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cles too formidable for them to encounter by argument, scripture, philosophy or truth. But 'overcome it must be,' say the enemy; and 'we will not rest until we have resorted to the last extremity. We will try the force of arms!'

'Very well, if that is your mode of warfare,' says the Almighty, 'I do not desire it, but I will show you that I am not only a man of reason, scripture and truth, but a man of war too. If force of arms is your plan and mode of attack, you will find me ready to meet you in that and in every method you may adopt.'

Behold they rise up in war against the Saints. The Saints heretofore, when attacked on moral and scripture principles, have stood up to oppose the enemy. If they had not done this, the enemy would have overpowered us; we have always met him with the truth and the simple arguments which God has furnished us with, and have always been successful; and perhaps, had we stood up to oppose him with force of arms we might have been equally successfully, but I cannot say how that is, the time, probably, had not come for us to take that position and consequently when it came to force of arms the enemy must needs be made the aggressor, he was permitted to prevail against us for the time being, and whether that was not the very means of putting us in a position whereby we could successfully oppose him in that way, when the time did come, we can easily judge. I guess it is all right and has worked for our good; and herein we can discern that our heavenly Father has exemplified a glorious truth to us, that all things shall work together for good to them that love God and are called according to his purpose.

If we had taken this position in Missouri or in Nauvoo, before breakfast they could have ordered their affairs and came upon us, and it would have required a standing army of the angels of God to defend us; but the time had not yet come, therefore the Lord suffered them to prevail until He should get us where He wanted us, and then shall the prophecies of my servants be fulfilled in the scenes that shall transpire with you. It never could have been said, 'the mountain of the Lord's House shall be established in the tops of the mountains,' if we had remained in the valley of the Mississippi.

The Lord considered it necessary that we should be removed into the chambers of the Almighty or to some place prepared to receive us, where he might display his power and get for himself a name and honor that shall never be forgotten. Sometimes a defeat is equal to a victory. I recollect of reading an account, the saying of a celebrated general, after he had gained a victory and lost a great portion of his men. One of his officers congratulated him on his victory. 'Ah!' says he, 'another such victory would entirely ruin me.'

Sometimes victory is worse than defeat. I consider that the defeat the Saints have suffered tantamount to victory, and better than victory, because we have come to a place the Lord wanted us to occupy.

We say, against all the learning, science, skill, talent, etc., of this world, which were arrayed against us, making the odds almost enough to discourage any people but the Latter Day Saints—we have prevailed; and when they come to force of arms, this must also be overcome. They will use the force of arms, for, say they, 'the Mormons must be overcome or they will take away our place and nation and we shall be overthrown and there will be no stopping these people, if we let them go on any further.' And some think it has gone so far now that they cannot stop it. I endorse the sentiment; they have let it go too long for their purpose.

I believe when the Almighty conceives a work to do, he will carry it thro' in some way or shape. Behold we are here, a little people collected together in the mountains and are short of the munitions of war, while on the other hand the whole world is full of them; we are short of clothing, but tolerably plenty of food; and then look at the terrible odds that is arrayed against us. See their thousands of well-trained troops, the millions of money at their command. They can bring any sized army into the field, all armed and equipped with a splendid outfit. This is a powerful odds against us.

The science of war has been studied by them from the beginning. They have kept a school at West Point, in which they have trained and qualified their officers to take command and they are schooled in all the tactics of modern warfare, except ours.

At the call of the President of the United States there are thousands who will enrol as volunteers and will be all armed and equipped, with money in their pockets and grub in their sacks, and no end to it either.

Are all these any worse for us to overcome, in our present condition, than it was to overcome the learning, strength and moral influence and power that was arrayed against us when we were but a handful and called to go and preach the welcome message of the gospel? Is the odds any greater? I say not. The God who taught and sustained us in proclaiming this gospel in its simplicity will also sustain us in whatever opposition may arise against us, provided we have the Spirit of God in our hearts. When we went to preach the gospel and had the Spirit of God in our hearts and were not in transgression, we could handle them without mittens, because the Lord was with us.

Just so sure as we as a people are pure and undefiled before God, our heavenly Father, there is no power that can prevail against us. I do not care if they have all the paraphernalia of war the world can produce, the Almighty has got weapons of warfare they never thought of, and means of defence for his people, and he delights to throw his shield over those who serve him and keep his commandments. The odds may appear against us in the eyes of the world, but when we contemplate that God is for us and that all the holy angels in heaven are enlisted in our behalf, and we have purity and sincerity and truth in our hearts, these

are bulwarks which they cannot scale. May God grant that we be shielded with this kind of armor.

I want now to speak in relation to a few things that pertain more particularly to individuals. You know to be honest when there is no temptation to be otherwise is no particular credit to us. For me to have a chance to put forth my hand and steal my neighbor's food when I have plenty, and I do not do it, is no particular credit to me for being honest. Suppose I am clad with all the clothing I desire, and my family also is well provided for in this article, for me to go and steal clothing would be outrageous in the extreme, and there would be no credit due me for refraining from such an act. The time to test our real merit and integrity is when we are pinched with hunger and thinly clad; then is the time to test us. I do not say that a person going to steal under those circumstances would be any more justified. For a person to be forced to steal food to save his life is a circumstance that very rarely occurs with a just and righteous man. Should a good man, however, be reduced to such extremes there is generally, among the Saints, provision made against such emergencies, rendering stealing unnecessary under any circumstances. We have heard of some instances where garments have been washed and hung out and have been taken by some person in the day time, and shirts and other articles not necessary to mention.

Brethren and sisters, I wish merely to say, let our hands be clean, and try to the utmost of our power to get what we really need, and get it in an honorable and lawful way. We do not want to spoil the victory that lies right before us by dabbling in things that are not our own, neither convenient. If I were to apologize for such acts upon the principle of scarcity and want, it would be a license for everybody to "pitch in" that had a disposition to do so, and nobody would be safe. Let us be on the watch, watch ourselves and suffer not any unlawful act of ours to tarnish the glorious victory that awaits us. Let us hold on and do the best we can, and let our neighbor's things alone unless we can persuade him to sell them to us, or give them to us. Do not let us weaken our own confidence before God, but we need to march, shoulder to shoulder, upon the principles of purity and integrity, and as we have stood shoulder to shoulder heretofore, and carried this gospel to the nations of the earth and been pure in heart before God, have we ever failed in accomplishing the purposes of heaven? No. And I tell you, inasmuch as our hearts are pure as a people, full of integrity and the Holy Ghost, no power shall ever prevail against us from this time henceforth and for ever. I feel in my soul, and I pray God to bless the pure in heart, who seek to do his will, live their religion and honor their God, and we shall yet see the desire of our souls and be satisfied.

The priests of Christendom now say, 'we cannot stand before this man,' and they warn their flocks to keep away from the Latter Day Saints. Are you reading that Voice of Warning? Lay it out of your hands, and put it out of your houses, for it is a dangerous book. Put away from you their tracts and books, for they are dangerous; and keep away, keep away from those dangerous men that are turning the world upside down. That is the cry throughout the world. What will be the cry when they come up against us and try the force of arms? It will be, 'Let us not go up against Zion for the people thereof are terrible; keep away, keep away.' The one cry follows in the wake of the other. What makes the people of Zion terrible? Answer: strict honesty and integrity before God; that is what will bring the cloud by day and the shining of a flame of fire by night, and upon all the glory there shall be a defence. God will surround the people of Zion as it were with a wall of fire, and he will make bare his arm in the eyes of the nation that wars against her, and she will be like a beacon light to seafaring men; and men will come and bring their clothing and their treasures, and we shall have an abundant supply of such things. Let us take care of what we have, keep it clean and patch it up. Take care of our sheep and raise all the flax and wool we can, and the Lord will make up the balance, and if we do right we shall find that we have an overflowing treasury of every good thing, which may God grant for Christ's sake: Amen.

REMARKS

By Elder George A. Smith, Tabernacle, Sunday Morning, November 15, 1857.

[REPORTED BY J. V. LONG.]

We have been very much interested, brethren and sisters, by the address of Elder Hyde, and no doubt the value of the sentiments advanced have been duly appreciated. As a people having a knowledge of the first principles of the gospel of salvation, we are qualified above all others to appreciate the value of the truths of heaven when they are revealed to us. It is of the utmost importance that we divest ourselves of every corrupt and selfish principle and of every species of "covetousness, which is idolatry." To live before the Lord with honesty is a matter of so much importance that it cannot fail to be duly appreciated by the Saints of the Most High.

Whenever these principles are presented before them the contrast between the situation that we have hitherto been placed in and our present condition is also very striking, as has been shown us by the contrast drawn by Elder Hyde.

When we had to face the science, the learning, the eloquence, the skill and the intellect of the entire world, a single handful of us against the whole world, God bore us off victorious; His hand has preserved us, His Spirit inspired us so that the mighty were confounded, the eloquent were put to silence and the learned were constrained to say to their fellow men, 'do not listen to it, do not read their books, do not hear them nor go where they are, you may be deceived.'

In almost every instance, what has been by all

philosophers and wise men considered the worst argument that ever was used, has been resorted to, that is, 'brute force.' You convince a man by brute force and he is of the same opinion that he was before. You force a man to accede to your laws and rules and his mind is only enslaved, and then when it breaks loose it is ten thousand times worse than if no brute force had been used.

Notwithstanding this the world cry, 'extermination and destruction!'

In looking over the papers that have been brought from the States we find a great proportion of them have been speculating on the cost of exterminating the 'Mormons,' and there is one very uncomfortable speculation about it. One of them, in estimating the cost of a war of extermination against the 'Mormons,' said, 'we shall have to expend from fifty to a hundred millions and then we shall have nothing to show for our pay but naked, barren rocks.' This is the condition of affairs, but it is a war of principle and 'Mormonism' must be exterminated, though it is not at all a profitable business.

Now, there never was a man, from the time that this work commenced, that ever made himself popular by opposing it, and in future, whatever may be their attempts, it will be the ruin of every man that undertakes it, and this has been the case with every man that has attempted to make such a speculation; it never did nor ever will pay political expenses.

The God of heaven has raised up this people, He has carried them, as it were, in His arms, He has cradled them in adversity and has brought them into these mountains, and here He wishes to nourish and preserve them. I never lift my heart to the heavens without praying to the Almighty to gather out of the midst of his people all those who do offend and work iniquity and to gather out of the midst of Zion every corrupt heart, every man that will not turn from his sins, forsake his wickedness and love the Lord his God with all his heart and his neighbor as himself.

Such a people will have the blessings of God, such a people can be protected by the Almighty, such a people cannot be overthrown by all earth and hell combined. Then let us be such a people, and if corruption exists in our hearts let us cut it out, for I can tell you we shall be sifted as with a sieve, and while our enemies are endeavoring to destroy us and desiring to murder us, to exterminate us, to deprive us of our existence, to wipe us from the earth, to blot out the name of the kingdom of God, they are only suffered to crowd upon us that we may be tried and purified.

We should not desire the shedding of blood, but we are required by every law of nature, by every principle of righteousness and by every constitutional principle upon the face of the earth, whether civil, political or military, to defend ourselves and prevent our being broken up by others. This is a naturally inherited right and God requires us to defend ourselves. And inasmuch as we have to defend our sacred rights we should do it in the name of the Lord, with all humility, with a desire to sustain his kingdom, and let what will come, trust in God for the result, and be satisfied with it.

Elder Hyde, in drawing the comparison in reference to the millions of our enemies, to the great wealth that they possess, showed their advantages in numbers and wealth, but let me ask this question, have they got a thing that the Lord did not give them? Have they got a solitary farthing that the Lord did not bestow upon them? If they use that which He has given them for evil they will have to give a minute account of that stewardship.

The boasted national surplus funds are directly calculated to produce extravagant and unprincipled legislation, and will have a tendency in the end to strip them of funds and leave them in poverty, while the straightened circumstances of the Saints will only be the means of purifying, driving away and scattering from their midst those who do offend and work iniquity.

I feel to rest satisfied that the Almighty will control all those things for the good of this people. The Lord has said it was His business to take care of His Saints. If you are taking care of a child and are rearing it up to manhood, you have to look after its education, correct its morals, regulate its conduct and inflict punishment when necessary, that the child may realize the difference between good and evil, between doing right and wrong. Peradventure the Lord wishes to have a tried people and He has determined to try the Saints sufficiently, and He will protect them in His own way. The Lord will apply the rod; sometimes he has scourged the people of Israel in one way and sometimes in another; sometimes he has scourged them with pestilence, with wasting and destruction and sometimes with famine, or by delivering them into the hands of their enemies, and in all these ways he has scourged his people that they might know and realize that God is over them, and that he controls all things.

There was a sheriff came up to an old lady and said to her, 'well, old woman, I have taken your son Jim and I have locked him up in jail, where he never will do any more mischief.'

'O,' says she, 'is it possible that Jim is gone to jail?'

'Yes,' the sheriff replied, 'I have put the little whelp where he never will do any more mischief, and I thought I would come and tell you what had become of him.'

The old lady felt sorrowful and mortified at the bitter way in which the sheriff told it.

'Well, Mr. Sheriff,' said the old lady, 'I hope when the Lord has punished poor Jim all that he deserves, that he will burn the rod.'

This is the sentiment that I have with regard to the means made use of for the purpose of punishing and sifting us, or turning those who are corrupt and causing them to flee away, or of waking us up to our duty; when the Lord gets through with them, like the old woman, I would

be obliged to him if he would BURN THE ROD. Doubtless he will look after this matter, if we do our duty. It is only for us to look to the right, to live our religion and all will be well.

I know that this is the work of God and that he will sustain his servants, and if we will love truth, though few, compared with our enemies, we shall have light, life, power and dominion while our enemies will lift up their eyes in hell where there is no water.

May God prepare us for all that we have to encounter is my prayer in the name of Jesus Christ: Amen.

[From My Last Cruise; or, where we went and what we saw, by Lieutenant Habersham, of the United States Navy.]

The "Red Men" of Formosa.

During the night the gale fortunately abated, and the next morning bust-proof and his master, several others of the mess, and myself, ventured into our best pulling boat, and struck out boldly for the beach. It was a hard and wet pull: but something over three quarters of an hour sufficed to cross the stormy half mile that separated us, and, as the keel grated with welcome harshness on the sand, we felt ourselves once more on shore. We landed upon this strange and crowded beach without fear, simply from the fact that, while yet some distance off, we had readily recognized the natives as Chinese, and, although they were all armed with either the matchlock or bow and arrow, we knew too much of their race to anticipate violence.

This crowd, which received us in a most noisy manner, was composed of men, women and children—the males of almost every age being armed. We had taken the precaution to bring one of our Chinese mess boys with us; but, their language being neither the Mandarin, Canton, or Shanghai dialect, he at first found great difficulty in making himself understood.

After a while, however, by the aid of a few words common to each and a fearful amount of violent pantomime on our part, we succeeded in exchanging ideas with tolerable freedom. From all that we could learn from them in this way, it seems that they exist in a state of perpetual warfare with their savage neighbors of the east coast. The island being very narrow there, the latter find no difficulty in crossing the mountain ridge, which, like a huge backbone, divides the two territories, capturing cattle, making prisoners, burning isolated habitations, and then retreating into their mountain fastnesses, where they are never followed by their unwelcome victims. Thus we always found the latter armed with sword, matchlock, or bow and arrow, and confining themselves strictly to their fields and pasture grounds.

Wherever we evinced a disposition to ascend the bushy sides of the neighboring hills, they became greatly alarmed, caught hold of our clothes, threw themselves in our paths, and made signs to us that our throats would be certainly cut and we roasted for supper by bad men who were very strong and fierce and who wore large rings in their ears. We did not know what to make of all this at first; but Hartman, who had wandered off by himself in search of snipe, rejoined us shortly before dark and opened our eyes. Having unconsciously wandered over the low land and ascended a neighboring elevation, he had seated himself upon a fragment of a rock, and was admiring the view which opened before him, when his ear suddenly caught a sound as of some animal making its way cautiously through the bushes. He turned quickly, and saw a party of three, whom he had no difficulty in recognizing as "bad men who wore large rings in their ears." Here was a fix for our innocent sportsman: he must either retire with an imaginary tail between his legs or face boldly the unlooked for danger.

Fortunately, he was a man of nerve, and was moreover armed with a shot gun, bowie knife and revolver. Choosing, therefore, the latter alternative, he arose with a great air of non-shelancy, (as I once heard the word pronounced by an American who had been to Paris,) and advanced to the nearest, a tall, fine-looking fellow, who rested upon his bow, and fixed his gaze curiously upon him.

Hartman says that he whistled with considerable success portions of a popular air as he thus went, as it were, into the lion's mouth, but never before felt such a longing to be safely on the distant decks of the much-abused "old John." He soon joined this princely-looking savage, and as the others drew near he made a careful but hurried survey of their personal appearance, exchanged a Mexican dollar for the bow and arrow of one of them, evidently against the will of the surprised owner, and then leisurely retraced his way until an intervening clump of trees enabled him with safety to call upon his legs to do their duty.

It is needless to remark that the vocal music and the air of "non-she-lan-cy" expired in each other's arms at this point. He ran for a mile or more before evincing the slightest curiosity to know if he was followed. He described them as being of large stature, fine forms, copper colored, high cheek bones, heavy jaws, coarse black hair reaching to the shoulders, and boasting no clothing save the maro, and a light cotton cloth over the shoulders—very much like our North American Indians he thought. No wonder that such a miserable race as the Chinese should hold them in dread; in fact, the only wonder is that they have the courage to remain on the same island. I suppose that our innocent sportsman is the first member of civilization who has had a close view of these reputed cannibals since Banyowsky, the Polish count, cruised along their shelterless shores in 1790, since which time they have been more out of the world even than the Japanese. These singularly-captured bow and arrows are now in the collection of the Expedition.

The setting sun looked upon us as we returned on board, and, before he had again shone on those sloping greens, we were well on our way around