

the Lord, and he is not trifling with us or with this generation.

If the eyes of the Gentiles were opened one moment to see the things of eternity, and the judgments which await this generation they would not wonder that the servants of God are moved upon to cry aloud to the nations of the earth. I tell you that the judgments of God are at the door of both Zion and great Babylon. Great Babylon has come in remembrance before God, and His sword is bathed in heaven and it will fall on Idumea and the world. Who can stand before the hand of Almighty God? No man, no nation, or set of nations on the face of the earth.

I would to God that the eyes of the world were opened. I would to God that the eyes of the Gentile nations were opened, that they could see and understand what belongs to their peace! How much has the Lord plead with the nations of the earth to give them celestial glory, honor, immortality and eternal life? He has plead with them for the last six thousand years, and has raised up his servants from time to time and called upon the inhabitants of the world to prepare themselves for the great day of his second advent and coming, which is at hand. He is calling upon them loudly to-day, and, as I have said to some of my brethren lately, the Lord now wants to know whether the Latter-day Saints are willing to work with him or not. It is a day of decision. I do not expect that more than half of us will have oil in our lamps and be prepared to enter into the marriage supper with the Bridegroom. That will be about as much as we can expect, unless we repent of our sins and turn from our follies, fooleries and the fashions of Babylon—things which our hearts have been set upon instead of upon building up the Kingdom of God. It seems to me that there will be but a remnant even of the Latter-day Saints who will be prepared to inherit eternal life and for the coming of the Bridegroom.

I feel, in my bones and in my spirit, that there is a change at the door, both with Zion and Babylon. Great events await us and this generation. As I said before, judgments are at the door. The angels of God are waiting for the great command to go forth and reap down the earth. All earth and hell are stirred up against Zion. The spirit of lying is abroad in all the world, and the people will not receive the truth. In my meditations, whether in regard to the past or present, it has always seemed one of the greatest mysteries why so few have been willing to believe the revelations of God. In the days of Jesus, among all the Jewish rabbis, with their terms and thummim, ephod, sacrifices, giving the law, and all the blessings of Judah which they held in their hands, it has been a marvel to me that so few had an interest in their Saviour, their Saviour, who came to die to redeem the world. The whole spirit of Jerusalem and Judea was—"Crucify him, crucify him, let his blood be upon us and our children." It was and has been, and they have felt it. And the Gentiles have cause to take heed lest they too, fall through unbelief.

I would tell Jew and Gentile, and all the earth if I had power, that God never had but one gospel to deliver to the sons of men, and that gospel is the same to-day, yesterday and forever. It never changes. The Lord never had a church in any age of the world that he acknowledged, but what it had a head to it, and it was organized with prophets, apostles, pastors, teachers, gifts, helps, governments, inspiration and gifts of the Holy Ghost; and God's church to-day is the same as in every other age.

This gospel is offered to the world, and that men generally have such a desire to root it out of the earth is the strongest proof imaginable that they are under the dominion and control of the father of lies. If any man has a truth that we have not got, we say "Let us have it." I am willing to exchange all the errors and false notions I have for one truth, and should consider that I had made a good bargain. We are not afraid of light and truth. Our religion embraces every truth in heaven, earth or hell; it embraces all truth, the whole counsel and plan of salvation and the fulfillment of the whole volume of revelation that God has ever given. We have not power, men have not language, to show forth the eternal truths of God in all their fullness and beauty; all we can do is to warn the children of men, and the Lord has chosen the elders of Israel for that very purpose. That has been one fault that men have found with the work of the Lord. A man asked me awhile ago—"Why did the Lord choose Joseph Smith to build up this kingdom? Why did he not choose Dr. Porter, Henry Ward Beecher, or some such man?" Said I—"Such men would sell the kingdom of God and everything in it for money and popularity, and as the Lord lives he never could rule and handle them, none of them would work with him, they are too much like the Pharisees, Sadducees, high priests and rabbis of Judea and Jerusalem." Did the Lord ever choose such men to perform his work? Go through the whole history of the world and you will find that whenever God wanted a servant, an apostle or a prophet he chose the very humblest man that could be found. When a king was wanted for Israel he could not find one out of all the tall sons of Jesse; and when the prophet asked if Jesse had not another son, he was told no, only the boy that looked after the sheep. Nobody thought anything about him, he was of no consequence. "Let me see him," said the man of God; and when he was brought the prophet poured oil on his head and anointed him King of Israel. So it has been all the way through. Take Moses, the leader of Israel. His mother cast him in the bulrushes on the banks of the river Nile to the crocodiles. But how carefully the Lord watched over him! Finally the daughter of Pharaoh got him out while bathing and gave him to his mother to be trained and nursed. You could see the hand of the Lord in this. When the Lord called Moses to deliver Israel from Egypt, said he—"How can I do this? I am a man of a hard language and slow of speech." He thought he could not get along for he had not a good command of language. But the Lord told him that he would find a spokesman for him. So all the way through the Lord has chosen the weak things of the world to confound the wise, and the things that are nought to bring to nought the things that are. Jesus Christ himself was born in a stable and cradled in a manger; and who were his apostles? Illiterate fishermen, men of the lowest calling almost in Judea, Salt Lake City, or anywhere else; but fishermen can be just as honorable men as any others, and they are generally regarded as very hun-

blen men, and that is the kind of men God has always chosen.

The Lord called Joseph Smith because he was foreordained before the world was to build up this church and kingdom, and he came through the loins of ancient Joseph. He was an illiterate youth, but the Lord used him, and he lived to fulfill the measure of his appointment; he lived as long as the Lord required him to live, and until he received every key held by every prophet and apostle that ever lived in the flesh from the days of Adam down to his day, which belonged to this dispensation.

Joseph Smith received his first ordination under the hand of John the Baptist, who was beheaded, and who, while in the flesh, held the Aaronic priesthood. Peter, James and John, who were prophets, and were crucified and put to death, at least Peter and James were, they came and ordained Joseph Smith to the apostleship; and every ordination that he obtained he obtained from the spirit world from men who had tabernacled here in the flesh. These are the eternal truths of the God of heaven, and eternity will reveal them to the inhabitants of the earth. It is by this power that this church has been planted, out of man nor by the will of man, but by the revelations of Jesus Christ. We call upon the Latter-day Saints, we look to them, and the Lord looks to them, the heavens look to them, to take hold and build up this kingdom.

Some of the outside world are finding a good deal of fault with the Indians. Who are the Indians? Read the Book of Mormon and you will learn that they are the literal descendants of Israel; they have been cursed through the transgressions of their fathers, and a skin of darkness has come upon them. This history tells that they were once a white and delightful people and had great power on this land, but that they were degraded and cast down because of their sins. When we can see how they were living upon crickets, grass-hoppers, roots and anything they could possibly catch, poor miserable, degraded beings, though they have immortal souls and are of the house of Israel. What is the Lord doing for them? He is stretching forth his hand over them in remembrance of the promises made to their fathers. President Young and his people are accused of stirring up the Indians against the general government and against the white man. This is not true. We have preached to the Indians a good many years, as we have had opportunities, but what effect did it have? Not much. We preached to Walker, Arapene and many other chiefs who have dwelt here, but have now passed away; but our preaching had but little effect. Now the Lord is stretching out his hand over the Lamanites, and their eyes are being opened and they are receiving the gospel of Jesus Christ at the hands of the Elders of Israel. Whose work is this? Not the work of man, but it is the work of God, and if the nations of the earth try to stay it the warfare is between them and God, and not between them and us. So with every other principle which God has revealed to us, this work is the work of the God of Israel, and not the work of man; not the work of Brigham Young, the twelve apostles or anybody else. The hand of the Lord is feeling after that people, and if a Latter-day Saint does not arise and magnify our callings and fulfill our missions the Lord will take that people and build up his kingdom, and we will be cast out. It is time that we awoke and realized this truth, and that, as elders of Israel, we realized our position before the Lord. Now there is a very general desire manifested by this people to get rich, and to labor for self rather than for the kingdom of God. But what will it profit you or me to give up praying and to go to get rich? What will it profit a man to gain the whole world and lose his own soul? Not much. What will a man give in exchange for his soul when he gets the other side of the v.-? I marvel very much at the little interest manifested by the inhabitants of the earth generally in their future state. There is not a person here to-day but what is going to live on the other side of the v.- as long as his Creator—the endles ages of eternity, and the eternal destiny of every individual depends upon the manner in which the few short years of the life in the flesh are spent. I ask in the name of the Lord, what is popularity to you or me? What is gold or silver, or this world's goods to any of us, any further than to enable us to obtain what we need to eat, drink and wear, and to build up the kingdom of God. And for us to stop praying and to become crazy after the riches of the world is the very height of foolishness and folly. To see the way that some people act, you might suppose that they are going to live here eternally, and that their eternal destiny depends upon the number of dollars they have. I sometimes ask the Latter-day Saints how much we had when we came here? How much did we bring, and where did it come from? I do not think any one of us brought a wife or a brick house; I do not think that any of us were born on horseback or in a carriage, or that we brought railroad scrip and cattle and houses with us, but we were born naked as Job, and I think that we shall leave here as naked as he did. Then with regard to this world's goods what do they amount to with us, that they should induce us to lose salvation for them? I say rather than that let me be poor all the days of my life, if riches are going to damn me and take from me the glory I have in prospect through keeping the commandments of God. I pray God that I may never possess them.

God holds the riches of this world in his hands; the gold and silver, the cattle and the earth are his, and he gives to whom he will give. When Christ was upon the mount, Lucifer, the devil, showed him all the glory of the world and offered to give it to him if he would fall down and worship him. But do you know that that poor devil did not own a single foot of land in the whole world, and that he had not even a body, or tabernacle? The earth is the footstool of the Lord, and if we ever have any of it for our own the Lord will give it to us; and we ought to be just as faithful to our religion if we had ten thousand million dollars as if we had not any at all. Eternal life is what we are or ought to be after, and that, whatever our circumstances and condition in life may be, should be our first object.

I say to the brethren and sisters—you have your appointment; the Lord has raised up these elders of Israel, and I can prove from the Book of Doctrine and Covenants that you received the priesthood from eternity, and your lives have been hid with Christ in God, and you knew it not. You are literally and lawfully heirs of the priesthood through the lineage of your fathers, and that priesthood will continue throughout eternity, therefore you have received your appointment, and the Lord looks to you to build up his Zion and Kingdom upon the earth.

Let us try to be faithful and to live our religion; let us try to believe in the revela-

tions of God. I think it will be better for our daughters, for our wives, for our sons and for ourselves to lay aside the New York Ledger and yellow covered literature generally, and take hold and read the revelations of God, and comprehend them. When I read the revelations, whether in the Bible, Book of Mormon or Book of Doctrine and Covenants, I look upon them as true, and I look for their fulfillment. Up to the present day, one jot or tittle of them has never gone unfulfilled, and, as the Lord has said—"What I have spoken I have spoken, and I excuse not myself, and though the heavens and the earth pass away, not one jot or tittle of my word shall go unfulfilled, whether by my own voice or by the voice of my servants it is the same. Behold, and lo I am God, and truth will be and abide for ever and ever, Amen." Now let us try and live our religion and keep the commandments of God. As Latter day Saints let us see where we are, and if we have no oil in our lamps let us stop trying to get rich, and let us pray to the Lord until we get his Spirit and oil in our lamps, and light unto the glory of God, and take hold and labor to build up his kingdom and Zion.

Before I close I want to speak on one temporal point. I have been talking about getting rich. I do not find fault with riches. He gold and silver are the Lord's. We want houses building and we must cultivate the earth. This is all right. I do not find fault with a man getting rich, I find fault with our selling the kingdom of God, our birth-right, selling the gospel and depriving ourselves of eternal life for the sake of gratifying the lusts of the flesh, the pride of life and the fashions of the world; and setting our hearts upon these things. It is right to build houses, to plant vineyards and orchards, to cultivate the earth and to adorn our dwelling places and to build temples. This is all right. I have no objection to the ladies—our wives, daughters and mothers—in Zion adorning themselves as much as they please, if they only make what they wear. Set out your mulberry trees and make your own silk; get straw and make your own bonnets; make your artificial flowers to adorn yourselves with, and let all be the workmanship of your own hands; and do not import these things at the expense of the means we have in the Territory. I have not any fault to find with your adorning yourselves if you only make that which you require yourselves.

I want to say one word to our farmers before I close. I want to ask you if you ever heard Brother Kimball tell about laying up wheat? "Yes," say some, "we have heard him, but the famine has not come yet." No, but it will come. The Lord is not going to disappoint either Babylon or Zion with regard to famine, pestilence, earthquakes or storms, he is not going to disappoint anybody with regard to any of these things, they are at the doors, and I want to give a word of exhortation to our farmers, and I say to them, lay up your wheat, for according to the spirit that has been in my bosom the last three or four months, and in the breasts of a good many others, the day will come when, if you do not take this counsel, you will want your wheat for bread. I feel to exhort the brethren, and to say to them—lay up bread, don't sell it for a song; let your wives and daughters go for awhile without ribbons and ornaments, let your wheat stay in your bins; let us try to get along with old coats and old hats, and keep the wheat, and in a little while you will see the reason why this counsel has been given. Lay up your wheat and other provisions against a day of need, for the day will come when they will be wanted, and no mistake about it. We shall want bread, and the Gentiles will want bread, and if we are wise we shall have something to feed them and ourselves when famine comes. We have fed thousands of them in days past, who would have hid their bones, on these plains if it had not been for the counsel of President Young to us to cultivate the earth and have wheat on hand to feed them. And the day will come again when corn will be wanted in Zion, and it will be sought for. I hope the Latter-day Saints will take heed to these things and be wise.

I pray that God will bless you, that he will give you his spirit, that you may see and understand your position before him. And I pray that he will open the eyes, ears and hearts of the Gentiles, that they may receive the gospel of Christ, and be numbered with the house of Israel in the last dispensation of the fullness of times, that they may stand in holy places while the judgments of God pass through the nations, for they will come to both Jew and Gentile, Zion and Babylon. There is no getting away from them, for the Lord has said so, and what he has said will come to pass, amen.

By Telegraph. AMERICAN.

WASHINGTON, 28. — Col. J. W. Grassy, Secretary of Senator Jones of Nev., died in this city to-day, of pneumonia, after a brief illness.

The court of claims, to-day, rendered a decision in regard to the famous Choppening claim. It was contended that the reference to this claim by Congress to the Postmaster General, and his decision that, between four and five hundred thousand dollars were due to the claimant, constituted an award binding on the government. The court now sustains a demurrer to this assertion, and holds that the action above stated was not binding on the government. An appeal will be taken to the supreme court.

The Senate has confirmed the following nominations—John C. Meyers, of Nebraska, consul general at Shanghai; J. Deforest Porter, associate justice of the supreme court at Wheeling; John J. Jenkins, U.S. attorney general for Wyoming; Wm. Nelson, U.S. marshal for Utah.

The following was sent to the House of Representatives to-day.

"Department of Justice,
Washington, D. C., 28.
"To Hon. the House of Reps.:

"I am in receipt of the following resolution of the House of Representatives, Feb. 15th—'On motion of Lord, resolved that the Attorney General be required to inform the House by what authority and for what purpose he recently gave instructions to his subordinates, alleged to be in contravention of a long established rule, relating to the testimony of accomplices in criminal actions;' to which, in reply, I have the honor to suggest that the resolution must have been introduced under a misapprehension, as no instructions have been given by the Attorney General to his subordinates in contravention of any rule relating to the testimony of accomplices in criminal actions, and no instructions that had any such purpose or intent, nor any instructions to which any such purpose could be fairly attributed. The only specific instructions which have been given on the subject are those in certain districts where whiskey frauds are being prosecuted, and these are merely in confirmation and approval of arrangements made to use the testimony of accomplices, and as these arrangements and instructions relate to matters in progress, the House will readily see the propriety of withholding special information relating thereto until the trials are over. I have the honor to add that in no instance since I have been attorney general has there been a proposition of any subordinate of mine relating to the testimony of accomplices on criminal actions which has not met my prompt and cordial sanction.

"I have the honor to remain, yours very obediently,
"EDWARD S. PIERREPONT,
"Attorney General."

The committee on foreign affairs, to-day, heard the testimony of Jas. E. Lyon, of Racine, Wis., concerning the Emma mine speculation. The witness originally owned a third of the interest in the Monitor lode, which afterwards became the Emma mine, and the interest in which was purchased by Baxter & Park. Suits arose, and the witness employed as counsel ex Senator Stewart, of Nev., and General Hillyer. The witness and Stewart visited Salt Lake, where they met Senator Morton, to whom Stewart related the difficulty of obtaining a trial in the courts of that Territory. Morton said it was all wrong, when Stewart replied that if Morton would assist he should have \$20,000. An effort was made to have Judge McKean removed, but without success. They objected to McKean because he was engaged in trying in his own court a case in which he was interested, being president of and a large stockholder in the company engaged in litigation with another similar mining company. McKean was also interested to the extent of \$100,000 in the Tunnel Mining Co., which was organized with a capital of a million dollars. Other justices who were joint partners in the Emma mine interests, were adverse to him. The marshal of the territory was also interested in the Emma mine stock. A party in San Francisco had purchased from the estate of Silas Braine, for nominal sums, claims about a quarter or half a mile from the Monitor lode, and organized the Emma mine company with a capital of ten millions. Stewart advised witness to consolidate his interest with the new company, which would have shares enough to give to witnesses, judges, jurymen and all. Witness was anxious to dispose of his interest to Park, and for a consideration was willing to withdraw both his claims and he commenced. Stewart said Park was not to be trusted, and would swear to a lie, steal the records of courts, buy witnesses, and do anything to carry his point. Witness, in response to Stewart, said "I have heard Park say hard things about you, and that you would not hesitate to buy jurors and witnesses at your personal convenience." Witness asked Stewart to see park and effect a settlement of the business, and it was agreed that two million dollars had been taken out of the mine up to July, 1871, and allowing half a million for expenses. Witness was willing to settle on that basis, never having surrendered his interest in the Monitor lode. Stewart and Park left for New York, and on the 5th of August Stewart wrote that he could not make so good a bargain with Park as he desired, but there was no occasion for much dispute about a worked out mine. Witness ob-

jected to the contract Stewart proposed with Park, as it did not secure to him the half million promised. Park discharged all the miners but six, and no one was to be taken out, but it was only to be developed for examination by an engineer, as it was to be sold on its reputation. Lieutenant Stewart and Park went over to England. Stewart telegraphed on November 9 to witness to come to London. When he got there Stewart said there were 100 mines there for sale, and against the previous advice of witness he had been compelled to identify himself with the Emma mine. Professor Silliman's report had placed the mine among the great mines of the world, and he stated that ore to the value of three and a half millions had already been found from it. Witness found Stewart and Park occupying a room at the Edwards Hotel as an office. Albert Grant, of London, framed the prospectus of the Emma Mine Co., and one hundred thousand pounds were paid to him as the promoter of the scheme; twenty-five thousand pounds were paid to the banking house of Jay Cooke, McCullough & Co., for the use of their name, and J. H. Polverston, of that banking house, was promised 10,000 pounds sterling for the use of his name; but the money was not paid, and besides the sums expended General Schenck was presented with five hundred shares of the stock at 20 pounds per share. Albert Lewis and Sons, of Liverpool, were to have received 8,000 pounds, but did not, but Professor Silliman received 9,000 or 10,000 pounds for making his favorable report. Witness further gave his experience with Stewart, who made various excuses for not obtaining for him the sum he promised, and witness thought that he made a proposition to close the transaction for \$25,000. General Schenck wrote a letter to Park on the 1st of December, 1871, saying that he was going to resign the directorship, giving as a reason that he did not want to be criticized by his political enemies. Park said he would have a better letter than that, so when Schenck wrote the letter of the 6th of December, in which he resigned, Park said, "This letter is a better endorsement of the Emma mine than Schenck's name as a director." When the scandal against Schenck first became known in England, Park said that he had fixed things with the General. He requested the General to give his note for stock; Schenck said if his note was not good security, he would mortgage his house in Washington. But owing to the famous telegram from Williams, Silliman and Hazy, of Nev., and very large discoveries in the Emma mine, the stock went up, and the shareholders thought the government was backing the speculation, as Major General Schenck's name appeared in the prospectus as minister from the U. S.

The testimony of Lyon will be continued to-morrow.

NEW YORK, 28.—The argument began to-day, in the Brooklyn Supreme Court, on the demurrer in the case of Frank Moulton against Henry Ward Beecher; the question to be decided is, whether after the district attorney entered a *no te prosequi* in the case against Moulton, the latter has a right to bring a case against Beecher for malicious prosecution. General Butler and Roger A. Pryor appeared for Moulton, Mr. Shearman is assisted by Abbott for Beecher. After argument by General Butler and Mr. Abbott, the court took the papers and reserved its decision.

Samson Rosenblatt, who was arrested in San Francisco and brought here about three weeks ago on a charge of obtaining over \$200,000 worth of goods by false pretenses, from the American Clock Company and other firms, was to-day admitted to bail in \$25,000; his father, Asher, and his brother, Meyer A., of St. Louis, becoming his sureties.

SAN QUENTIN, 28.—The workshops at the State prison were burned about 3.55 this afternoon. The estimated loss is about \$700,000. No insurance. Great excitement prevailed among the prisoners, but all are safe. The building is supposed to have been set on fire by the prisoners in the attic in the paint department. The prison is heavily guarded to-night.

—The New York Herald says it is as useless to try to keep the American adventurer out of the Black Hills as to try to keep a woman out of a dry goods store.