

he will come in, but by the time he goes up and down Ham's Fork a few times it will take away his strength. If you do not believe it, try some other Ham's Fork; I had as leave sit on a bayonet as a fork. He has had a fever all the way and will have a chill when he has lost his strength. He will have an all-killing chill. He will not come here; we have told you all the time they will not come, but he may attempt to come and then he may not, that is just as God has a mind to.

I feel the Lord designs the thing should move along and no blood be shed, because I do not consider God is as anxious we should be bloodthirsty men as some may be. God designs we should be pure men and holding the oracles of God in holy and pure vessels, but when it is necessary that blood should be shed, we should be as ready to do that as to eat an apple; that is my religion, and I feel that our platter is pretty near clean of some things, and we calculate to keep it clean from this time henceforth and for ever, and as the Scripture reads, 'Lay judgment to the line and righteousness to the plummet.' We shall do that thing and we shall commence in the mountains. We shall clean the platter of all such scoundrels, and if men and women will not live their religion, but take a course to pervert the hearts of the righteous, we will lay judgment to the line and righteousness to the plummet, and we will let you know that the earth can swallow you up, as it did Korah with his host, and as br. Taylor says, you may dig your graves and we will slay you and you may crawl into them.

I do not mean you, if you are not here; I mean those corrupt scoundrels. Well, this is just as br. Brigham has said here hundreds of times.

If those troops could have come in here, let me tell you, all the finest and smartest devils would have entered into the smartest bodies and come here to overturn us. You will not catch a mean, low, inferior, stupid devil in a smart man. I will tell you the devil has his smart men. Says he, 'you get into a smart body; smart spirits do not get into inferior bodies. Would you? No. Well, then, do you suppose, they would do what we would not do, under the same circumstances?'

Was not Lucifer a pretty smart lad? Just look at it—Son of the Morning—when all heaven wept when he fell; he was a smart man. It takes a smart man, that is, one who thinks he is, to act the devil. Well, I merely speak of these things.

Well, they would come from Dan to Beersheba and from California to France, that is, wicked and abominable spirits would have come into this valley when those troops came, do you not see?—the blacklegs and highway robbers, and whoremongers and whores would have gathered into this place, if those troops could have come into this place, to have slain our leaders. Let me die an honorable man living my religion rather than to bow down to their cursed yoke again, as the Lord God liveth. They have made us stiffen our upper lip and now we have got to keep it stiff, I mean the upper lip, and if you grow as you ought, five years will not pass away before your lips will be five times as thick as they are now. Joseph had a high lip and he was a beautiful man, one of the most lovely men I ever saw, especially when the Spirit of God was in him and his countenance was as white as the whitest thing you ever saw.

Let all these domestic broils and family difficulties cease, ye Elders of Israel, and if you have got things that will not sleep and will not rest, live your religion, and I would take my Johnny cake and go into the mountains and spend my days defending the House of Israel before I would stay at home and quarrel one moment. Is it not better for you? Well, now stop these little broils at home in your families; that is the end of all trouble with us and God will bless us and will bless the earth and the air and the elements, and we shall be blessed with fruits and grain and with every other thing that our hearts can desire.

Is there anything that we ever saw or thought of but what is in the elements, the air we breathe and the earth we walk on?—and blessing be to God that I live on an earth that lives. Well, that is a curious idea. I heard a Methodist preacher preach that once at Miller's Corners, in Bloomfield, Ontario county, N. Y., and thought it was a curious idea. Well, it is truth.

Now I will prove this to you, if any of you doubt it, by true philosophy, by natural philosophy. Do you believe that a dead woman can conceive from a live man and bring forth a live child? Do you believe it any of you mothers? Do you believe it any of you fathers? No, you know better. Well, if a woman will not produce when she is dead, then the earth cannot produce living things if it was dead.

Does the earth conceive? It does and it brings forth. If it did not, why do you go and put your wheat into the ground? Does it not conceive it? But it does not conceive except you put it there. It conceives and brings forth and you and I live, both for food and for clothing, silks and satins. What! satin grow? Yes. What produces it? The silkworm produces it. Does the silkworm produce except it conceives? No, it eats of the mulberry tree. Where does the mulberry tree come from? It comes from the earth. Where did the earth come from? From its parent earths.

Well, some of you may call that foolish philosophy, but if it is, I will throw out foolish things that you may gather up wise things. The earth is alive, if it was not, it could not produce. If you find a piece of earth that is dead, you cannot produce any thing from it, except you resurrect it and restore it to life. If that is not true philosophy, it is nothing that I have produced, it is what every man knows if he can only reflect, but I thought it was curious doctrine when that Methodist spoke of it.

How could my head produce hair if it was dead?—neither can the earth produce grain if it is dead. Now, brethren, do you not see the pro-

priety of us blessing the earth, the earth that we inhabit and cultivate? If you do not see the propriety of it, for heaven's sake do not bless the sacrament again, do not take a bottle of oil to the prayer circle to be blessed, when you do not believe the earth can be blessed.

If you have got half an acre, you can bless it and dedicate it and consecrate it to God and ask him to fill it with life. Well, then, if you can bless half an acre why can you not bless a whole acre? And if you can bless an acre, why can you not bless all this Territory? Just reflect for a moment. If you can bless a gill of oil, then you can bless a pint; when you bless a pint, you can bless a quart and so on until you can bless a bottle of oil as big as this valley.

Bless God! Yes, I bless my Father and my God pertaining to this earth; I bless His Son, I bless every thing in heaven and on earth. Now you may call that improper, when you do it, all of you, indirectly. Bless my Father! Suppose I had an earthly father here and he had received the gospel and was a Patriarch; I would bless him and put all the blessings on him that I had power and strength; that is, I would put all I had on to him, then I could get it back, then I could bless his father and he could bless his father, and his father his father and the blessings I would put on my father would go clear back until it came to the Father and God from whence it came, and then it comes down to us again, just as the sap and nourishment in the tree; if it does not go into the root, it never would go into the top, and every limb and branch pertaining to that tree has to give up a portion of the nourishment they receive and then we are all impregnated with the root's.

Well, I am talking these things as plain as I can; perhaps some of you do treasure them up. But we live on an earth that lives; if we do not, we cannot produce nor get produced from it. You never will get peaches if you do not plant and let the earth conceive, but if the earth conceives and you nourish it, you are bound to have peaches and apples and currants and plums. If you cultivate and partake of the elements that God has made, you will have houses and barns and granaries and every thing else; God has made it, all we have to do is to take it from the earth. But you say it is all dead, do you? Oh folly! There is nothing that is dead that lives, nor we never shall die temporally nor spiritually, for that tabernacle that I live in is life, and when it goes back to the earth, it goes back into a living creature. For what purpose? To become analyzed and cleansed and purified, that I may receive it again, more glorious than this body. How can I obtain it? On no other principle only to do just as I am told—you have got to learn that lesson, I have got to learn it, and if I have got to learn it, I can prove that you have got to do as I do.

You are very exact in military tactics. Here is Squire Wells, and he is under the direction of our Governor, and then every other officer in his turn must be dictated and governed as he is dictated. Does Squire Wells run to every man? No! he gives his order to the officer next to him and so on till it goes down to the fourth corporal. See how accurate you have to be in that discipline. Should not you be more so in the kingdom of your God?—and if you do not, you are not making progress.

Why are you not wide awake? Cultivate, make, take and increase and bring forth those things that you need. You do not believe the gate is going to be shut down, do you? Mr. Johnson says there shall not an article or a train come in except the Governor lets him come in. The Governor will not, except he grounds arms, and if he will ground arms, he will ground arms, and if he no ground arms, then he no ground arms and he cannot come here. Gentlemen, your leaders all say he cannot come here. Why, if he wants to come here himself, with a few of his council, if they really want to come to see the Governor they have the privilege, but they would have to ground arms; I am not going to take that word back; they have got to ground arms, from this time henceforth, but we have shouldered arms, and it is present arms, and do you not see the next thing is to take arms?

Joseph, when he was in Nauvoo, on the house-top, drew his sword from the sheath and said it never should be sheathed again. Br. Brigham has said the same, and br. Heber will back him in it, and so will every officer in the kingdom of God. What say you, brethren, will we go it? If so, raise your right hands and say aye.

[One loud 'AYE' rang through the congregation.]

We are not going to bow down to the wicked any more. I had rather die as I am and fight my way than ever to go into their hands again. They probably, if they had had only sense enough, might have caused us to bow down our heads and got the bow on Old Bright's neck. They will not pay the debts contracted by their own officers. They send the most damnable and contemptible scoundrels that they could to rule over us and they abused us all the time and God wanted they should. If they had not, perhaps we should have bowed down and got the yoke on our neck. Now, perhaps, they will try to draw back and say, 'let us give them a State Government and a few hundred thousand dollars and see if we cannot pet them.' When you see a thing of that sort, look out for the devil, he will be behind that curtain. 'When I see anything of that kind, I am suspicious.'

We shall prescribe a course for the United States to take after this. Well, you do not believe that, do you? Do as you are told and see if it does not come to pass. You cannot tell whether I am a true man unless you listen to me.

Well, these are my feelings. God bless you, brethren; God bless you, sisters; God bless this earth and these valleys and every honest person that comes into these valleys. If their soldiers desert and come in here, may the Lord God bless them, that they may have the Spirit of God on them while they stay here. We live to let live

and we will treat them with kindness and gentility, if they stay here and behave themselves, but they cannot whore it here, for, gentlemen, if there is anything of that kind, we will slay both men and women. We will do it, as the Lord liveth; we will say such characters. Now which would be the most worthy to be slain—the woman that had had her endowments and made certain covenants before God, or the man that knew nothing about it? The woman of course, she must be guilty according to her knowledge. These little officers that were brought up as pets at West Point, they boasted all the way what they were going to do with our leaders; they were going to take our Governor and hang him, and take his wives and use them at their leisure, and they were going to serve Heber in the same way, and all others that lifted their tongues against our enemies. They have not yet done it, have they?

Well, these are my feelings; they are out there, they have been sitting on Ham's Fork so long it has begun to ulcerate, as that nasty fop, Douglas, uses the term, that little, nasty snout-nose—you cannot call him anything half as mean as he is—the nastiest of all nasties that God could suffer on the earth. We have been a friend to him and everybody else, and we have not done any harm; we mind our own business; we came to this land because we were just obliged to do so, and I have been broken up and driven five times, but, as the Lord God liveth I do not go again, nor any other man or woman that will live their religion. Let us do right as a people and we never will go from this place until we please and God pleases to have us.

We were brought here for a purpose to secure us, and for us to stand to our rights and privileges as citizens of the United States and claim protection. What are they coming up here for? To kill your leaders, and when they kill us they will kill every man and woman that will sustain those men. Well, they are not here, God be praised; Hallelujah, Glory to God in the highest, peace on earth and good will to all good men. My soul says Hallelujah, Praise the Lord, my soul, and give glory to Him, and let all Israel say Amen.

[The assembly responded 'Amen.'

Am I not happy? This is the people of God; they shall live and they shall prosper, and everything that is attached to the righteous shall be righteous and grow righteous. Yea, I bless the earth and everything that is on this earth, but I feel, in the name and by the authority of Jesus Christ and my calling, to curse that man that lifts his heel against my God and His cause and kingdom, and the curse of God shall be upon him, the angels of God shall chase him and he shall have no peace. The President of United States and his coadjutors that have caused this thing shall never rest again, for they shall go to hell.

Br. Morely says he has no right to teach. I am blessing them with the power that is on your head. Why do you not do it? That is the blessing of a Patriarch, to bless the house of Israel. I bless you as a people, not only this people here to-day, but I bless all that are in the East, West, North or South. God bless our head and every member that is attached to it. Bless the House of Israel, with the head of the vine, and with every vine and every branch that pertains to it, with every particle of fruit that it may be choice in the House of God in these mountains. Amen.

THE DESERET NEWS.

ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, NOV. 18.

WOOD AND HAY—wanted immediately at the 'News' office.

The Legislative Assembly

Of the Territory of Utah will convene in the Social Hall in Great Salt Lake City at 10 o'clock, a.m., of the second Monday (14th) of December next, pursuant to a Resolution for convening said Assembly, passed at its last session and approved Jan. 14, 1857.

DROWNED.—On Saturday last, Nov. 14, while William and Samuel Frier Smith, brothers, were crossing the lower ford of Big Cottonwood creek, the wagon upset, the box entirely covering William and resting upon Samuel F just below his shoulders. In this position they lay some 5 hours, being unable to extricate themselves, when they were discovered by their grandmother, who went to the creek for water. They were taken out of the water lifeless, brought home to their bereaved mother, Mary Smith, who lives in the 11th Ward, G. S. L. City, and buried on Monday.

William, the eldest, was aged 11 years and 9 months. Samuel F. the younger, 10 years and 2 months.

Their father, W. J. Smith, is in England on a mission.

Letter from Elder Thomas Bullock.

35 JEWIN ST., London, Aug. 25, 1857.

DEAR CARRINGTON:—For the past few days London has been favored with visits from several of the brethren from the valley, who have been sent on missions to different parts of the earth. Their presence has been to me like a river of water suddenly appearing to the view of a thirsty traveler. Perhaps a few items of their movements may be thankfully received by their families and friends in our loved mountain home.

'Mormonism' is true; the Lord Jesus Christ

was merciful to the world in sending an angel to prepare a people for his coming; Joseph Smith was a true Prophet of God; Brigham Young is his true and living successor; the Latter Day Saints are truly named, and they are the only wise people on the earth, for, having listened to the voice of Apostles, servants of God, they are preparing to meet the Lord their Savior and rejoice in peace, while all their enemies will lift up their eyes in hell, lamenting their madness and folly.

On August 7, when I arose from my knees in prayer and was giving out the second hymn at the Holborn Hall, my eyes beheld two angels, no, two mortals, and down I jumped from the stand and ran to embrace Elders Henry Herriman and Philip Margetts, when I also, very unexpectedly, beheld my friend Brigham H. Young, hid behind them; they thought they could get into the meeting without being discovered by me, but the angel of the Lord revealed them, and you may be sure I had a happy time, sitting and looking at them, with tears of joy and gladness in my eyes. Oh! nobody knows my feelings but those who have been in a similar situation; three days more would count off one year since I was called on this distant mission and I had not seen a line from my family since I left Zion. I gave the meeting into other hands and sat with my brethren, squeezing their hands and looking into their eyes, so glad and happy was I.

I baptized two that evening and at the close of the meeting the brethren went home with me.

On the 8th, I took Elders Herriman, Young and Margetts to see some of the London sights. In the afternoon Elder Herriman was appointed to labor in Brighton; Elder Margetts to labor in Reading Conference, but with the privilege of staying in London for a week to see how business is managed. In the evening we met Elders J. W. Young and J. Y. Greene, who were on their way to Denmark and who had come to London to get their passports; took them and placed them on the route for their lodgings for the time they should stay in London. We then started Elder B. H. Young for the night, to be ready early next morning to start for Southampton, to labor under Elder Bernard Snow in Portsmouth.

The brethren were all in good health and spirits, but weary in body from their long journey.

Sunday, 9.—Elder Herriman started for Brighton, Elder B. H. Young for Southampton. P. Margetts met with the Saints in the Holborn branch, and J. W. Young and J. Y. Greene with the Somerstown Saints.

Tuesday, 11.—Elders J. W. Young and J. Y. Greene started for Hull, where they will take the steamer to Copenhagen.

I received four letters from my family, being twelve months and a day since I was called on this mission.

Saturday, 15.—Elder Margetts started for Reading, having spent the week with me; he has spoken to the people every day in some meeting or other, bearing his testimony to the truth of the work, and I had instructed him in his duties as far as I had the opportunity.

Monday, 17.—Elders Ebenezer C. Richardson and James Brooks having arrived in London, on their way to the Cape of Good Hope, I spent the day with them; as also, Saturday, 22nd, shewing them through London and the Crystal Palace; they expressed themselves highly gratified with my attentions to them.

Friday, 21.—I had a visit from Elder Jabez Woodard, who is on his way to Switzerland and Italy; in the evening he occupied the stand in Holborn Hall, to the gratification of the Saints.

Sunday, 23.—Pastor Ross and Elders T. Bullock, J. Lavender, J. Woodard, E. C. Richardson and J. Brooks from the Valley, met with Prest. Budge and all the presidents of districts and branches in the London conference, in the Goswell Road Hall, to transact business for the London conference.

In the afternoon, Elders Richardson and Brooks testified to the Saints at Somerstown. They felt a little queer at being interrupted by one of the pious pharisees, who told us that "the Mormons ought not to be allowed to live on the earth."

In the evening they went to Holborn Hall; they report to me that they are highly gratified with all the Saints whom they have seen. This evening I was at Somerstown (where the lovers of scandal were told in the public streets by a Rev. Mr. Small, that women in Utah were become so scarce that the Mormons were marrying their own daughters.) I merely throw in these two little statements to show how far beneath the devil, some of his followers can descend.

To such a rabid state of excitement are the people incensed against the 'Mormons,' that a society is now organized in my field of labor "to restore Apostolic Christianity and suppress Popery, Mormonism, Sectarianism and Infidelity", and so make a wholesale business of it.

Elders Richardson and Brooks left for Glasgow last night, in good health; they expect to sail on the 7th Sept.

The London Conference is to be held on the 6th and 7th Sept., when Prests. Pratt and Benson will be here.

I must now close. Please remember me to Prests. Young, Kimball and Wells, the Twelve and those who pray, and request their prayers for your brother in the new and everlasting covenant.

An old woman up in Westchester county, it is said, is collecting all the Republican papers she can lay her hands on, to make soap of. She says—"they are a 'desp't' sight better than ashes—they are most as good as clear lie."—[State Journal.