

deep to bring Christ up, or who shall ascend into the heavens to bring him down, for the word is near thee, even in thy mouth and in thy heart, even the word which we preach, which is; if thou wilt confess with thy mouth and believe with thy heart that God hath raised Christ from the dead, thou shalt be saved.

It was periling one's life equally as much to acknowledge the crucified Nazarene as it is now for the 'Mormons' to acknowledge Joseph Smith to be a Prophet of God. We will add on to the test a little now, and say, if you will confess Jesus Christ to be the Redeemer, Joseph Smith to be his Prophet and Brigham Young his successor, and carry out their counsels unto the end you shall be saved.

Now I say it was just as perilous to acknowledge Jesus, who almost every one then believed to be an imposter and the refuse of all creation, as it now is to acknowledge those men whom I have mentioned.

How is it now? Why it is popular by the Christian world to acknowledge Jesus to be the Savior. The Catholics all acknowledge Jesus to be the Savior; the doctrine has become popular in the world, so much so that nearly the whole world now acknowledge that Christ truly was the Savior, the Redeemer, the Son of God, and they believe on him. Will people be persecuted for this? No; you may go into all ranks of society in the world and they will receive you if you are a Christian, but you must mind one thing, you must not name 'Mormonism,' you must not say that Joseph was a man that you believed in, for the moment you do this you are in jeopardy.

I have been many times in places where I did not announce my name, but something would tell them that I was a 'Mormon.' I do not know who told them except it was the devil, but I could hear them say he is a 'Mormon.' There have been many instances of this kind among the Latter Day Saints.

I prayed before I heard this gospel that I might see the kingdom of God, and I could say as Paul did that I was alive to religion, but it was without the law, I was full of religion, but I was not very noisy. When the commandment came 'sin revived and I died,' and I learned that I had to be baptized for the remission of sins, for I could not deny the truth. I was as eligible to the truth as a friction match is to the fire, and I could not get by it. I love the truth yet.

I have heard br. Brigham say, and I endorse the sentiment, that every man and every woman who is not willing to lay down his or her mortal life for this gospel, cannot be saved. The Lord will bring us into a place where we shall be tried whether we are as willing to die as we are to live, and I know this is true, and if I have not gained that point I have got to live so as to arrive at it on this side of the veil. There is a veil over us at present, but to some the veil is becoming thin, but it is not rent.

There is no greater mark of a man's being in full fellowship with God than to see that man quickly yield to the will of God without a murmur. This is as good a mark of a Saint as can be given.

From the commencement of this work there has been plenty to try men and to put them to the test. Shall we be mad at our enemies? No, not unrighteously, not wickedly mad.

When I look at the condition of this people, view the work for them to do and the reward the Lord has for them, if faithful, and then cast my eyes around and gaze upon the bitterness of our enemies, what are my feelings? I can feel as David did concerning his enemies, when he went to the sanctuary; for there, said he, 'I understood their end.'

Don't you think his envy was then taken from him? Yes, instantly; he could feel as Jesus felt in his death struggles when the Roman soldiers pierced him; he said, 'Father forgive them for they know not what they do.'

Jesus knew the turpitude of the human heart and the wickedness that those individuals were capable of and knowing this he said, 'Father forgive them for they know not what they do.' I do not know of a better spirit than that which Stephen manifested when he said, 'Father lay not this sin to their charge.' He knew their ignorance as well as their wickedness; he saw the heavens opened and beheld what their end would be.

Do you think he had any envy towards his murderers then? No, he felt very different from this. I have as great an abhorrence to their iniquities as any other man, and in case the providence of God should call me to stand forth in defence of the truth with the sword and the musket I probably should feel as resolute in that case as I should on the side of Stephen, when praying God to forgive them.

My father was a native of America, of a New England State; he was a soldier of the revolution, and fought in defence of his country, fought for freedom; he maintained this spirit, and he died a Latter Day Saint. He had the mortification, however, before his death, to be forced to leave his home for the sake of his religion, and had he survived a little longer he would have been driven from that land altogether, as we his sons have been, and would have been called upon to find his way through the trackless desert to these mountains.

We have come out here and moored the shattered relics that our enemies had not destroyed; we wandered where we know not, any more than Abraham did, only as we were led by that mysterious influence that led the Patriarchs of old. As that influence brooded over them, so did it brood over the pioneers that left Winter Quarters in the spring of 1847 and crossed the plains, the deserts, the streams and moored themselves in these peaceful vales.

Since we have been thus driven far from the land of civilization, far from the ashes of our patriotic fathers, why cannot our persecutors console themselves, and say, 'they have gone, and now the voice of liberty, the voice of philanthropy, the voice of generosity would say let the

'Mormons' go and rest in peace; they are far away from us, they cannot do us any harm?

[Pres. H. C. Kimball: They won't do it, Joseph.]

As Saints, we have assembled together with our wives and little ones, and we have ploughed and sown, and raised our own bread, and our grain is increasing; God Almighty has touched the soil, and has brooded over it as over the waters at the beginning. And lo! no sooner have we obtained this land, planted our orchards and gardens than our enemies want to drive us again.

[Pres. H. C. Kimball: Do you pray for them Joseph?]

Yes, I pray for them just as the Spirit dictates, which is something like the following: O Lord, bless all our brethren in the States, and every where else throughout the world, and bless all that bless them, and curse all our enemies and waste them away.

We have the spirit of '76, we are patriots and we are true to our cause. We have to be persecuted and driven, this is what we expect, for br. Brigham told the story this morning; this is the kingdom that Daniel spoke of.

Did the world ever persecute the Methodists or the Presbyterians as they have the Latter Day Saints? No, nor the Quakers either, not in my remembrance.

This people have been baptized for many of their dead friends, and you remember that it is said in the Scriptures that there should be a fountain open for sin and uncleanness, and when this day fully comes the people who are now persecuting the Latter Day Saints will begin to know who they are and what they are.

I will tell you where my hope of their redemption is; they are going to persecute the people of God; they are going to live as long as the Lord will let them, and then they will die and go to hell and there suffer the justice of God.

We look at them, and sometimes feel sorrowful and sometimes feel as if we could deal out justice to them. Our enemies want to kill us, and what for? It is for the purpose of cutting off the redemption of our dead, but the Lord will hold his hand over us; he will preserve our lives and they will be held sacred in his hands.

What are we going to do? We are going to build a Temple here, and when that Temple is built we are going to have a font and be baptized for our fathers, mothers and friends who have died in generations past, just as far back as we can get at them.

Where is the hope of our enemies, those who have no knowledge, and who have never received the Holy Ghost? The Scriptures say that for those who receive it and deny it there is no hope; but those who have never received it will die and go into the spirit land, and the Latter Day Saints will seek after them and feel after them, if they have not shed innocent blood, and many of them will embrace the gospel.

I can tell the Latter Day Saints something in relation to our enemies, and that is if we do not do something for them they will lie in hell for ever, and the very people they are now persecuting have got to be their saviors or they will not be saved at all.

I want you to tell them, and tell all the great men of the earth that the Latter Day Saints are to be their redeemers, that they have to look to them for their redemption or there is none for them, and they will have to acknowledge that salvation is of Israel, and no where else.

The Lord gave his oracles to Jacob and to Israel, but to nobody else, and he never will. They are those who hold the priesthood, and they are the only ones who could give redemption to a world.

I presume that if the people who are our enemies were to come here and hear this, or if they should know that we believe this, they would, if possible, call us greater fools than ever, and be more eager to destroy us than before, simply because they cannot comprehend the principles that govern us.

Brethren and sisters, I have preached you a short sermon, and I must say that I feel good today. I feel well and may God bless you and bless us all and enable us to live our religion and serve God with full purpose of heart.

I can endorse one sentiment of br. Smoot in relation to our enemies coming into these valleys; I do not fear them; I feel as calm as a summer's evening; the Spirit of peace and quiet is in our midst, God is in our midst, and although we do not see him he is here, his messengers are here, and they know our doings, and the record thereof they bear to him, and it is good.

Now, brethren, this is a consolation to us all. Believe in God, believe in Jesus, and believe in Joseph his Prophet and in Brigham his successor. And I add, 'If you will believe in your heart and confess with your mouth that Jesus is the Christ, that Joseph was a Prophet, and that Brigham is his successor, you shall be saved in the kingdom of God;' which I pray in the name of Jesus may be the case: Amen.

### DISCOURSE

By Elder Orson Hyde, Tabernacle, March 8, 1857.

[REPORTED BY GEO. D. WATT.]

Brethren and sisters, I arise, this morning, to make a few remarks to you; and I crave your prayerful and watchful attention. I must necessarily be careful and guarded in my speech and communication in order to preserve my lungs, having used them pretty freely of late—often in the open air, and sometimes in the storm in the midst of large assemblies of the Saints; and consequently I feel the effects of constant labor and exposure; but if I now begin on a low key and guard and restrain my voice, I may be able to make you all hear and understand me, at least before I shall come to a close.

While sitting here and reflecting upon our condition, this morning, the words of our Savior

came to my mind with peculiar force, which say, 'Strive to enter in at the straight gate, for I say unto you that many shall seek to enter in, and shall not be able.' These words, in and of themselves, cannot fail to awaken and alarm every reflecting mind;—that many will seek to enter in, and not be able! Is this thy state and condition?—Let each one answer the question. It is like the awakening peals of Mount Sinai's thunders. It is a summons of itself—a volume. It should serve to us all as the warning cry to be up and doing; and to seek in the right way to enter in. If we were to seek for a lost treasure in places where it was not, we might seek as diligently, and even more so, than the person who sought where it was and found it. How necessary, then, that truth and wisdom guide our steps! To this point I wish to call your attention to-day.

We have had a good season during the past winter; and a precious opportunity to improve our minds, and to gain knowledge and information preparatory to our assuming those responsibilities, and to act that part in the great drama of God's eternal kingdom which our profession, office and calling imperatively demand at our hand. But if the season had been open and mild as it sometimes is in this country, we might, perhaps, through a great desire to accumulate comforts around us, have been led away by our worldly interests to the great neglect of the 'one thing needful.' If therefore, an overruling Providence has mercifully laid an embargo upon our temporal pursuits by the pitiless storms of a long and dreary winter, and poured out his Holy Spirit upon us to awaken us to reformation, we have double reason to acknowledge his hand, and to praise him for ever for the good and benevolent designs he has manifested towards us.

It now behooves us, in this time of prosperity when Zion shines under the smiling face of her God, to lay by in store a good foundation against the time to come. To the faithful Saints, it matters not whether the seasons are mild and pacific, or boisterous and severe. If we do right, we shall all have abundant reason to say: 'true and righteous are thy ways, thou king of Saints.'

You were taught, brethren and sisters, before my arrival from Carson (which was on the 9th of December last) to awake from your sleep—to repent of your sins, and then to restore to the injured according to the wrongs you may have done them. Next you were taught in doctrine and in principle—reproved, admonished, comforted and guided in the path wherein you might seek, and seek not in vain.

Truths of almost every character and kind have been declared and dealt out to you with a profuse and a liberal hand. Day after day, and night after night, the voice of inspiration has been heard in your midst. Truths adapted to every character, every state, and every condition in life, have been faithfully portrayed unto you in letters of living light, and in words of most burning and soul stirring eloquence, even such as the Holy Ghost inspired; from the simple to the sublime; and from the tone of the harp to the voice of thunder.

Have you performed the tasks given you? Have you done the work and kept abreast with your instructions? Or have you indulged a wish to get some new thing—something far-fetched which can have no effect other than to allure your minds from the truths that worthily demand your sincere attention and observance? It sometimes happens that a scholar at school, anxious to advance, takes a lesson to-day in one branch of science, and to-morrow in another, and the third day in another, and so on, until, in his own estimation, he comes out a polished and refined student, a professor and a sage; when, in fact, he understands nothing that he has read, and is only cherishing a deception that he has practiced upon himself.

Is this the case with us? Have we thoroughly learned the lessons that have been given us, and reduced them to practice? There is nothing better calculated to imprint upon the mind any science or theory than to reduce it to practice and really act upon it. Then we see its force and bearing; and while engaged in the practical part, it stamps indelibly upon our minds, never to be forgotten, the principles we have imbibed.

If we have practiced upon the lessons and teachings we have received, we know that they will stand by us; but if we have merely heard them and not entered into the practical duties thereof, they will die in our memory, never having been incorporated in our organization, and we become like the man beholding his natural face in the glass, and straightway goeth away and forgetteth what manner of man he is.

I might explain to you all about the art of printing; yet, with all the knowledge that my explanation could give you respecting this important art, who of you that is not a compositor, can take my sermon and go into an office and set it up? 'Practice makes perfect.' If we learn righteous principles and practice them, they have power to change our natures in conformity with themselves. They become a part and parcel of ourselves, bringing us into an alliance with them that knows no separation. Hence we become a righteous people, and if we continue, we not only strive, but shall be able to enter in.

Each of you can recollect acting upon certain things taught you in the days of your childhood. They are as fresh in your recollection now as they were in the day you acted upon them. Therefore, let us ever act upon true and righteous principles and they will remain with us, and we shall become righteous in our natures; and if we never act upon an evil principle, we shall forget all the evil we ever knew and God will forget it also; and our natures will never be evil inclined.

If we have reduced to practice all the teachings and instructions given us from this stand and from other places, we are a blessed and happy people. If we have not, we have not done justice to ourselves. Let us honor the teachings we have received and we shall find ample ground to

occupy without anything far-fetched and dear bought.

We are a congregation of Latter Day Saints, (so called) assembled here this morning to hear the words of life or edification concerning the kingdom of God. This question arises in my mind—Are we all Saints of the Most High God? Or, are we composed of individuals bearing that name when, indeed, we all may not merit it?

I will present to you a figure to illustrate my idea; for I wish to make plain to your understanding the thoughts of my own heart, and if I can transmit them to you as they exist in my bosom, they may operate on your minds as they do upon mine. It is now the time of seeding. Our farmers are sowing at the north and in the south—a matter of great satisfaction to me. And here allow me to express a wish, that while they sow in faith, they may reap with joy! By and by, when this wheat grows up, you may see it waving in the wind, and you will say: here is a beautiful field of wheat. It is fine, healthy, and presages a bountiful harvest. It gradually matures in the sun's scorching rays; and you see the field white, already to harvest. You call it all wheat. Now the question is: Is it all wheat? Is not the greater portion of it straw? Though you call it all wheat, even as you call this congregation all Saints, may not a portion of the products of that field be chaff likewise? Certainly! Then, again, is there not often considerable smut in that which you call wheat? Yes, and a great many shrunken kernels that will yield no flour; but will be blown away! In bulk, you call it all wheat; yet come to analyze and separate its different properties and qualities, you find, from the bulk of the growth of that field which you called all wheat, but a small portion that is really, genuine wheat. Then after the plump berry is separated from the straw, chaff, smut, &c., there remains yet a finer quality of chaff which you call bran. Then there are different qualities of flour, No. 1 or superfine, No. 2, and 3, or shorts. But a small portion of the produce of that field, we discover, is really fit for the Master's table!

Now then, here is a thing which I wish you to consider, which is this: the chaff, straw, &c., produced in that field draw their nourishment from the very same source that the berry does—from the moisture and fatness of the soil! They all feed upon the very same food! Not only so, but we perceive that by ligaments and fibers, the chaff, the straw, and the berry are all connected together; and in view of a similar principle, our Savior said, 'Root not up the tares until the time of harvest, lest by rooting up the tares, ye root up the wheat also.'

It is necessary that the straw exist to sustain the wheat, the chaff to protect the berry, by serving as an overcoat and shield from the various and varied influences of the weather—from insects and to keep it warm. The same nourishment that supports the berry and keeps it alive, also sustains and keeps alive the chaff as its cloak or mantle. There is not a sparrow that flies in the air that partakes not of the goodness of our God. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

All the tribes of men, the swarms of insects, the herds of animals, the flocks of the feathered millions that fly over our heads, are all sustained by the same liberal hand of our Heavenly Father. His providence provides for all, even for the wolf and the poisonous rattlesnake.

Now, in the midst of all this, who among us are prepared to say whether we are straw, chaff, smut or wheat?—bran, shorts, or flour? 'Many shall seek to enter in, and shall not be able.'

Perhaps I may be able, ere I close my remarks, to give you some key to this matter, which, if it shall not enable you fully to determine, may, at least, materially aid you in your inferences in relation to yourselves. But of this one thing, rest perfectly assured; that the way to life is straight and very narrow. The straw and the chaff are growing up and striving to enter the granary; but they will be hardly able.

As I look about upon this congregation, and as I mingle with the Saints at large, I discover that there are different spirits. Every organization has a spirit peculiar to itself. I do not say that there is any fatality in this. Do not understand me to convey that idea. But I do say this, that every spirit connected with an earthly organization may be tempered by the Spirit of God according to its fidelity, intelligence and faith, so that there is no excuse. If I point you to the horse, you find a peculiar spirit attending the organization of that animal. When he is fine and in good condition, there is something stately and grand about him.

When we see the beautiful dove flying through the air a pleasing sensation is produced in us by its graceful movements, because the Holy Spirit was once sent in that form. Again we look at the serpent, and another feeling is produced—a fear—a chill—a horror. So every creature, beast and bird, man and woman, has a spirit peculiar to its own organization; and no organization is entirely independent of the Spirit of God; for all have some intelligence. Were the spirits and temperaments all alike, the same instructions would serve for all. But as it is, every man must receive his portion of meat in due season. And the word must be rightly divided—giving to every man his portion that is adapted to his organization and temperament that he may thereby be saved.

Man is composed of matter and spirit; and the Spirit of God operates upon and tempers man's organization according to his faith and good works. Some are tempered very highly. Such not only carry a keen edge, but are susceptible of a high polish. Others are of low temper, because of a low, dull and sluggish disposition and character which they have indulged and consequently formed. They are not a very smooth or sweet cutting tool. They have not sought to cultivate their temperament by seeking and courting the Spirit of God as they should.

[Concluded on page 175.]