

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

REMARKS

By President J. M. Grant, Bowery, Sunday Morning, Sept. 21, 1856.

[REPORTED BY J. V. LONG.]

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

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

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

These are the abominable characters that we have in our midst, and they will seek unto wizards that peep, and to star-gazers and soothsayers, because they have no faith in the holy priesthood, and then when they meet us they want to be called saints.

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

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

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

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

You may think that I am not teaching you Bible doctrine, but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe there are a great many; and if they are covenant-breakers we need a place designated, where we can shed their blood.

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

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

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

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

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

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

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

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

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

There is nothing to prevent you from being humble and doing right, but your own little, foolish, and wicked acts and doings. I will just tell you that if an angel of God were to pass Great Salt Lake City, while you are in

your present state, he would not consider you worthy of his company.

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

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

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

Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that cannot be forgiven through baptism, let your blood be shed and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid.

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

DISCOURSE

By President Brigham Young, Bowery, Sunday Afternoon, Sept. 21, 1856.

[REPORTED BY G. D. WATT.]

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

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

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

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

We have been hunting, during the past twenty six years, for a place where we could raise saints, not merely wheat, nor corn. Comparatively I care but little about the wheat and corn, though a little is very useful.

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

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

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

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

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

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

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

Those that have the gospel, who enjoy the Spirit of their religion, lie down in peace and wake up full of rejoicing, full of peace, of

glory, of faith and thanksgiving; this is the case with all who are full of good works.

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

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

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

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these tabernacles and go into the spirit world. And I do know that as we lie down so judgment will find us, and that is scriptural; "as the tree falls so it shall lie," or, in other words, as death leaves us so judgment will find us.

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

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

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

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

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

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

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

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

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

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

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

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

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

It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by br. Grant that we have not seen God, that we cannot converse with him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem

to be brought with God. What a delight it was to hear br. Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, he would unite heaven with earth, and this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being he was, and how we could see and measurably understand him, I thought I would tell you. If we could see our heavenly Father we should see a being similar to our earthly parent, with this difference, our father in heaven is exalted and glorified. He has received his thrones, his principalities and powers, and he sits as a governor, as a monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to him, and such as we anticipate receiving. While he was in the flesh, as we are, he was as we are. But it is now written of him that our God is as a consuming fire, that he dwells in everlasting burnings, and this is why sin cannot be where he is.

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

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

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

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

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

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 5th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them, Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

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

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

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

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And I would say, wives you are well