism," so-called, is a strange thing in the 19th century. It has caused among the inhabitants of the earth a great deal of reflection and conversation for the last forty years. It is a very marvelous and wondrous thing to see a numerous people assembled together in these interior wilds which, but a few years ago, were a solitary waste, where the face of a white man had been seldom seen; the abode of savages only, who wandered about nearly naked, living upon crickets, rattlesnakes and lizards, sunk into the lowest depths of degradation. To see so large a people, all of one faith, united together in their energies, occupying a Territory, which, from north to south, is several hundred miles in extent, building up towns, cities and villages, establishing common schools, sending forth their missionaries to the nations of the earth, bringing in their thousands every season by emigration, render "Mormonism," as it is generally called by the world, a wonder in our age.

We heard this morning a discourse, delivered by Elder Cannon, upon the subject of the Gospel and the principles of our faith. We were told some of the principles that have been received by this people, not only in these mountains, but wherever the Latter-day Saints, as a people exist. Our people are taught to believe in the Lord Jesus Christ, as one of the principles of our faith; we are taught to repent of all our sins and to re-

frain from everything that is forbidden by the law of God. This is included in the doctrine of repentance as taught by this people among the nations which we have visited. Having taught faith in Christ, and repentance of all sins, we next require penitent believers to be baptized in water for the remission of their sins. Thus they become subjects of the Kingdom of God by being born of water. Another principle taught by this people is the doctrine of the laying on of hands for the baptism of fire and the Holy Ghost, as was taught and practiced in ancient times.

We heard this forenoon concerning the effects of the Holy Ghost when bestowed upon individuals, and its diversified gifts throughout the whole Church, according to the righteousness of the individuals who receive these principles. We also heard it testified that God had sent down from heaven authority to administer in these ordinances; that He had sent His angel for this express purpose.

It is my intention, this afternoon, if the Lord will lead me by His spirit, to dwell upon some subjects connected with the organization of this Church, which has received the principle I have named. Strangers who may be present have heard for many years past of a man called Joseph Smith. Perhaps they have never heard much good respecting him. But this people, called Latter-day

Saints, believe that man was a holy prophet of God; the world consider that he was an imposter. We consider that we have a sufficient amount of evidence to warrant us in believing that he was a prophet. It was he who organized and established this Church under the direction of Almighty God. According to our faith, had it not been for that man, or some other raised up in the same manner, this people called "Mormons" or Latter-day Saints, now occupying this mountain territory, would have been dwelling among the various nations of the earth, and this Territory, at this period of time, would probably have been a barren waste, and such a thing as the Pacific railroad would probably not have been started or thought about for at least half a century to come. That man, called Joseph Smith, in our estimation, was a very good man, and the Lord recognized him as His servant and called him to perform a certain work here on the earth.

When did the Lord first manifest Himself to this man? Read our history if you wish to understand all the particulars; on this occasion I shall barely refer you to the early history of this Church, in print. The Lord revealed Himself to that person, not in his manhood, but in his youth. We have heard much said, by those who know nothing of the matter, about "old Joe Smith." How old was Joseph Smith when the Lord first manifested Himself to him? He was about fourteen years and four months old. Was that a very aged man? Look around here in this assembly and hunt up children fourteen years of age, and you will immediately admit that they do not look very aged.

What were the circumstances that enabled him to have manifestations

from Heaven at that early period of his life? He was very anxious, as most of mankind are, to be saved; and he was also very anxious to understand how to be saved. But on this point he was at a loss, he did not understand the way to be saved. He was a farmer's boy; he was not brought up and educated in high schools, academies or colleges; he was merely a poor farmer's boy. He was not acquainted with those bad habits that are usually practiced by the youth in the great and populous cities of the United States. You know boys at the age of fourteen in those cities are apt to become contaminated with the evils with which they are surrounded; but Joseph Smith, having been reared in a secluded part of the country and laboring hard on the farm with his father, had not fallen into the pernicious habits practiced by many boys. When he was about fourteen years old there was what is called a religious revival or reformation in the neighborhood in which he lived. It was not confined to any one particular sect. The Methodists, Baptists, Presbyterians, and the various denominations in that district or country were all engaged, more or less, in this revival. Several of the relatives of this youth had taken part in this revival, and had united themselves with the Presbyterian church. This young man was also requested to unite himself with this church. First one and then another of the different persuasions would come and converse with him and try to influence him to join his lot with them; and seeing so much confusion, each sect claiming that they were the true people of God, he became at a loss what to do. He occasionally devoted an hour, when his labors on the farm would permit, to reading the Bible, and while doing so his eyes happened

to fall on a certain passage of scripture, recorded in the epistle of James, which says that if any man lack wisdom let him ask of God who giveth liberally to all men and upbraideth not. Now this youth, this "old Joe Smith," that we have heard so much about, was just simple enough to believe that that passage really meant what it said. He went out into a little grove near his father's house, in the town of Manchester, Ontario County, State of New York, and there he knelt down in all the simplicity of a child and prayed to the Father in the name of Jesus that He would show him which, among all the churches, was the true one. Said he, "show me, Father, who are in possession of the truth, let me know, O Lord, the right way, and I will walk therein."

He had now come to a Person who was able to teach him. All his inquiries previously had been futile and vain, but he now applied to the right source. Did the Lord hear him? Yes. But he had to exercise faith. This young man, while thus praying, was not discouraged because he was tempted; but he continued praying until he overcame the powers of darkness which tried to prevent him from calling upon God. The Lord hearkened. Being the same God who lived in ancient times, He was able to hear and answer prayers that were offered up in this sincere manner, and He answered the prayers of this youth. The heavens, as it were, were opened to him, or in other words, a glorious pillar of light like the brightness of the sun appeared in the heavens above him, and approached the spot where he was praying; his eyes were fixed upon it and his heart was lifted up in prayer before the Most High. He saw the light gradually approaching him until it rested upon the tops of

the trees. He beheld that the leaves of the trees were not consumed by it, although its brightness, apparently, was sufficient, as he at first thought, to consume everything before it. But the trees were not consumed by it, and it continued to descend until it rested upon him and enveloped him in its glorious rays. When he was thus encircled about with this pillar of fire his mind was caught away from every object that surrounded him, and he was filled with the visions of the Almighty, and he saw, in the midst of this glorious pillar of fire, two glorious personages, whose countenances shone with an exceeding great lustre. One of them spoke to him, saying, while pointing to the other, "This is my beloved Son in whom I am well pleased, hear ye him."

Now here was a certainty; here was something that he saw and heard; here were personages capable of instructing him, and of telling him which was the true religion. How different this from going to an uninspired man professing to be a minister! One minute's instruction from personages clothed with the glory of God coming down from the eternal worlds is worth more than all the volumes that ever were written by uninspired men.

Mr. Smith, this young man, in the simplicity of his heart, continued saying to these personages, "which church shall I join, which is the true church?" He then and there was commanded, in the most strict manner, to go not after them, for they had all gone out of the way; he was told there was no Christian church on the face of the earth according to the ancient pattern, as recorded in the New Testament; but they had all strayed from the ancient faith and had lost the gifts and power of the Holy Ghost; they had lost the

spirit of revelation and prophecy, the power to heal the sick, and every other gift and blessing possessed and enjoyed by the ancient Church. "Go not after them," was the command given to this young man; and he was told that if he would be faithful in serving the true and living God, it should be made manifest to him, in a time to come, the true church that God intended to establish.

Now we can see the wisdom of God in not revealing everything to him on that occasion. He revealed as much as Joseph was capacitated to receive. The Lord dealt with this young man as you, parents, do when you wish to instruct your children on any subject. You do not pour out volumes of instruction on them all at once, but impart to them according to their capacity. Just so the Lord acted towards this youth. He imparted enough to let him know that the whole Christian world was without authority, as we heard this forenoon.

About, or not quite four years from that time, when Mr. Smith was between 17 and 18 years of age—and not yet old enough to be called "Old Joe Smith,"—he retired to his chamber, reflecting upon his former vision, and earnestly desiring the fulfillment of the promise made to him, that he should be made acquainted with the fullness of the Gospel, and have more of the things of God revealed to him. While reflecting and praying, a light began to burst into his room, which continued to grow brighter and brighter, until the whole room seemed to be lighted up with a splendor which far exceeded the brightness of the sun at noon-day. In the midst of this glorious light a personage appeared. He was dressed in a white robe, and his countenance was lighted up with the glory of God. He was not

standing upon the floor of the room, but his feet appeared to be a distance from it. While looking at this personage the Spirit of God rested upon Joseph to that degree that all fear was removed from his mind; and instead of feeling alarm and terror, as would have been the case with a wicked person, he felt as though he was in the presence of a friend. This personage, on that occasion, gave him a great deal of instruction.

I shall not pretend to give you the full detail of the instructions then given, but shall merely lay before you a few of the principal items. This personage announced himself as a holy angel sent from God to communicate to him glad tidings of great joy. He was told that the day had arrived in which the Lord God was about to commence a great and marvelous work on the face of our globe, to bring about the fulfillment of the ancient prophecies in regard to the restoration to their own land of the scattered remnants of the House of Israel. He was also told that before this great work, of gathering the House of Israel, should take place, the Church of God must be built up among the Gentile nations; that the Gospel must be preached to the Gentiles first, that the sound thereof must go to all people, nations and tongues, first to the Gentiles, that their times might be fulfilled; and then that the Gospel should go to the nations of the House of Israel, and they should be gathered in.

This was something, of course, that a boy of this early age knew nothing about; he knew only what God communicated to him. He was, furthermore, told that the Indians, who were wandering over the face of North and South America, were a branch of the house of Joseph, that same Joseph who was sold into Egypt. He was informed that their

fathers were brought from Jerusalem some 600 years before Christ; that they lived here in righteousness for a long period, and had many prophets, who kept records, and that these records were handed down for the space of a thousand years amongst them, and that, finally, the nation having fallen into wickedness, God commanded His servant who kept these records to hide them up in the earth in order to preserve them from being destroyed by the wicked and apostate nation who had turned away from God; a certain promise, however, was made, that in the latter days these records should be brought forth. Joseph was told that these records were hid some three miles from his father's house. At the same time the vision of his mind was opened so that he saw the hill in which they were deposited, and he saw the stone box which contained them; he saw the surrounding objects and understood, by the vision that was unfolded to him in the presence of the angel, concerning the place where they were deposited. He was told that if he would be faithful he should be the chosen instrument in the hands of God in bringing that sacred record of the ancient prophets to light; and that it should come forth and be united with the Jewish record, which we call the Bible, that through the united testimony of these two branches of the House of Israel, all nations might have sufficient evidence and testimony to convince them concerning the Gospel of the Son of God, and the great work that was to be performed in the latter days.

This was the first visit of the angel, and it occurred on the 21st of September, 1823. After the angel withdrew, Mr. Smith continued praying. He was not asleep; it was not a dream, it was not in slumber that this

remarkable vision had been given. He still continued praying, and marvelling and wondering exceedingly at the great things he had seen and the great things he had heard. While praying and beseeching the Lord, the vision was renewed to him, and the angel came again and instructed him still further concerning the greatness of the work that was to be performed upon the earth in the latter days. Again the angel withdrew and the vision was closed up. Mr. Smith still continued praying and exercising faith, calling upon God; for having once tasted the good things of God, and the powers of the world to come having rested upon him, he felt a keener desire to know more concerning God and the things of the future than he had before experienced. Hence, he continued praying with much faith, and the vision was renewed the third time. On the last occasion the Lord unfolded great and marvelous things concerning the work of gathering together His people in the latter days, concerning the progress of this Church and Kingdom in the four quarters of the earth and the great judgments that were to be poured out upon the wicked nations of the earth.

Soon after the close of the third interview with the angel the light of day began to break into his room; he had been wrapt in vision through the whole night, without closing his eyes in sleep. He rose early in the morning to go to work, as usual, in the field with his father. But his father, perceiving that he looked pale and fatigued, inquired of him concerning his health, and advised him to go to the house if he did not feel well. Joseph felt, no doubt, something like we read of Daniel, who, after being wrapt in the visions of the Almighty, was sick for three days; it did not effect Mr. Smith

however, to the same extent. He started to go to the house, in compliance with the advice of his father, but had only got part of the way there when the angel again appeared to him, in the air, and commanded him to return and reveal his vision to his father. He did so, and the old man burst into tears, saying it was of God. The angel further commanded him, instead of going to work, to go to the hill that was shown him in vision and see the plates. His father told him to do as the angel had commanded him. He therefore started according to the instructions of the angel. When he had travelled about three miles in the direction indicated he came to the place and instantly recognized it by seeing objects which had been shown him the night previous in his vision. He uncovered the spot of ground, took off the crowning stone on the stone box, and there beheld the sacred record of the ancient inhabitants of this continent; by its side lay the Urim and Thummim, an instrument for its translation. Mr. Smith, not knowing but what it was his privilege to take the record, put forth his hand to do so, when the angel, who had appeared to him the previous night, stood before him and commanded him not to take it at that time, saying that he needed more experience, and that it was necessary that he should be more faithful and diligent in keeping the commandments of God. The angel also said, "if you will be faithful before the Lord, come to this place one year from this time and I will meet you again." In 1824, one year from that time, he saw the angel again at the same place, but was not then permitted to take the plates. He was commanded to visit the same place in the following year, and in the fall of 1825 he again had an interview with

the angel. In 1826 he had another interview, and on the night of the 21st of September, 1827, the angel again appeared to him, and on that occasion permitted him to take the plates from the place of their deposit. He was then lacking a few months of being twenty-two years old, and even then, after having passed through all these experiences, he could not with the least propriety be denominated "Old Joe Smith."

Having received the plates he occupied a portion of his time during the next three years in farming, and a portion of it in translating this record, for he it known he was not able to sustain himself without labor; he was not a rich or wealthy man, and therefore had to labor with his hands. The work of translation was done with the Urim and Thummim, for Mr. Smith was not a learned man, and in fact was scarcely in possession of an ordinary common school education. He could write a little, but was by no means an expert penman, and, in the work of translation, he had to employ first one and then another to write the words of the records as he translated them with the Urim and Thummim, consequently the manuscripts of the Book of Mormon were written by different scribes. Not long before the time he obtained the plates, Mr. Smith got married, and he employed his wife to write some of it. Martin Harris also wrote some portion of it; but the greater part was written by Oliver Cowdery—a still younger man than Joseph—and that the manuscript is in his handwriting, anyone can satisfy himself by appealing to the original. When about two and a half years had passed away the record was translated, and the book was in print before the spring of 1830.

Here let me give you a little fur-

ther external evidence of the truth of this work beyond that which depends upon the testimony of Joseph Smith alone. The Lord would not permit the Book of Mormon to go forth to this generation without giving further evidence of its truth than that of its translation. Consequently three other men, by the names of Oliver Cowdery, David Whitmer and Martin Harris had a testimony concerning the divine authenticity of this work, not by seeing the plates, merely; that would not have been sufficient. What was their testimony? They have left it on record, and it is printed and bound with the Book of Mormon to be sent forth to all nations, peoples and tongues under the whole heavens. These three men testify in words of soberness that the angel came down from Heaven in their presence, and spoke to them and took the plates and passed them before their eyes, and turned over their leaves one after another and showed them the engravings upon the plates; and while he was doing this they testify that they heard a voice from Heaven saying unto them, "these have been translated by the gift and power of God," and commanding them to bear record of it to all nations, kindreds, tongues and people to whom the work should go. That is the reason they have given their testimony and prefixed it to the Book of Mormon.

Could they have been deceived when they saw the plates in the hands of the angel, and saw him turn them over leaf after leaf? There was no deception there; they actually did know, and have testified to that which their eyes did see. Here then are four witness to the divine authenticity of the Book of Mormon,—Joseph Smith, Martin Harris, David Whitmer and Oliver Cowdery. Are there any living in our day and generation

who can bear testimony to the divine authenticity of the Old and New Testaments? We have the testimony of persons who lived anciently, whom none, living in this generation, ever saw or heard. The "Mormons," we were told this forenoon, believe in the Old Testament; but I will say that we not only believe in it, but we know, by the gifts of the Spirit of God, by revelations sent down from Heaven, by the visions of the Almighty and by the ministrations of holy angels, that the Bible is true; we know it to be a record from Heaven. Have you any such testimony? No, you have not. Then we present the Book of Mormon to you with a testimony such as you can not bring in relation to the Bible, unless you appeal to the Latter-day Saints as witnesses.

I have already cited you to four witnesses to the divine authenticity of the Book of Mormon; but are these all the witnesses the Lord raised concerning this work, or were there any others who saw the plates? Yes, there were eight others, making twelve in all, who have given their testimony and names, to go wherever this book goes, that they did actually handle these plates and that they did see the engravings thereon. They send forth their testimony in words of soberness to all people to this fact. Can any one in this generation come forth and declare that he ever handled the tables of stone on which the law of Moses was written? I never have heard of any such man. You have not got the tables of stone, neither can you exhibit the original of any one of the Books of either the Old or New Testament; hence when you come to external evidence the Latter-day Saints can produce far more in proof of the divine authenticity of the Book of Mormon and of the scriptures than it is pos-

sible for the Christian world to bring.

But we will not stop here. After the Book of Mormon was printed, in the spring of 1830, of what use would it have been to this generation if God had not sent down from heaven authority to administer in His ordinances as taught within its pages and in the scriptures? None, whatever. We could have read, it is true, a great many good principles, and we might have understood the doctrine of Christ more fully and plainly by reading the testimony of the prophets and apostles who lived on the American continent 1800 years ago, and of those who lived here before Christ; we might also have learned a great many things, but what would all this have availed us without authority sent from Heaven to administer in the ordinances of the Gospel? It would have availed us nothing; it would have been like spreading a good, substantial meal before a hungry man and depriving him of the power to partake thereof; it would only have aggravated his appetite. This would have been the position of the people in regard to the Book of Mormon if it had been merely translated and left there. But the Lord our God, who had determined in His eternal purposes, and had revealed and foretold by the mouths of His ancient prophets that in the latter days He would establish His Kingdom on the earth, did condescend to send from heaven, angels to confer the authority to administer in the ordinances of the Gospel of His Son.

Who were sent from heaven for this purpose? Peter, James and John, some of the principal of Christ's ancient apostles; men who held the apostleship themselves; men who were able to give the authority, because they held it themselves; and

by them this authority was again restored and conferred upon men here on the earth. But I must mention that the Lord had commenced by restoring the lesser authority or priesthood. On the 15th day of May, 1829, nearly a year before the organization of this Church, while Joseph Smith and Oliver Cowdery were engaged in translating and writing the record contained on these plates of which I have been speaking, they read that the people on the American continent, anciently, were baptized by immersion, and how important it was for every person who had come to years of accountability to be born of the water as well as of the spirit; and having learned that no man in all the Christian churches was possessed of authority to administer any ordinances of the Gospel of Christ, they were at a loss, just as Joseph was, when fourteen years old, about which church to join. Consequently, they stopped the work of translation, (their anxiety to attend to the ordinance being so great), and they went out into the wilderness and inquired of God what they should do in relation to their baptism. When they had prayed a while behold a messenger was sent from the heavens, and he came and stood before them clothed in brightness and glory. What was his object in coming? Was it to teach them the mode or order of baptism? No, but it was to restore to the earth the authority to administer the ordinance. This messenger laid his hands upon the heads of these two individuals, and gave unto them the lesser or Levitical priesthood, the priesthood of Aaron, the same that was held by John the Baptist—a regular priest of the lineage of Aaron—when he baptized for the remission of sins. Who was the angel that thus restored this priesthood to the earth?

He said his name was John, the same who came to prepare the way of our Savior at His first coming, and that he was sent to confer this lesser priesthood upon His servants in answer to their prayers in order that there might be authority on the earth to baptize, saying to them further, while his hands were still upon their heads, that "this authority which I now confer upon you shall not be taken from the earth until the Lord shall come."

Let me here inquire if there is anything in the scriptures that will warrant us in believing that the priesthood of Levi is again to be restored to the earth. Hitherto I have given you a history of the rise of this Church, without appealing to many passages of scripture; but now let me for a few moments cite your minds to the nature of that priesthood which John the Baptist held, and whether or not it is to be on the earth in the latter times.

In the first place you may go to all the religious sects and societies throughout all christendom and inquire if they have the Levitical priesthood among them, and they will tell you they have not. The Church of England, Presbyterians, Methodists, Baptists or any of all these societies do not even pretend to any such priesthood; neither does the Roman Catholic, or the Greek Church. You inquire, furthermore, of all these Christian societies if the Jews, themselves, have the Aaronic priesthood, and they will tell you that the Jews lost that authority by their apostacy, and that the Kingdom of God was taken from them and given to a nation bringing forth the fruits thereof. Consequently, according to the testimony of all christendom, there is neither Jew nor Gentile now upon the face of the earth who has the priesthood after

the order of Levi, or the Levitical priesthood. If that be the case, if it ever returns to the earth, it must be restored. Now the question is will it return to the earth? Is there a promise in the scriptures of the restoration of such a priesthood to the children of men? If so it must come from Heaven, for according to the testimony of all christendom neither they nor the Jews possess it.

There is not time on the present occasion to turn particularly to the passages referring to this subject, but I think I can direct your minds to a few. In the testimony given in the 40th chapter of Exodus, verse 15, we find that this priesthood was to be confirmed upon the heads of the children of Levi unto the end, throughout all their generations. Again we find another testimony in the case of the grandson of Aaron, Phinehas. In consequence of a certain work he did in the midst of the congregation of Israel, an everlasting priesthood was confirmed upon him and his seed throughout all their generations, Numbers 25: 13; that is, they were entitled to it. They might lose it through apostacy; but they were entitled to it throughout all their generations. Again, when we refer to the last chapter of Isaiah we find a prophecy that has not yet been fulfilled only in part, where the Lord says, "I will set a sign among the people and I will gather the children of Israel from all nations upon horses, upon mules, in litters, upon swift beasts back to my holy mountain Jerusalem, and I will take of them for priests and Levites saith the Lord." Indeed! Is the Lord going to have priests and Levites after gathering Israel from all nations? Yes. "I will take of them for priests and Levites saith the Lord."

Here, then, is a restitution or restoration predicted in the last chapter

of Isaiah that the Lord will gather the House of Israel from all lands to His holy mountain Jerusalem, and that He will then take of them for priests and Levites. Furthermore let us see what the following passage says concerning the continuation of this lesser Priesthood of Levi: "For as the new heavens and the new earth which I shall make shall remain before me, so shall your seed and your name remain;" or in other words your priesthood, the priesthood which I have conferred upon the seed of Levi, shall remain just as eternal as the new heavens and the new earth. If one comes to an end so shall the other; and if one is to be eternal and never to pass away so will the other. If then, such a priesthood is to be restored to the children of men in the last days when God raises up a people to prepare for the ingathering of the House of Israel, where will it come from? I have already proven to you that according to the testimony of all Christendom neither the Jews nor the Christians possess it. Then how will it be restored? It will be restored by the Lord God, who first established that authority on the earth. I have told you how He has restored it. I have told you that an angel, whose name was John the Baptist, on whom rested that priesthood and authority, came down from Heaven and restored it. I have told you that he laid his hands upon the heads of Joseph Smith and Oliver Cowdery and gave them authority to baptize. "But," says one, "how about the laying on of hands? Can they who hold that priesthood lay on hands?" No, they have not authority to do that. John, who held that priesthood, said, I baptize you with water, but there cometh one after me, mightier than I, and he, holding a higher priesthood than I, will bap-

tize you with the Holy Ghost and with fire. That priesthood is called the Melchizedec priesthood. It was that priesthood which Jesus possessed, and by the authority of that priesthood He called his disciples. That priesthood confers the power to administer in all the fullness of the ordinances of the Son of God; in the spirit as well as in the outward ordinances. Therefore this Church never could have arisen had the Lord stopped with the mere translation of the Book of Mormon and the restoration of this lesser priesthood. It is true that with the latter we could baptize, but it does not impart the power to confer the Holy Ghost; and that this Church might have the power to administer in every ordinance of the Gospel, the apostleship was again restored, which holds all all the keys, authorities and powers to administer, not only in the outward ordinances, but also to confer the spirit of the living God. That is the authority of the higher priesthood, and, like the authority of the lesser priesthood, was sent down from Heaven and restored to the earth in these last days; and of all the religious denominations upon the face of the earth, it is possessed by the Latter-day Saints only. None of the others make the least pretensions to any such power.

When the Latter-day Saints go forth and find people who will repent of their sins and believe in Jesus Christ, we command them, as the disciples of Jesus did anciently, to be baptized for the remission of their sins, and then we promise them with all boldness and confidence before God, being authorized from the Heavens to do so, that they shall receive the Holy Ghost by the laying on of the hands of the Elders. We do not say you *may* receive it, or it is probable the Lord will give it you; but

we make a sure and certain promise that if they will faithfully comply with the conditions on which its bestowal is based, they *shall* receive it. We make this promise because we are commanded so to do; the Lord has sent us forth to do it, and were we not to do so He would hurl us out of our places and raise up others who would.

The apostleship has been restored by Peter, James and John—men who held the priesthood of the Son of God, men who had power to seal on earth and it was sealed in heaven. These men, commissioned and sent forth as holy angels, laid their hands upon the heads of the first Elders of this Church, and gave authority to them to ordain others to the same priesthood and calling and send them forth among the nations. It is because the people have obeyed the ordinances of the Gospel and have received the blessings promised that they have ga-

there here to these mountains. If it had not been for this these vales would still be without inhabitants except the wild savages who formerly roamed over their desert plains.

I have not time to enter into further particulars relative to the rise of this Church, the authority that has been restored and the blessings that are received. That God, who has sent His angel flying through the midst of heaven, according to the testimony given in the revelations of St. John, with the everlasting Gospel to be preached to every nation, kindred, tongue and people, may give you all the blessings of that everlasting Gospel sent from heaven by angels, and all the blessings of that priesthood, with its power to seal upon the earth and in the heavens, and that you may overcome and remain faithful to the end, and obtain eternal life in His Kingdom, is my prayer in the name of Jesus. Amen.

DISCOURSE by Elder George Q. Cannon, delivered in the Old Tabernacle, Salt Lake City, Jan. 31st, 1869.

[REPORTED BY DAVID W. EVANS.]

UNITY AND UNCHANGEABLENESS OF THE GOSPEL—NEW REVELATION NEEDED—SPIRITUALISM.

To those who are not familiar with the operations of the Gospel of Christ the spectacle which is to be witnessed in this Territory of a people congregating together from so many nations and united in their faith and worship is something that is very strange and must, of necessity, create considerable inquiry and remark. It is wonderful, and is without a parallel on the earth at

present; and yet when viewed in the light of the Gospel which Jesus taught there ought to be nothing particularly wonderful about it, for that which we see in these valleys is what we might expect to see, from the teachings of Jesus and His apostles. Jesus taught His disciples the plan of salvation. He gave unto them the power and authority to go forth and proclaim that plan to every

creature, commanding them to baptize, and promised them that they who bowed in obedience to their teachings should receive the Holy Ghost. One of the peculiarities of the Holy Ghost, as we read of its effects in the scriptures, was to unite the hearts of those who received it and to make them one.

We find no account in the history that is given unto us of the labors of the apostles, of there being any division of sentiment among them or among their disciples. Although Paul had not been brought into contact with Peter and the rest of the Twelve for some years, he informs us that when he went to Jerusalem to meet with them, he found that he taught the same principles and was conversant with the doctrines of Jesus as they were; and so much was he impressed with the importance of him and his brethren and those who received the principles they taught, believing in one form of doctrine and one plan of salvation, that he left on record, to one of the Churches which he raised up, this sentiment,—“though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” He endeavored to impress upon those with whom he had communication, and over whom he had influence, that the form of doctrine which he had delivered to them, and which, he says, he received by the Holy Ghost, was the only form of doctrine that could be preached to the inhabitants of the earth without the curse of Almighty God resting upon them who preached and propagated it. Hence, it is but reasonable to suppose that had the doctrine which Paul taught, which he received from Jesus, and the doctrine which was taught by Peter, James, John and Andrew, and the rest of the apostles,

been preached and adhered to, by the whole of the inhabitants of the earth, we should see, to-day, through all the nations of the earth, that which is witnessed in Utah—one form of worship and one faith, and all the people, everywhere worshipping in the same temples and tabernacles, and being governed by the same principles.

It cannot be expected by any person who has any faith or confidence in the plan of salvation, or in the scriptures which contain an account of that plan, that the Holy Ghost would reveal unto man two different kinds of faith; that it would lead them to believe in different forms of doctrine, or that it would teach one class of men that one portion of the Gospel was necessary, and another portion unnecessary; or cause any portion of the people to believe that a certain item of the Gospel was essential to salvation, and cause another portion of the people to believe that the same item of the Gospel was non-essential. Such a view is irreconcilable with the teachings of Jesus and his apostles and of all that is left on record concerning the gifts and power of the Holy Ghost and its office among the children of men. On the contrary, all that is recorded leads us to suppose that if the Holy Ghost were to be bestowed upon an inhabitant of Europe, upon another person in Asia, another in Africa, and upon a fourth, in America, and again upon another on the islands of the sea, that these individuals were they to come together and converse upon the plan of salvation would entertain precisely similar views respecting that plan. To think otherwise would be to make God, our Heavenly Father, the author of strife and division.

If we will remember the prayer of Jesus, the last which He offered up,

of which we have any account, before His arrest and betrayal, we shall find that He prayed that His apostles might be one, even as He and the Father were one. And said He, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou has sent me." This prayer, it is presumeable, was recorded in Heaven; and it is also presumeable that it was the design of God that it should be answered upon the heads of those in whose behalf it was offered. This oneness did characterise the Church in those days; and, as I have already said, there is nothing left on record to prove to us that there was anything but oneness, harmony and union in the midst of the Church during the lives of the apostles. The prayer of Jesus was heard and answered, the Spirit of God was poured out upon the apostles, and not only upon them but upon those who believed in their words; and the world in looking on their union had an evidence that they could not controvert, that Jesus had been sent by the Father, and that he was indeed the very Christ. It may be supposed, therefore, that, this being the condition of things during the lives of the apostles, had the inhabitants of the earth continued to practice the principles which they taught, the same results would have followed, not only in the first century of the Christian era, but through every succeeding century down to our day. For it is recorded in the Scriptures, and none who believe in them can doubt the truth of the saying, that God is the same yesterday, to-day and for ever.

He, Himself, says, "For I am the Lord, I change not, therefore ye sons

of Jacob are not consumed." This is the character of our Father and our God. At all times and under all circumstances in every age and generation, when men have bowed before Him and have sought Him in the way He has appointed, He has heard their prayers and granted to them the desires of their hearts, and has blessed them according to the faith they have exercised in Him.

Everything that we have on record from those who have had any acquaintance with His attributes or who have had familiar intercourse with Him confirms this view of His character. When men sought after Him in faith in the days of Enoch, Noah, Abraham, Moses and the prophets, and then again in the days of Jesus and His apostles, the same results followed the exercise of their faith. All may not have had direct and personal intercourse with Him, but all received the blessings they sought, and the guidance of His unerring wisdom has been granted unto them. This is proved from the first record made by Moses, down to the last made by John the Revelator on the Isle of Patmos. We have no account of a generation, or of an individual, even, who served God and kept His commandments, that did not receive peculiar manifestations and blessings from Him. No one was left in doubt or darkness; no one had to be guided by tradition or by the teachings of others alone; but every one, in every age and generation, received peculiar manifestations and blessings down to the time that John closed his record.

Seeing that this is the character of our Father in heaven and of the Gospel of His Son Jesus Christ, how is it that, to-day, there is opposition, strife and uncertainty among those who call themselves the disciples of Jesus, if He is, as the Scriptures say, "the same yesterday, to-day and for-

ever?" This is an inquiry that every man, who professes any faith whatever, in Christ, should make, even if he does not indorse the idea that has been taught and testified to by the Latter-day Saints, viz., that God is a God of revelation, and that He has revealed Himself again in the latter days as He did in former days. For my part, with the view I now have respecting God, with the light that has been thrown upon my mind by the teachings of the Elders of the Church of Jesus Christ of Latter-day Saints, I could not be satisfied unless I had something more than the world say it is possible for men to obtain at the present time. I could not be satisfied with the records that we have in our midst containing the testimony of men who lived hundreds of years ago. I could not be satisfied to base my faith, and my hopes of salvation and future glory upon a testimony of what they realized any more than I could be satisfied when hungry by reading an account of a good meal partaken of by somebody else. I should want something more than this. I should want to know for myself that God is what others have said He is. I should want to know that He lives to-day, as He did 1800 or 2000 years ago, or as He did in the morning of creation. And if it were possible for men, by the exercise of faith, to obtain a knowledge for themselves, I would contend for that knowledge until I obtained it. But the Lord be praised, we are not in this condition. We know that God is the same that He was yesterday or in the days of Jesus. We know He is the same God that He was in the days of Noah, Moses, Abraham, and other prophets who lived previous to the coming of Jesus Christ. We know this because we have obeyed the form of doctrine taught anciently, which has been revealed again in

our days, and we have received the same testimony that the people of God enjoyed anciently. We have repented of our sins, have been baptized for the remission of them by those having authority; have had hands laid upon us for the reception of the Holy Ghost, according to the practice of the apostles of Jesus in ancient times, and we have received the promised spirit and its gifts, which bear witness unto us that we are born of God, that He is pleased with our offering and has accepted us.

It is no wonder that we are united; it is no wonder that men from various nations who have come to the Territory of Utah are united. They have been alike in their obedience, and are alike in their faith and testimony. It is no wonder that for five hundred miles—from the extreme north to south of this Territory,—settlements have been formed, whose inhabitants dwell together in unity and peace, worshiping God in the same manner, submitting to the same requirements and obeying the same ordinances. These are the results of obedience to the Gospel of Jesus Christ. These are the results which followed obedience to that Gospel anciently; and these results would have continued to the present day had that Gospel and the authority to preach it been preserved from the apostles downward.

There is no better evidence that new revelation is needed than is to be found to-day throughout so-called Christendom. Visit the cities of Christendom outside of this Territory, and what do you see? Confusion and division; the churches and meeting houses of various denominations with their spires pointing heavenward, and people passing and repassing to fill these places of worship, all professing to worship the same

God and to believe in Jesus Christ and the Bible, upon which they profess their faith is founded; and yet when you converse with them as to their form of doctrine, one will tell you that to believe in Jesus Christ and to repent from sin is all that is necessary to secure salvation; another will say that in addition to this you must be baptized, and that if you are baptized, having faith in Jesus Christ and repenting of your sins, you are sure of salvation if you continue. One will tell you that sprinkling constitutes baptism, and that a few drops of water sprinkled on your forehead is all that is necessary; another will contend that this alone is not sufficient, but that you must have water poured out upon you. Another says neither of these methods is right, but that you must be immersed in water; while still another will tell you it makes no difference whether you are sprinkled, immersed or have the water poured upon you, and that whether you obey any of these ordinances or not you are sure of salvation if you only come to the foot of the cross and cast your burden of sin there.

These are the kinds of faiths that exist in Christendom at the present time, and they are all, professedly, based upon the Scriptures, forgetting that portion of Paul's epistle which I quoted to you—"though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed;" also forgetting that Paul says, "there is one Lord, one faith and one baptism." Not two, half a dozen or a hundred faiths, nor two, three or four forms of baptism; but Paul actually says, "one Lord, one faith and one baptism." I say there is no better evidence to be found of the necessity of new revelation from heaven than the condition of the

world at the present time in these respects.

It is gratifying to reflect that this condition of things is likely soon to be ended, and that the same gifts, blessings and powers, as formerly existed, with the same results, so far as union, harmony and love are concerned, are restored, and are now in existence among the inhabitants of the earth. It ought to be a cause of thanksgiving, not only to the Latter-day Saints, but to every man who loves his fellow men, to witness that which is now being produced in the midst of the earth, the results of which we see in this Territory. I do not believe that a man who has any love for his fellow men can contemplate this condition of things without having his heart filled with joyous feelings. It is a source of wonder and gratitude to contemplate the fact that, a few years ago, a few apparently insignificant and illiterate men went forth bearing testimony that God had again spoken from the heavens, and had revealed the everlasting Gospel in its ancient purity and power, and that through this testimony thousands, from the various nations of the earth and the islands of the sea, have been gathered to these valleys, and are able to bear the same testimony. When I contemplate these facts my mind is swallowed up with admiration, and my heart is filled with gratitude and praise to our heavenly Father for the great work which He has founded and carried on successfully in the midst of the most determined opposition, and I feel that we, of all people now living, should thank and praise our Father and God that our lot has been cast upon the earth when these great events are in progress.

I know that the cry of "delusion" and "false prophets" is raised on

every hand, and that the people, generally say, and have been saying for years, that "the Latter-day Saints are deceived, and that their organization will speedily come to an end." Yet, despite these sayings, the work of God still goes on and is making rapid strides towards the fulfillment of that high destiny which its Author has predicted concerning it. When you compare this work with the work that was done by Christ and His apostles you will find a great analogy between the two. If we are every where spoken against and our names cast out as evil, they were served the same way; if we are hated, so were they; if we are despised and condemned, they were not considered worthy the society of their contemporaries, many of whom thought they were doing God service by killing them. If we were the first whose names have been cast out as evil, or if this generation were the first that had hated the truth, our case would be pitiable indeed; but in every age, from the days of Noah down to the age of the apostles, this has been invariably the case. Every man to whom the heavens have been opened and who has received revelations from God has been hated by his fellows; his life has been sought, and he has had no peace on the earth. No matter how numerous such persons have been they have been hunted and driven. So true is this that Stephen the martyr, when being stoned to death, taunted the Jews with their unbelief and the acts of their ancestors. Said he, "which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One."

Most of the prophets that ever lived on the earth, of whom we have any account, have suffered martyrdom. And not only has this been

the case with the prophets, but also with Jesus himself, that Being who came to the earth clothed with the power and authority of the Godhead—although His glory was hid from men. He who spake as never man spake, and labored as never man labored in the midst of the children of men, performing mighty miracles and doing wonderful works, but what kind of treatment did He receive? He was hated, spit upon, cast out from among men, and finally killed; and His disciples and apostles after Him shared the same fate.

We have a glorious array of predecessors; and it is a source of consolation and encouragement that we do not stand alone in this respect, and that in former times, men have been hated and despised as we are hated and despised, to-day, and for no other cause than for preaching the truth in its purity and standing up in defence of holy and pure principles revealed from heaven. In fact the persecutions and hatred the Latter-day Saints have been called to pass through, instead of being an evidence against, are an evidence in favor of the truth of the work they are engaged in. Jesus says, "woe unto you when all men speak well of you." He warned His disciples of danger when their names were honored and when all men spoke well of them.

I have said that the Lord has blessed His servants in sending them forth to preach the Gospel. The same results have followed their preaching as followed the preaching of the Apostles of Jesus anciently. Those who obeyed their teachings were united, so are the Latter-day Saints. I have seen them, and so have you, coming from the four quarters of the earth, mingling together, not knowing each other's language, nor familiar with each

other—baptized by men whom they had never before seen—men who had never gathered to Zion nor associated with the heads of the Church; but who, like Paul, had received it away from the centre stake or place where the authorities resided; and yet they could all testify in their own languages, to one another, that they had received the Gospel of Jesus, and the testimony of the Holy Spirit in consequence of their obedience to the form of doctrine taught unto them; and they are able to dwell together here in this Territory in peace, love and union, although, as I have said, brought up in different countries and trained in different creeds. What more could the Gospel have done when preached by the apostles? What more did it do when preached by Peter on the day of Pentecost? The results which Jesus prayed for have been fully realized in the day in which we live, and in the midst of the people to which we belong.

It may be asked why should not these results be realized by this people? I have told you that God is the same yesterday, to-day and forever; I have told you that the Spirit of God produces the same results and the same testimony all the world over. And why should it not? Is there anything strange about that? It would be strange if it did not do so. If there be anything strange, wonderful or worthy of remark it is that among those professing to be the followers of Christ and claiming to be His ministers, there is not that love, union and knowledge in these days which were possessed by those who believed in Him anciently. It is strange that men professing to be followers of Jesus to-day do not enjoy the same manifestations and blessings as they did who believed in Him anciently.

There is one thing worthy of note

in this connection, and that is, that when Joseph Smith first proclaimed to the people that God had spoken from the heavens and sent His holy angels to minister to him, and bestowed upon him the knowledge and authority necessary to build up the Church, he met with opposition and ridicule on every hand. Scarcely a man whom he met would acknowledge that such a thing was possible or at all consistent with God's mode of dealing with the children of men in these days. It is true that he was successful in convincing a few that he had the testimony of Jesus. They obeyed God's doctrine taught to them and received the testimony; but for years after he started out to make this proclamation he had this kind of opposition to contend with. But he said the time would come when there would be strong delusion and lying spirits permitted to come forth among the people. He declared that God had restored the priesthood to the earth, and the ordinances of the Gospel, and had established His Church in its purity; and that those who did not believe the testimony of the servants of God and obey it, would be given over to hardness of heart and become subject to evil influences that were known nothing of previous to the establishing of the Church and the restoration of the priesthood.

Years elapsed before this prediction was fulfilled, but it was eventually verified. I recollect very well the first time I got any intimation of it. I was on the Sandwich Islands on a mission; I had stepped into the house of a man who afterwards became a member of the Church. I happened to pick up a book, upon examining which, I found a good many things that struck me as being very strange. I thought, at first that it must be a work written by the

Latter-day Saints; but I soon found that it was not. The argument of the writer was in favor of communication with the spirit world, through the ministering of angels, being as possible in these days as at former times. He used precisely similar arguments to those used by the Elders of this Church; and quoted largely from the Bible to prove that it had been quite common for men in ancient days to have such communications and to possess the gift of prophecy and the spirit of revelation, and he argued in favor of these modes of communication in these days. I was very much surprised at seeing such principles advocated by this book; but immediately the recollection of Joseph's predictions flashed across my mind. I was but young at the time he made the remark, but I recollected it. I have had opportunities of watching the growth and developement of this movement from that day to the present time. I have come in contact with many who profess to believe in spiritual communication; and in traveling through the United States at the present time you will find a great many individuals who entertain this belief. What has produced this change? Why, it is the very thing which Paul said would come. The people in his day would not receive the love of the truth, that they might be saved, "therefore" said he, "for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness." They would not believe the testimony of the servants of God, therefore they were given up to hardness of heart and spiritual blindness. When these things overtake them they are ready to fall in with any spirit or influence that will

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manifest itself amongst them in an extraordinary manner.

For years after the truth was revealed men would continue to ask for a sign. "If you are the men you profess to be," they would say, "give us some miracle—cause the blind to see, the dumb to speak, the deaf to hear, or the lame to walk, that we may know you are sent of God." How many thousands of times have the Elders been urged to give some exhibition of power that men might know they were sent of God. Thousands and thousands of times have professed ministers of the Gospel made this request of them. They would not believe the words of Jesus that "these signs shall follow them that believe;" but they wanted the Elders to give signs to prove that Jesus told the truth. You know what Jesus says respecting those who wanted signs—"It is a wicked and adulterous generation that seek a sign, but no sign shall be given them."

The Elders of this Church have proved the truth of the words of Jesus, that it is a wicked and adulterous generation that seek for a sign. You will generally find that they are wicked men who ask for this kind of evidence. A wicked man is not satisfied with the truth or with the testimony of the servants of God, nor with the calm, heavenly influence of the spirit of God which rests down upon those who receive the truth in honesty. No, such a man wants a sign; he wants to hear somebody speak in tongues, or to see the eyes of the blind opened, or the deaf made to hear, the dumb to speak, the lame to walk, or the dead raised to life. Something of this kind he must have; the testimony of the truth, though borne with angel's power, has no effect on such a heart. He wants

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something to convince his outward senses. Thousands of such have rejected the Gospel of life and salvation as they did in the days of Jesus. They then rejected the testimony of the servants of God, and they hardened their hearts against it. But as soon as something came along that gratified them in the way they wanted—something that could tip a table or give some other singular manifestation of power, such as feeling invisible hands laid upon them, or hearing music played by invisible performers, or something of this character, they were convinced immediately that it was possible for spiritual beings to communicate with mortals, and now the Spiritualists number their converts by millions; they probably number more than any other denomination, if they can be called a denomination. They boast of their success.

In this manner the nations of the earth are being subjected to strong delusions; and you will find that as the kingdom of God increases, and as the work spreads abroad and the priesthood gains power and influence in the earth, these systems will gain power and influence, and that strong delusion will increase and spread among the inhabitants of the earth. They did not make their appearance until this Church was organized and the testimony of its truth had been borne; but as soon as the genuine priesthood was restored the bogus or counterfeit made its appearance; and as this work increases in strength and potency in the earth, so will these delusions of which I speak, until those who reject the truth will be bound up in a strong delusion and delivered over to hardness of heart. It is written that "the spirit of God will not always strive with man," and when the truth is offered to men and they reject it, that spirit will be

withdrawn and another influence and spirit will take possession of them, and they will be led captive by the Adversary.

But this is not the case with the work of God; the testimony of those who have embraced the Gospel of Jesus Christ is different in this respect. It is as it was of old—"line upon line, precept upon precept, here a little, there a little." God has revealed to His people according to their strength to receive. He has given to them knowledge just as wise parents give it to their children. He has not bestowed upon them something that would destroy them; but He has given to them light upon light and knowledge upon knowledge in order to lead them along and train them in the path of righteousness which will ultimately lead them back into His presence. What joy, peace, love and union have been bestowed upon those who have embraced the Gospel of Jesus Christ! What light has been shed upon their minds in relation to the Scriptures! No sooner have they gone forth into the waters of baptism for the remission of their sins and had hands laid upon them for the Holy Ghost than it has seemed as though a heavenly peace has taken possession of them. Who, that can recollect anything about the time they entered the Church and their subsequent experience, cannot say that they felt unspeakable gratitude to God for the blessings they received? It has been "like the dew from heaven descending." It has descended upon the people and filled them with peace, and has knit their hearts together in love, and they have rejoiced in the power which God has manifested in their behalf. But they have not had these wonderful manifestations of which we read among the Spiritualists; there has been no necessity for them.

There is something remarkable in the growth and development of Spiritualism. When Joseph declared that angels had come from heaven and had manifested themselves to him in bodily presence, and had laid their hands upon him, his testimony was rejected, the people declaring him to be an imposter, a false prophet, and not worthy to live; and they were not satisfied until they had killed him. But how changed has all become since then! What advancement the world has made in beliefs of this kind! You may tell almost anything about spiritual manifestations, and the people are ready to believe it—that is, if it is outside of the priesthood and does not come from the Latter-day Saints; their statements are received with as much incredulity and scorn as ever.

Well, the difference between the two systems is apparent. The Latter-day Saints are united, just as Jesus Christ prayed that His followers might be. It is true that we are not yet one as the Father and the Son are one; but we are approximating thereto. The principle of oneness is in our midst and is continually growing. But how is it with those who are the base imitators of the servants of God? Why a thousand vagaries are indulged in by them. There is no form of belief in which they unite; there is no union amongst them. They are divided and separated into thousands of fragments, all having their own peculiar ideas and views. Is the work of God rolled forth by them? Are the inhabitants of the earth benefitted by them? Is the earth made better, more beautiful or lovely by their labors, or by the revelations they receive? No, there are no fruits of this kind to be witnessed among them; but all is division, confusion and chaos. There is nothing

to cement them together or make them one. But the work God has established is rolling forth with giant strides and accomplishing great results. It is bringing thousands of the poor and ignorant from the nations of the earth and emancipating them from the poverty, thralldom and bondage under which they and their fathers before them have groaned for generations; and it is revealing to them the Gospel of peace, the plan of salvation and planting them in a land of freedom, and bestowing upon them every blessing which the heart of man desires. In addition to this it is producing mental results of a wonderful and elevating character. It bestows upon those who obey its precepts heavenly knowledge, makes them wise in all things, causing them to become an infinitely better people than they were before. Who can not see, if he will open his eyes to the evidence that God has caused to accomplish His work, which is God's work and which is the Adversary's?

In speaking in this strain I am speaking of what I know. I am not telling you what John, Peter or Paul said 1800 years ago, and what Moses left on record. I stand here as a witness, corroborating what they have written. I know for myself that God has spoken from the heavens and restored the everlasting Gospel in its purity to the earth; that He has ordained His servants and given them the power and authority which were held and enjoyed in ancient days. I know that He has restored to the earth the ordinances of the Gospel and the Holy Ghost with its gifts and blessings. These things I have received and have enjoyed them myself, hence I know they are true. I know God is the same yesterday, to-day and for

ever, and bestows His blessings upon all who will humble themselves before Him, and seek unto Him in the name of Jesus.

May God help us all to live so as to secure and preserve this testimony is my prayer in the name of Jesus. Amen.

REMARKS by President Brigham Young, delivered in the New Tabernacle, Salt Lake City, April 6, 1869.

[REPORTED BY DAVID W. EVANS.]

CO-OPERATION.

I have it in my mind to say a few words upon co-operation. I will quote a saying of one, whose partial history is given to us in the New Testament. The saying is this, "my yoke is easy, my burden is light." The knowledge I have gained in my private experience proves to me that there is not a man or woman, community or family, but what, if they will hearken to the council that God gives them, can do better in everything, spiritual or temporal, than they can if they take their own way.

Taking up the system of our co-operative method of merchandizing, it gives to the people ease and money. They are not obliged to run a mile or two through the mud to buy a yard of ribbon, they have it in their own Ward, and they can purchase it twenty or thirty per cent cheaper than they ever could before. I know it is frequently said by our Elders when any new system is introduced to the people, "put down your names, hand over your money, and if you are required to pay two dollars for that which is worth only one, do it and ask no questions." I have never requested my brethren and sisters to act in any such way. I want their eyes opened and their

understandings enlightened; I wish them to know and understand their business transactions and everything they do just as perfectly as a woman knows how to wash dishes, sweep a room, make a bed or bake a cake. I want it to be just as familiar to the brethren as to make a pair of shoes, to sow and gather their grain or any other portion of their ordinary labor. I do not ask any of you to go blindfolded into any matters or any system of business whatever; instead of that I prefer that you should know and understand all about it. I wish to enlighten your minds a little with regard to the system of merchandizing which has heretofore prevailed in this Territory.

There is quite a number of the community who were acquainted with the first merchants who came here. It is true that a few of our own brethren brought a few goods; but the first merchants who came here were Livingston and Kinkead. They, to my certain knowledge, commenced by selling the goods they brought at from two to five hundred per cent above cost. There were a few articles, with the real value of which everybody was acquainted, that they did not put quite so high; but just

as quick as they came to a piece of goods, the value of which everybody did not understand, the people might look out for the five hundred per cent. They continued their operations here until they made hundreds of thousands of dollars. I do not think I ever heard a person, professing to be a Latter-day Saint, complain of those merchants. Others followed them. They came here, commenced their trade and made money, in fact we poured it into their laps. I recollect once going into the store of Livingston and Kirkhead, and there being a press of people in the store, I passed behind one of the counters. I saw several brass kettles under it, full of gold pieces,—sovereigns, eagles, half eagles, etc. One of the men shouted, "Bring another brass kettle." They did so, and set it down, and the gold was thrown into it, "chink," "chink," "chink," until, in a short time, it was filled. I saw this; the whole drift of the people was to get rid of their money. I have heard more complaints the last few weeks about the co-operative movement than I ever heard before about merchandizing.

Now, I will tell you the facts about this movement. We started the co-operative system here when we thought we would wait no longer; we opened the Wholesale Co-operative Store, and since that, retail stores have been established, although some of the latter were opened before the Wholesale store was opened. I know this, that as soon as this movement was commenced the price of goods came down from twenty to thirty per cent. I recollect very well, after our vote last October Conference, that it was soon buzzed around, "Why you can get calico down street at eighteen, and seventeen cents a yard;" and it came down to sixteen. But when it

came down to sixteen cents, who had a chance to buy any? Why nobody, unless it was just a few yards that were sold to them as a favor. But when it came to the Wholesale Co-operative Store the price was put at sixteen cents, and retail stores are selling it to-day at seventeen and a half or eighteen cents a yard. I will tell you that which I expect will hurt the feelings of many of you: Among this people, called Latter-day Saints, when the devil has got the crowns, sovereigns, guineas and the twenty dollar pieces, it has been all right; but let the Lord get a sixpence and there is an eternal grunt about it.

I will relate a little circumstance in relation to co-operation at Lehi. Five months after they had commenced their retail store on this co-operative system there, they struck a dividend to see what they had made, and they found that every man who had paid in twenty-five dollars—the price of a share, had a few cents over twenty-eight dollars handed back or credited to him. Is not this cruel? Is not this a shame? It is ridiculous to think that they are making money so fast. Did they sell their goods cheaper than the people of Lehi could buy them before? Yes. Did they fetch the goods to them? O, yes, and yet they made money. A few weeks ago I was in the Wholesale Store in this city, and I was asking a brother from American Fork how co-operation worked there; and I learned that three months after commencing every man who had put in five dollars, or twenty-five dollars had that amount handed back to him and still had his capital stock in the Institution; and still they had sold their goods cheaper than anybody else had ever sold them there.

The question may arise with some how can this be? I will tell you how

ever, and bestows His blessings upon all who will humble themselves before Him, and seek unto Him in the name of Jesus.

May God help us all to live so as to secure and preserve this testimony is my prayer in the name of Jesus. Amen.

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it is: our own merchants make a calculation of charging you just fifty per cent. on their staple goods, and from one hundred to five hundred on their fancy goods. Now these Co-operative Stores sell their goods for twenty per cent. less than they can be bought from the merchants; and although they sell at a lower rate, the reason is they recruit their stock of goods every week if necessary, while our merchants, up till very recently, did it only about once a year. These little stores at American Fork, Lehi, Provo, and other wards and places around, can drive their teams here in a day and replenish their stocks of goods, and that enables them to turn over their money quickly; and if they put on six or eight per cent. instead of fifty, by turning their money over every week, in about twelve weeks they make a dollar double itself. That comes the nearest keeping the cake and eating it of anything I know. I have heard people say you can not do that, but those who are investing their little means in these stores are actually doing it.

I know that many of our traders in this city are feeling very bad and sore over this. They say, "you are taking the bread out of our mouths." We wish to do it, for they have made themselves rich. Take any community, three-eighths of whom are living on the labor of the remaining five-eighths, and you will find the few are living on the many. Take the whole world, and comparatively few of its inhabitants are producers. If the members of this community wish to get rich and to enjoy the fruits of the earth they must be producers as well as consumers.

As to these little traders, we are going to shut them off. We feel a little sorry for them. Some of them have but just commenced their trad-

ing operations, and they want to keep them up. They have made, perhaps, a few hundred dollars, and they would like to continue so as to make a few thousands; and then they would want scores of thousands and then hundreds of thousands. Instead of trading we want them to go into some other branches of business. Do you say, what business? Why, some of them may go to raising broom corn to supply the Territory with brooms, instead of bringing them from the States. Others may go to raising sugar cane, and thus supply the Territory with a good sweet; we have to send to the States for our sugar now. We will get some more of them to gathering up hides and making them into leather, and manufacturing that leather into boots and shoes; this will be far more profitable than letting hundreds and thousands of hides go to waste as they have done. Others may go and make baskets; we do not care what they go at, provided they produce that which will prove of general benefit. Those who are able can erect woolen factories, get a few spindles, raise sheep and manufacture the wool. Others may raise flax and manufacture that into linen cloth, that we may not be under the necessity of sending abroad for it. If we go on in this way, we shall turn these little traders into producers, which will help to enrich the entire people.

Another thing I will say with regard to our trading. Our Female Relief Societies are doing immense good now, but they can take hold and do all the trading for these wards just as well as to keep a big loafer to do it. It is always disgusting to me to see a big, fat, lubberly fellow handing out calicoes and measuring ribbon; I would rather see the ladies do it. The ladies can

learn to keep books as well as the men; we have some few, already, who are just as good accountants as any of our brethren. Why not teach more to keep books and sell goods, and let them do this business, and let the men go to raising sheep, wheat, or cattle, or go and do something or other to beautify the earth and help to make it like the Garden of Eden, instead of spending their time in a lazy, loafing manner?

Now, if you think this is speculation, brethren and sisters, just enter into it for it is the best speculation that has been got up for a great while. I recollect the people used to say we were speculating when we were preaching the Gospel. They accused "Joe Smith," as they called him; of being a speculator and a money-digger." I acknowledged then, and I acknowledge now, that I am engaged in the greatest speculation a man can be engaged in. The best business to pursue that was ever introduced on the face of the earth is to follow the path of eternal life. Why, it gives us fathers, mothers, wives, friends, houses and lands. Jesus said they who followed Him would have to forsake these things. I reckon some of us have done it already; and all who will live faithful, may have the privilege of so doing. Many of this people have sacrificed all they possessed on this earth, over and over again, for the truth's sake; and if Jesus gave us the truth in relation to this, we shall be entitled to fathers, mothers, wives, children, gold and silver, houses, lands and possessions a hundred fold. But we do not want the spirit of the world with all this. What is the advantage of following the path of life? It makes good neighbors, and fills everybody with peace, joy and contentment. Is there contention in a family that follows in the path of eter-

nal life? Not the least. Is there quarrelling among neighbors where this course is followed? No. Any going to law one with another? Such a thing is unknown. I say praise to the Latter-day Saints, as far as these things are concerned.

What I have in my mind with regard to this co-operative business is this:—There are very few people who cannot get twenty-five dollars to put into one of these co-operative stores. There are hundreds and thousands of women who, by prudence and industry, can obtain this sum. And we say to you put your capital into one of these stores. What for? To bring you interest for your money. Put your time and talents to usury. We have the parable before us. If we have one, two, three or five talents, of what advantage will they be if we wrap them in a napkin and lay them away? None at all. Put them out to usury. These co-operative stores are instituted to give the poor a little advantage as well as the rich. I have said to my brethren, in starting these stores in different places, "If you want help I will find means to put in to give the thing a start;" but I have only found two places in the Territory in which they were willing to sell me stock—Provo, where they wanted a wholesale store, and the wholesale store in this city. Go to this ward or the other and the answer is invariably, "we want no more means, we can get all we need." They did not think they could before starting. I recollect the Tenth Ward in this city had but seven hundred dollars to start with; in two or three weeks after they commenced I asked some of the brethren how they were prospering, and was told they had a thousand dollars' worth of goods on the shelves and money in the drawer and owed nothing. This is considered

one of the poorest wards in the city, but it is not so.

Now take upon you this yoke; it is a great deal easier than to pay so much more for goods as you have been doing. I say the "yoke is easy and the burden is light" and we can bear it. If we will work unitedly, we can work ourselves into wealth, health, prosperity and power, and

this is required of us. It is the duty of a Saint of God to gain all the influence he can on this earth, and to use every particle of that influence to do good. If this is not his duty, I do not understand what the duty of man is. I thank you for your attention, brethren and sisters. God bless you. Amen.