

## REMARKS

By President BRIGHAM YOUNG, Bowery,  
a. m., August 26, 1860.

REPORTED BY G. D. WATT.

I will read a portion of the vision Joseph Smith and Sidney Rigdon had concerning various kingdoms that God has prepared for his subjects:

"And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the celestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the celestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.—Last of all, these all are they who will not be gathered with the Saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold, and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit."—[Doc. and Cov., Sec. xcii, par. 7.]

I do not know that I have any particular desire to dwell upon this any more than any other subject of the gospel, although this subject, in the abstract, occupies more of my affection, adoration, and heart-felt gratitude to our Father and God than any other that has ever been revealed to my knowledge, from the days of Adam to the present.

Looking at the human family—the millions of intelligent beings who have come upon this earth from the days of Adam until now, and those that must still come in the course of events—the question naturally arises—what are they created for—what is the object of their being? None of them have power to produce themselves. Jesus Christ is the heir of this vast family; he said that he had power to lay down his life and take it up again, but he had no more power to produce his life, in the beginning of his existence, than we have. Every human being is endowed, more or less, with eternal intelligence, with the germ of life everlasting, of glory immortal, and then, when I view the human family as they are with the tradition of the fathers, what the Bible has taught, what the priest has taught, and what kings and rulers have introduced to their nations and fastened upon their people through traditions and customs, and contemplate the variety now existing and that has existed upon the earth, the marks of these finites, and what is their end, I can truly say that in my estimation no other revelation so glorious was ever given. You may read the character of the Deity as portrayed in all that has ever been revealed, until you come to this vision, in relation to his justice, his judgment, his power, his life, his glory, his excellence, his goodness, his mercy, and the fullness of every gift, of every trait, of every principle inherent in the character of the Supreme Being, and it is not equal in magnitude, in my reflections, to that which God revealed to Joseph Smith and Sidney Rigdon, in the vision from which I have read.

We are far advanced in the things of the kingdom of God. To say nothing about any other principle or doctrine that has ever been revealed, the transcending glory, excellency, wisdom, goodness, virtue and power that God has revealed in this vision far outweigh all the Christian tenets, doctrines, and systems they have drawn from the Bible. No cistern, to use a figure, hewn by man can hold water, and every human doctrine and principle, professing to point the way of salvation, fades away. The doctrine God has revealed here is more precious to me, and is worth more, than all the doctrines of Christendom.

We may read that the Lord will turn the wicked into hell and all the nations that forget God, but so far as the Bible and the priests are concerned, the world are left in the dark upon what this vision reveals. Fatality is sealed on the world by the priests as an everlasting inheritance and legacy, from which they never can be delivered; their doom is to dwell in a lake of fire and brimstone. God has

created this intelligence to preserve it. If the world, with its present feelings, believed this vision, they would say—"our condition will be so far better than we had anticipated that we will continue our course, for we love the world and the things of the world, and we will roll sin as a sweet morsel under our tongues and delight in all the iniquity we have indulged in from youth, and continue to imbibe the erroneous principles taught by the fathers and others, and will pass on from day to day, for our condition is to be so far better than our priests have taught us." It would have been better for them had they never been born, were it not so.

Were the wicked, in their sins, under the necessity of walking into the presence of the Father and the Son, hand in hand with those who believe that all will be saved—that Jesus will leave none, their condition would be more excruciating and unendurable than to dwell in the lake that burns with fire and brimstone. The fatalist's doctrine consigns to hell the infant not a span long, while the adulterer, whoremonger, thief, liar, false swearer, murderer and every other abominable character, if they but repent on the gallows or on their death-beds, are, by the same doctrine, forced into the presence of the Father and the Son, which, could they enter there, would be a hell to them.

The kingdoms that God has prepared are innumerable. Each and every intelligent being will be judged according to the deeds done in the body, according to his works, faith, desires, and honesty or dishonesty before God; every trait of his character will receive its just merit or demerit, and he will be judged according to the law of heaven as revealed; and God has prepared places suited to every class. The Savior said to his disciples—"In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

How many kingdoms there are, has not been told to us; they are innumerable. The disciples of Jesus were to dwell with him. Where will the rest go? Into kingdoms prepared for them, where they will live and endure. Jesus will bring forth, by his own redemption, every son and daughter of Adam, except the sons of perdition, who will be cast into hell. Others will suffer the wrath of God, will suffer all the Lord can demand at their hands or justice can require of them, and when they have suffered the wrath of God till the utmost farthing is paid, they will be brought out of prison. Is this dangerous doctrine to preach? Some consider it dangerous, but it is true that every person, who does not sin away the day of grace, and become an angel to the devil, will be brought forth to inherit a kingdom of glory.

The sectarian world, as we call them, is a professed church of God, without the priesthood. Sectarials have not the priesthood, but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired, or anticipated, they will receive, and far more; but they cannot dwell with the Father and the Son, unless they go through those ordeals that are ordained for the church of the first born; the ordinances of the house of God are expressly for the church of the first born.

"Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe: in my name," &c. This is the law of the celestial kingdom, and those who hearken to this law and embrace its truths in their faith and live them in their lives will be brought to enjoy the presence of the Son, and will dwell with him and the Father. And all the residue, who do not sin against the Holy Ghost, will be punished according to their deeds and will receive according to their works, whether it be little or much, good or bad. Jesus will redeem the last and least of the sons of Adam, except the sons of perdition, who will be held in reserve for another time; they will become angels of the devil.

What say you, ye Latter Day Saints, is not this the most glorious thought that ever was revealed to mortal man? Let the Elders of this church go forth and preach that, every person who does not become as they are, will have to suffer the wrath of God and go down to hell to dwell in a lake that burns with brimstone and fire, "where the worm dieth not and the fire is not quenched," and I would not give the ashes of a rye straw for all they will do—it is good for nothing—there is no life in it—there is no soul in it.

This intelligence must endure. We must preserve our identity before the Lord, who has sent his Son and angels, and is sending the Holy Ghost and his ministers and revelations to comfort, cheer, guide and direct the affairs of his kingdom on the earth. Shall we dwindle out in our faith and in those blessings God bestows on us at this time? No, let us live to increase them. Let us so live that when we receive our bodies in the resurrection we will be received in the presence of the Father and the Son. This kingdom is designed expressly to prepare the people to dwell with God the Father and his Son Jesus Christ, and all the world beside will receive according to their works upon the earth. This is a joy that is unspeakable; it is a glory beyond the capacity of our minds at the present time to appreciate; it is a great joy to me.

Sometimes I feel as though I would like to dwell upon these principles, they are so delightful; but I do not feel like preaching or talking much this morning. The glory and intelligence that God has prepared for the faithful, and for every other being that is worthy to receive, expand, extend, and comprehend, no man knoweth. Should not this fill every heart with peace and joy, that there is no end to the progress of knowledge? Let us continually prepare ourselves to dwell with Him in eternal burnings.

May the Lord bless the people:—Amen.

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By President BRIGHAM YOUNG, Bowery,  
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[REPORTED BY G. D. WATT.]

We enjoy great blessings and privileges, and ought to appreciate them. No people on the earth enjoy that peace and tranquility that we do in these mountains; and no people have so much reason to be truly thankful and grateful, and to acknowledge the hand of God in all things, as we have. We have the words of life; the law of life is committed unto us—the priesthood of the Son of God, which is after the power of an endless life; we are in the happy and peaceable possession of it.

We have great reason to be thankful that we are in these mountains; I have said so from the time we first came here. When our enemies learned that we were going to locate in these mountains, they said that we never could be driven from them, and they told the truth; if we ever go from them, we shall go voluntarily. They said that they would drive us from Ohio, from Missouri, and from Illinois, and they did so; but they cannot drive us from these mountains we now inhabit. All we have to do is to do right, walk humbly before God, deal justly one with another and with the whole human family, and let our worst wish toward our worst enemies be that we may see the time when they will be obliged to do right. I never did wish anything worse upon them than that they should do right, pay their debts, deal justly and walk humbly one with another. This is the worst wish I have toward those who are now here and have tried to shed our blood for money, and that when they leave the Territory they do not steal anything; I despair of inducing them not to lie about us.

All the nations are fast approaching the brink of ruin. Search the most enlightened nations now dwelling on the earth, and you will learn that they live upon fiction, delight in shadow, run after error, greedily drink down falsehood, and hate truth. This is particularly the case with the nation in which we live, as every one knows, who is acquainted with its religious, political, and moral classes. There are individual exceptions, but taking the nations of the world as nations they do not believe the truth—they are after falsehood and lies, and say to themselves, "the world goes on, the morning comes as usual and is followed by the evening; we live day after day, and all things are about as they were yesterday." How long will they continue so? They think that all things are going to remain as they were since the fathers fell asleep, that Christ is not coming, and that the prophecies will not be fulfilled, except it may be spiritually.

Search history, from the days of Enoch when he built a city which was taken from the earth; pass on to Noah who built an ark and floated on the water over a drowning world, and to Abraham, Isaac and Jacob; read the writings of Moses and of Isaiah, Jeremiah, Ezekiel, and the lesser prophets down to the time of John the Baptist, the forerunner of the Messiah, or until Mary and Elizabeth rejoiced together that the Messiah was to be born; then read the writings of the disciples of the Lord Jesus, and search history from that day to this, and you will learn that when the nations have for years turned much of their attention to manufacturing instruments of death, they have sooner or later used those instruments.

Our nation, England, France, Germany, Austria, Italy, and other nations have for years exercised their inventive skill and expended much means in inventing and fabricating instruments of death. Upon his return br. Hooper presented to me a rifle for which it is almost claimed, that it will kill people while it is hanging up, and without powder and ball; and br. George Q. Cannon brought a brace of pistols, each of which can be fired twelve times instead of six. From the authority of all history, the deadly weapons now stored up and being manufactured will be used until the people are wasted away, and there is no help for it. The spirit of revolution goes on through the nations, it never goes back.

We are in these mountains, and in the enjoyment of peace and plenty. Are there any who have not enough bread? Some complain of living poorly, but what hinders such persons from living well? Have you not plenty of breadstuffs? Yes, you have the best of flour, and can have plenty of good corn meal. You also have rye, barley, and oats. Who prevents your keeping a cow and having butter and milk? Can you not raise potatoes, squashes, turnips, onions, cabbages, and every other kind of produce that you can use? What hinders your keeping a pig and having a little pork? Nobody hinders you; you can have all these things, if you are so disposed, and live well. Who can disturb you? Nobody but yourselves. You can quarrel with each other, rail against each other, and make life disagreeable, if you are so disposed, otherwise you may have an agreeable life here, and the peace of God will rest upon you.

We are the best people in the world, and

have the greatest reason to be thankful because of our location and situation. Let us love one another, and love God supremely. It is written, "love your enemies." Br. Erastus Snow was going to correct Paul for trying to excuse himself. I do not think the term was any more misapplied than when the apostles wrote, "love your enemies," for I do not believe a word of that. "Love your enemies!" What, love hell? When people do that, they get where devils are. If it had been written, "love the spirits God has placed in tabernacles, and try to reclaim them and do them good, and pray for those who spitefully use you," I would feed and clothe them, take peculiar care of them, and place them where they would not hurt anybody. You may think that I am disputing the Bible. If you understood what the Lord means, when he talks about loving his children, you would understand that he does not love them as they are now, for he hates and is angry with the wicked—he dislikes their wicked acts—but he loves his children because he has organized them, and he wishes to see them obedient.

Many of you are acquainted with br. John Smith, the Patriarch, who went to the States last year after his friends; he has just come into the Bowery. The companies are all well. They want some flour, and we can send it to them. Br. Kimball will send his team this time, and there is no necessity for calling upon the Bishops. We have heard from the last company; on the fourth of August they were on Wood river; their cattle looked well, and the company was making good progress. They had been eleven days out from Florence, and had traveled 170 miles. A few cattle have died in some of the companies, and if any of the brethren who have relatives or friends in the companies still out, wish to assist them they can do so by sending out their teams and helping them in.

God bless you—Amen.

## The Great Eastern in Court.

Complaint has been laid in the U. S. Circuit Court, says the N. Y. Sun, against the directors and company of the steamship Great Eastern, for infringement of an American patent in the application of her screw and paddles. Damages are laid at \$100,000.

The declaration alleges the issue of the patent in due form of law, its assignment to the plaintiff's its value, and then has the following special count, which was framed for the purpose of avoiding the application of the decision of Brown vs. Duchesne:

And these plaintiffs further say, that the defendant, well knowing the premises, but contriving and intending to injure the said plaintiffs in that behalf, &c., &c., on the 30th day of July, A. D., 1860, &c., at the said city of New York, the defendant being then the master of the steamship Great Eastern, departed from the port of New York on a certain private excursion, and under a special coasting license from the Collector of the port of New York, for coasting along the shores of the State of New Jersey, and of the United States, and returning again along said coast, and in the waters within the jurisdiction of the United States, and at the said time and times neither being engaged in foreign traffic, nor coming into or going out of any ports of the United States, on any voyage to or from any foreign country, used as the motive power in the propulsion of said steamship, said improvement in said letters patent described, in the violation of the rights of these plaintiffs, &c., &c.

The following extract from the specifications will give a general idea of the scope of the patent:

The nature of the first part of my invention consists in combining with the paddle wheels, constructed in any desired manner, and placed at the sides of the vessel a propeller or propellers, placed at the stern of the vessel, the axis of which to be parallel (or nearly so) with the keel of the vessel, so that the vessel shall be impelled by the joint action of the propeller or propellers at the stern, and the paddle-wheels at the sides, such joint action having the effect, as shown by experiment, to impel the vessel with greater velocity and more steadily with a given force than by the action of the paddle wheels or the propeller or propellers separately. And the second part of my invention consists in placing the paddle wheels, when used in combination with the propeller or propellers at the stern, forward of the centre of the gravity of the vessel, that a portion of the action of the paddle wheels, thus placed, may have the effect to partly lift the bow of the vessel, while the propeller or propellers at the stern exerts all its action to impel the vessel forward.

—A new article of food, of the tubercular kind, has recently been discovered in the neighborhood of Cuenza, New Granada. It is a shrub growing to the height of three feet, its root producing a tubercle, which is juicy, sweet and edible raw.

—Not long since a gold mine was opened in Merionethshire. Operations have been commenced, and the first blast brought away a large mass of quartz, said to contain a considerable quantity of the auriferous metal.

—Switzerland has an army numbering 179,730 men, not including the contingents which the cantons have to furnish to the confederation.