

erudition and research, sought wisdom from the dusty records and uncertain traditions of the ancient fathers. The votaries of the Catholic and Greek churches all do this; they have all sought to their idols for a knowledge of God, except Joseph Smith who sought true intelligence from him, and he sent his angels one after another to instruct him; and thus the Lord commenced to communicate his will, his knowledge, and wisdom to him and others as fast as they were able to receive them.

Joseph Smith was considered a fool, a gold digger; although all the world nearly have turned gold diggers since that, it has become a respectable profession, but it is highly unpopular to be a prophet and receive revelation from God. And these priests and professors have always been the most bitter opposers of God and His revelations.

Sometwenty years ago, when I was out preaching the gospel, I always expected some priest to pop up and create a disturbance by opposing the truth; and I never had any peace until I met them and made manifest their folly before their own congregations. Then I could go peaceable about my business.

The priests were always the first to oppose the truth, the Bible, the revelations of God, containing the principles God had revealed for the salvation of the human family.

The Lord sent Joseph Smith, gave him the gift of the Holy Ghost, and the spirit of wisdom and intelligence rested down upon him, and he unfolded and made plain the Scriptures to the Elders that first came to him; they were not educated, but they spake as I had never heard man speak before. They knew the Bible a thousand times better than I did. Where did they get their information? From the Bible. Where else? From that record which the Lord revealed through an holy angel to Joseph Smith, and gave him power to translate the same. That record contains wisdom and intelligence we knew nothing about.

Again, God gave sundry revelations, and in them he unfolded things pertaining to our position and the position of men of God who have lived in the different ages of the world, and pertaining to the condition of all classes of men, and angels in the eternal worlds, the future destiny of the human family, the salvation that has been wrought out for them, and how they are to obtain it.

Again, the Lord has imparted the gift of His Holy Ghost to His people and open a communication between the heavens and the earth.—Worldly wise men stumble at these things, while the Saints of God are being built up in intelligence and in light, by the administration of angels, by visions of the Spirit of the living God, teaching them, guiding them, and instructing them under all circumstances, opening out their way in time of persecution and trials in a way that the hand of God is visible to all intelligent Saints.

What else did the Lord do through Joseph Smith? He restored the Holy Priesthood.—And what is that? It is the government of God whether in the heavens or on the earth—the principle and power by which he regulates, controls, dictates and manages His affairs, His worlds, His kingdoms, His principalities, His powers, His intelligences and all things that are underneath Him and above Him, and with which He has to do. He has restored that priesthood and a restoration of that priesthood necessarily implies a restoration of His rule and power and an organization of His kingdom and government on the earth, this therefore is that kingdom and is organized according to the revelations, wisdom, communications or order of God; hence it has its First Presidency, its Prophets and Apostles, its Seventies and High Priests, its Bishops, Teachers and Deacons, and every appendage that is necessary to completeness, and to promote the happiness and welfare of the human family, and for all purposes of government on this earth and in the heavens. Or in other words, this organization is a pattern of things in the heavens and is mediums, or channels through which the blessings of God flow to his people on the earth, and through which intelligence is communicated concerning all subjects with which the Saints are concerned, whether they relate to this world or to the world which is to come.

We are not left to grope any longer in the dark about what kind of government we are to have, for the Lord has revealed it, and if you do not yet know it, you will. Do you want to know what is our constitution, what our laws and who are our lawgivers, the Scriptures shall answer—"The Lord is our king; the Lord is our judge, the Lord is our lawgiver, and He will rule over us." How? Through the priesthood. Do you want to know what kind of courts, what kind of judge, and what kind of lawyers you ought to have?—go and ask your High Council and Bishops. They will instruct you in relation to your judiciary and tell you who should judge matters and regulate them, and put them in order. Do you want to know what kind of morals you ought to be governed by? You ought to be governed by the morals contained in these books.

Do you want to learn the duties of husband and wife, of parents and children? The gospel of Jesus Christ unfolds them, and the priesthood are the true exponents of that gospel.

In fact, what we have here—the government of God restored again to the earth.—We have here a people who are not ashamed to acknowledge God, who are not ashamed to acknowledge His law and His power, who are not ashamed to acknowledge His authority, nor afraid to submit to His laws.

How extensive has this union to be, and who understands anything about correct principles, how to put in order things that are wrong and straighten up the crooked paths?—The same power that governs in the heavens,

that rules and regulates the planetary system, that causes seed time and harvest, day and night, summer and winter, and all the regular changes of the heavenly bodies in their proper succession, this same intelligence is required to govern the world, produce order out of chaos, and bring back that same state of things which has been forfeited in consequence of the transgressions of man; to restore correct government, legitimate rule and dominion, true religion, morals, and science and every other correct principle. For there is no good or perfect gift that does not proceed from God, either in regard to religion, government, mechanism or science.

What do we wish to do? To obtain more and more of the same spirit, of the same light and of the same intelligence. We read some curious manifestations of power that occurred in the days of the disciples of Christ. Peter after he had baptised the eunuch, was caught up by the spirit and carried to another place. Much has been developed in latter times as to the application of the power of steam to machinery, and great results have been attained in the application of electricity to the conveyance of intelligence.

The principles always existed but it remained to be discovered how to apply them to the wants of mankind; which information was given by revelation. But there is one power we cannot yet find out; how to lift ourselves up as Philip did, and pass to another place.

Such a power exists or Philip could not have exercised it. That power we cannot know until the Lord reveals it.

What do we know about the resurrection.—What do we know about a great many more things we talk about? We are only, as it were, in a state of embryo. We have scarcely learned the first letters of the alphabet; we have only learned some of the first principles of the gospel of Christ; but we have not yet learned how to be in perfect subjection to the authorities of the kingdom of God.

We see in part, and we know in part, we prophesy in part, believe in part, and we try in part to do right. The Lord has blessed us with great blessings, but he has only blessed us in part.

We are in the school of the prophets trying to learn; and the Lord teaches us by peace, and by wars, by prosperity and by adversity.—He teaches us by bringing our enemies upon us, and by taking them away from us. He shows forth his great power, and maketh manifest our wickedness and infirmities, leading us to know that our trust and confidence only is in God.

The Lord has given us the blessings of the knowledge of the fullness of the gospel of Christ through his servant Joseph Smith. And when he was martyred, the Lord raised up his servant Brigham to be his mouth piece, to tell his mind and will. What for? Because he has got a little handful of people here in these mountains, gathered from the nations of the earth, who are beginning to open their eyes to the truth and can see men and trees walking as it were. We sometimes think we were very intelligent and wise, but our actions do not show that we know much.

What we have learned we have learned from this book and from this, and from that, and from Joseph Smith, and from a little of the spirit of revelation which we have obtained by being obedient to the gospel, by the laying on of hands and the reception of the Holy Ghost, and by our faith from time to time. In this way we have obtained a little smattering of something pertaining to eternal life; we feel it, and it makes us jubilant and happy; but in reality the extent of our information is very limited in comparison to the eternity of knowledge that is in store for the faithful. He has organized the different quorums, authorities, helps and governments in his Church and kingdom, to convey his will to his people, and through them to the people of the world, to bring them to a knowledge of correct principles, laws and ordinances, that they may learn to do right, and fear him, that there might be a people on the earth who will fear him, acknowledge his law, and submit to his authority, which is the power of the the Holy Priesthood.

Jesus says; "my sheep hear my voice, they know me and follow me, and a stranger they will not follow, because they know not the voice of a stranger."

The reason this people will not break up and follow strangers is because they know not their voice. Some few have gone after strangers, but as it was formerly said; "They went out from us because they were not of us." They fell into darkness, and were led astray. But those who have within them the true and living principle of life eternal, it leads them to rejoice; they have something that bouys them up, and unites them together. What is it? It is the spirit of the living God, the Holy Ghost which flows to them through the proper channel.

Could any of you have that spirit and not have fellowship with President Young, and the other authorities of the church and kingdom of God? No you could not.

When you hear a man talk against the authorities of this church and kingdom you may know he is sliding down hill. He does not know what spirit influences him; he is ignorant that he is in the dark, and unless he retraces his steps quickly he will go overboard. You may set that down as a fact all the time. Why? Because if this is the church and kingdom of God, and President Young is the elect of God, and his counsel, and the Twelve, and others are the elect of God and you seek to injure them you run a great risk and will be found fighting against God; for Jesus says, "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me;

and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me."

You cannot say that you love God while you hate your brethren. You cannot say that you submit to the law of God while you reject the word and counsel of his servants.

There was a man in Missouri who said he did not believe in Joseph Smith because he said he was not a true prophet. Why? Because the revelations say, "if any man committeth adultery he shall lose the spirit of God and apostatise;" now, I have committed adultery, and have not apostatised. You can judge where he was. He did not see that he had apostatised when he discarded Joseph as a false prophet. The scripture says, "the branch cannot bear fruit of itself except it abide in the vine, neither can you bear fruit except you abide in me."

"If I abide in you and you in me you may ask what you will and it shall be granted unto you." Why? because there is a spirit of union, of faith, and concentration upon correct principles.

I want to show you the difference between this kind of spirit and the spirit of the world, between this kind of government and the government of the world and the influence that has been made use of by despotic governments, emperors, kings and rulers, who have abused the power vested in their hands. What is the difference?

Did any body force you into this church and kingdom? Is there a single person here that can say that they were compelled to join this church; if there is let him speak. Did any body force you to come to Utah against your will? If there are any that were coerced let them speak. (Voices no.) You entered this church and came here voluntarily. Did ever any body force you to stop here when you wanted to leave?

There are some few instances where men have been forced to stay who have been guilty of stealing, and would like to escape but cannot. There are also men who have wanted to go away without paying their debts and were followed by their creditors. Independent of those instances, has there ever been any influence exercised over any man that would in the least jeopardise him in liberty in body or in limb? There has not. Then where is there any coercion. I am at the defiance of this congregation and of the world to show it.

Let us look at others. Who places kings, rulers, and potentates upon their thrones? Napoleon Bonaparte was more honest than the rest, when the Pope was about to put the crown on his head he took it from him and placed it on his own head and crowned himself saying, I have won it. Other kings have obtained their authority by the sword or received it from those who have thus obtained it; and the very people that they coerce, and rob of their freedom, are made to give them their power, and it is permitted by the Great Ruler of the Universe. But in relation to us, we are here of our own accord. We have embraced the gospel of our own accord. We continue here of our own accord.

I will go a little farther. All the authorities of this church from President Young down will be presented before this Conference for their reception or rejection. If any of us have committed any mean act, you have a chance to tell us twice a year. Will they allow that in any other kingdom upon earth? No.

There has not been a President of the United States yet that could have held his office twelve months if this privilege had been given to the people. Where is there an authority, or a government that is subjected to the same ordeal that the authorities of this church are? Nowhere and yet people are afraid of bondage.

Great conscience! what bondage can there be that you have not the privilege to resist. People have got to do right or else be disestablished from this church. And I tell you now before you vote for me, if you know anything against me, tell it, or if you know anything against any of the authorities you are called upon to sustain, tell it. But if you do not, and vote to sustain the men God has chosen, you cannot complain if they expect you will sustain them in their endeavors to establish the kingdom of God.

We talk sometimes about *vox populi, vox dei*; the voice of the people is the voice of God, yet sometimes it is the voice of the devil which would be more proper by *vox populi vox diaboli*. For the voice of the people is frequently the voice of the devil. In the first place it should be the voice of God, and then the voice of the people.

Formerly God made known his law and all the congregation said Amen. They acknowledged it. It is so now in the Kingdom of God.

If you vote for the constituted authorities of this church, you must be notoriously mean, and as corrupt as the devil if you find fault afterwards with the way in which they manage. I tell you this before you vote that you may have an understanding of what you are doing. If these authorities are sustained by your voice it is then the voice of God, and his kingdom is in full organization going forth to do his will.

What next? The Lord speaks to President Young and manifests his will to him, and he says do this, or do that. What is your duty? Why do it. A good Saint would never dream of anything else. I should be anxious to know the President's will, and should think I was knowing the will of God, and should want to be doing it as quick as I could.

There is union in faith and in intelligence. God must have a mouth piece; and his words must be obeyed. He must speak through his

servant, and he to his people and thus through the various channels. This is the way with the Lord. We read in the creation that the Gods said let there be light. And the Gods said let the light be divided from the darkness, and it was so. And the Gods said, let there be beasts of the field, and fowls of the air, and creeping things to creep on the face of the earth; and it was so. The moment that the Gods spoke there were personages ready to carry out their will, and fulfil their designs on the earth. He that is wise can understand.

Jesus taught his disciples to pray. "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." How is his will done in heaven? In just the way that I have told you.

If you realize the true nature of this prayer which you have often prayed, when President Young or any of the authorities of this church would tell you to do anything it would be done. When this is so there will be that kind of union we have a right to look for and expect; then the will of God will be done with us as it is done by the angels in heaven; and whenever this kingdom shall extend over all the earth, the will of God will be done over all the earth, as it is done in heaven; and there will be one government, one law, one spirit of truth, of light and of intelligence. That is God's law, God's government, God's spirit, God's truth, and the people will be God's people.

May God bless you all, in the name Jesus Christ: AMEN.

Report of Council Committee on Cotton Culture in Utah.

The following report is published in accordance with a vote passed in the Council:

TO THE LEGISLATIVE COUNCIL OF UTAH TERRITORY:

Your committee is of opinion that the raising of cotton in the county of Washington is not impracticable and that the experiments which have been made are so far from being failures that they give good reason to hope for sufficient success to enable the Territory, at no distant day, to supply itself without importation. The difficulties which have been experienced by the pioneers in cotton raising have been of no ordinary character. They were unacquainted with the climate, consequently could not judge correctly of the proper season for planting; the seed planted had been several years old and of inferior quality, and but a small portion of it germinated; they were unacquainted with the nature of the soil of Washington county and could not at once determine the kind of land best suited to the cotton plant; many of them had never cultivated cotton and were totally unacquainted with the manner of its culture; others had cultivated it on the rich land in Texas or the Southern States, where it needed little care or attention; none of them, however, had ever seen it grown by irrigation and were entirely unacquainted with the correct manner or proper time of applying the water; and much of the land thus planted was found unfit for cotton culture by the presence of a mineral substance in the soil.

The irrigation dams having been hurriedly built and but temporary at best, have been carried away by flood or accident, thereby depriving the plants of water, for a time, when they most needed it. Late planting has subjected the plants to destruction by frost; many of the fields where cotton has been planted have been destitute of fence and even where fences had been put up, they were insufficient to protect the crops, so that much loss and damage have been sustained thereby. In one instance a good prospect for a crop was destroyed by a hail storm.

Notwithstanding these and several other obstacles, every year's experience has shown a decided improvement in the quality of the cotton produced, and we see no greater reason for discouragement in the culture of cotton in the county of Washington than there existed for several years in the culture of flax in Utah county.

The cotton produced this year is of much better quality and greater in quantity per acre, than any previous year, though the quantity sown was much less in consequence of the great influx of merchandise into the Territory, destroying the market for that raised the previous year: few in 1859, planted more than they needed for their own consumption.

Cotton was successfully raised, last season, at Fort Clara, Washington, Heberville, Harrisville, Virgin City and Toquerville.

Your committee are of the opinion that the appropriation of a small sum to be expended for premiums would induce experiments on different kinds of soil, modes of watering and culture and cause a knowledge of the management of the cotton crop to become more generally diffused, by which means many obstacles to the cultivation of cotton would be overcome and our mountain home be made to produce the necessary articles in sufficient quantities and on such reasonable terms as to ensure successful competition with the imported article.

We therefore beg leave to report the annexed:

GEORGE A. SMITH,
Chairman of Council Committee on agriculture, trade and manufactures.
G. S. L. CITY, Dec. 27, 1859.

"A gunsmith in Texas murdered his wife by putting her head in a vice and crushing it to pieces."